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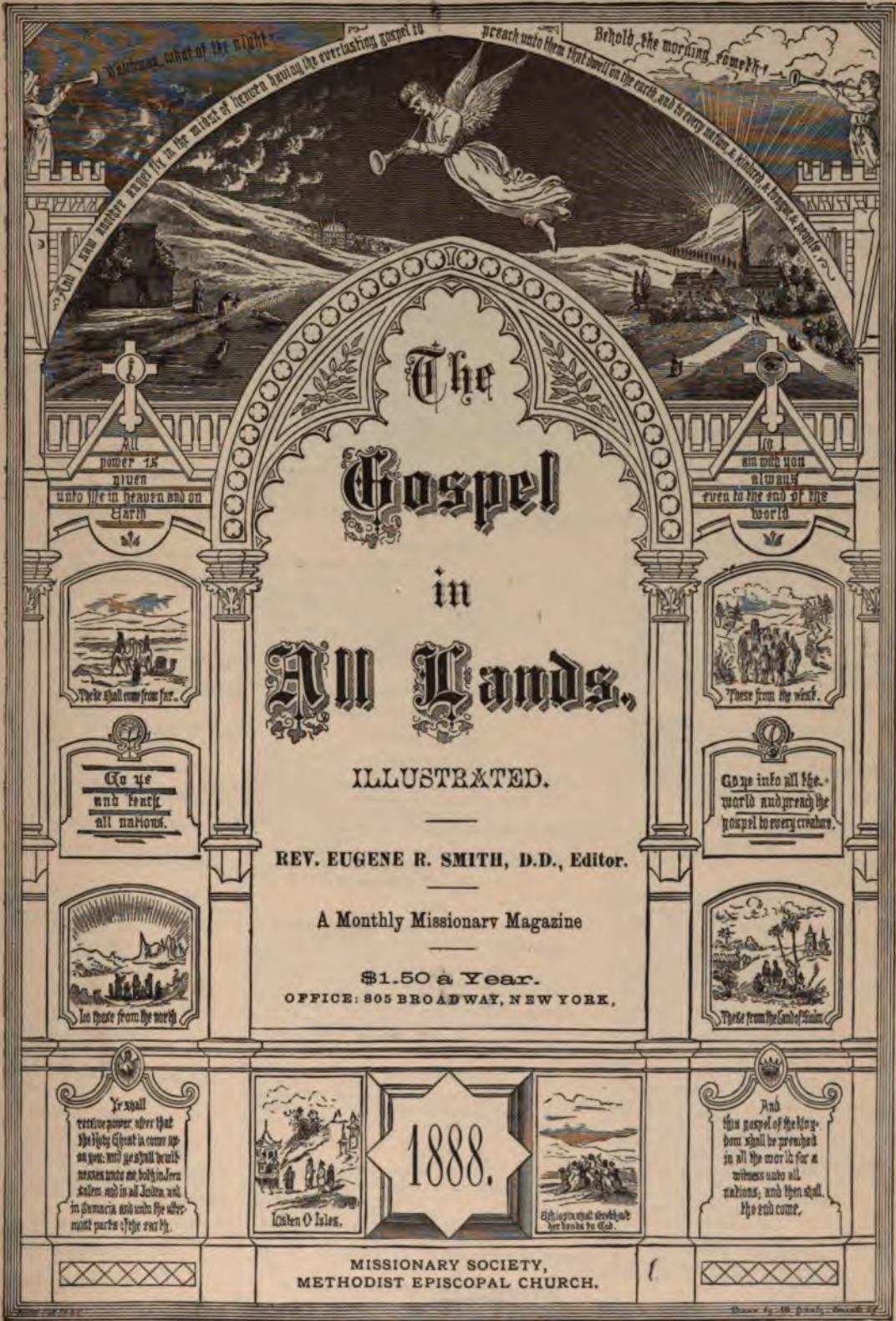
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Gospel in All Lands.



Wait for the dawn of the night

Behold the morning, behold the dawn



preach unto them that dwell on the earth, and to every creature which is upon the face of the earth

All power is given unto me in heaven and on earth

in with you always even to the end of the world

The Gospel in All Hands.



These shall come from far.



These from the west.

Go ye and teach all nations.

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

ILLUSTRATED.

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

A Monthly Missionary Magazine

\$1.50 a Year.

OFFICE: 805 BROADWAY, NEW YORK.



As these from the north



These from the land of Sinim

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.



Isles O Isles.

1888.



Eighty thousand shall glorify the Lord to God.

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.

MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH.



Q 61956

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WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH,
Editor.

JANUARY, 1888.

805 Broadway,
New York City.



A SWISS HERDSMAN.

Switzerland.

Switzerland and Its People.

The first inhabitants of Switzerland, are supposed to have been of Celtic origin and named Helvetians. They came from the northeast and settled in Switzerland about 100 years before the birth of Christ. For several centuries Switzerland remained a Roman province. In the 5th century the Burgundians, Alemanni, and Goths divided the country among themselves. In the 6th century it was brought into subjection to the Franks, and Christianity was introduced, and ere long, became the religion of the whole country. A part of the country came afterward under the control of the Germans.

The independence of the country came from three cantons the inhabitants of which are believed to have descended from emigrants from Sweden. These cantons named Uri, Schwyz, and Unterwalden united on January 1, 1308, in a Swiss Confederation. The Confederation in 1353 numbered 8 cantons, and in 1513 numbered 13 cantons. In 1798 was formed the Helvetic Republic with 18 cantons, which lasted but four years.

In 1803 a new Confederation was formed composed of 19 cantons which was increased to 22 cantons in 1815, and these are the number now forming the Republic of Switzerland. Three of the cantons are politically divided.

In 1850 Switzerland had an area of 15,747 square miles, and a population of 2,392,740. The last census, taken Dec. 1, 1880 reported a population of 2,846,102 and an area of 15,892 square miles.

Switzerland is remarkable for its magnificent and picturesque scenery. It is covered throughout its whole extent by the Alps which rise to an elevation in some places of 15,000 feet above the level of the sea, and covered with perpetual ice and snow. The glaciers of the mountains are the reservoirs which feed some of the largest rivers of western Europe.

The Rhine and the Rhone rise in Switzerland. The Ticino flows through the canton of the same name into Italy. The lakes are beautiful and most of them are traversed by steamboats. The most important lakes are those named Geneva, Constance, Neufchatel, Bienne, Lucerne, Zurich, Zug, Sarnen, Lugano, and Lago Maggiore.

The manufacture of watches is an important industry and they constitute an important article of export. Cotton goods and cheese are also exported in large quantities.

"The population of the republic is formed by four ethnical elements distinct by their language, as Germans, French, Italian, and Roumansch, but the first constituting the great majority.

"The German language is spoken by the majority of inhabitants in fifteen cantons, the French in five, the Italian in one, and the Roumansch in one. It was reported in the census returns of 1880, that 2,030,792

spoke German, 608,007 French, 161,923 Italian, and 38,705 Roumansch. The number of foreigners resident in Switzerland at the date of the census was 211,035, of whom 95,262 were German, 53,653 French, 41,645 Italians, 12,735 Austrian, 2,812 British, 1,285 Russian."

"Of the total population in 1880, 1,138,678 were dependent on agriculture and dairy farming; 971,052 on manufacturing industry; 206,003 on commerce; 112,440 on transport; 42,879 on the public service; 56,055 on their incomes or pensions; 86,837 on alimentation; 30,616 on service; 24,926 without calling; the remainder on mining, silk culture, the chase, professions, etc. The soil of the country is very equally divided among the population, it being estimated that there are nearly 300,000 peasant proprietors, representing a population of about 2,000,000."

The population dwell chiefly in small towns, hamlets, and villages. The principal towns in 1880 reported the population as follows: Geneva, 68,320; Berne, 44,087; Lausanne, 30,179; Zurich, 25,102; Chaux-de-Fonds, 22,456; St. Gallen, 21,438; Luzerne, 17,850; Neuchatel, 15,612.

About 59 per cent. of the population are Protestants, and about 41 per cent. are Roman Catholics. According to the census of 1880 the number of Protestants amounted to 1,667,109; Roman Catholics, 1,160,782; Jews, 7,373.

The government of the Protestant Church is Calvinistic in doctrine and Presbyterian in form, and is under the supervision of the magistrates of the various cantons, to whom is also entrusted, in the Protestant districts, the superintendance of public instruction.

The Constitution of 1874 provides: "There shall be complete and absolute liberty of conscience and of creed. No one can incur any penalties whatsoever on account of his religious opinions. No one is bound to pay taxes specially appropriated to defraying the expenses of a creed to which he does not belong. The free exercise of worship is guaranteed within the limits compatible with public order and proper behavior. The order of Jesuits and its affiliated societies cannot be received in any part of Switzerland; all functions clerical and scholastic are forbidden to its members, and the interdiction can be extended to any other religious orders whose action is dangerous to the State, or interferes with the peace of different creeds. The foundation of new convents or religious orders is forbidden."

There are four universities in Switzerland, situated at Basel, Berne, Zurich, and Geneva. There is a Polytechnic School at Zurich and a military academy at Thun, both maintained by the Federal Government. There are also academies, high schools and primary schools. Education is compulsory and is very widely diffused.

The supreme legislative and executive authority are vested in a parliament of two chambers, a "Standerath," or State Council, and a "Nationalrath," or National Council.

The State Council is composed of 44 members,

chosen by the 22 cantons of the Confederation, two for each canton. The National Council consists of 145 representatives chosen by the people at the rate of one deputy for every 20,000 persons. Both chambers united are called the "Bundes-Versammlung," or Federal Assembly. The chief executive authority is deputed to a "Bundesrath" or Federal Council, consisting of seven members, elected for three years by the Federal Assembly.

The president and vice-president of the Federal Council are the first magistrates of the republic. Both are elected by the Federal Assembly for the term of one year, and are not re-eligible till after the expiration of another year. The President for 1887 was *Numa Dros*, and the Vice-President for 1887 was *W. F. Hertenstein*.

There is also a Federal Tribunal consisting of nine members, elected for six years by the Federal Assembly. It decides on all matters of dispute between the various cantons of the republic, as well as between the cantons and the Federal Government, and acts in general as high Court of Appeal.

The cantons are sovereign so far as their independence and legislative powers are not restricted by the Federal Constitution; each having its local government based on the principle of the absolute sovereignty of the people. A general election of representatives to the National Council takes place every three years. Every citizen of the republic who has attained the age of twenty years is entitled to a vote, and any voter, not a clergyman, may be elected a deputy. The Constitution of 1874 abolished the penalty of death, but by a popular vote taken in May, 1879 it was decided, by a majority of 195,000, against 180,000, that each canton should have liberty to re-enact the infliction

of the penalty, and Lucerne and Uri have done so.

Rev. Dr. D. H. Wheeler writes as follows:

"Like the Dutch, the Swiss have made their land. One people have rescued it from the bottom of the sea; the other has built it on the mountains. It is difficult to tell which process has been most laborious. Both people show the courage and hardihood of their tasks. The valleys of Switzerland are deep and narrow. Few realize how deep they are, how far down towards sea level the waters cut in their first dash from the mountain sides. The fat plains made by the streams are in other countries—in France, Germany and Italy. Here the mountains reign, and the hardy Switzer deals with them. There are bits of valley where old lakes have been, but even these, are like the lakes which remain, narrow and steep sided. At best, the Swiss farmer has a disproportion of hillside to deal with. It is probable that they have a land at all solely because they were from the first Quixotic in their instincts or their intelligence, or both. They kept the forests to guard what they won, and customs of caution settled into law, so that now no man can cut a tree except under legal restraints. He must cut his land clean and replant it in a term of years, so that the early processes are always going on. An acre or less or more is cleared of trees, every twig being utilized for fuel, and then the land is cropped and trees planted again in two or three years; so the steepest crags are kept under a green veil of foliage, and the harshness of the average mountain landscape is never felt below the timber line which rises above the general average of the hills, so that the country looks like one vast park. Even in the valleys the tree breaks the hardness of the continuous field views, for fruits and vines diversify the scene."



ENTRANCE TO THE CHURCH OF GUIN, CANTON FREIBURG.

The Swiss Nation.

BY REV. D. H. WHEELER, D.D.

Switzerland is a curiosity among nations. Its existence in a unity nearly perfect politically sets at defiance most of our modern theories on the subject of national union. It has no unity of language; there are four tongues in its Parliament. It is not united in religion; the people are both Catholic and Protestant, and the ardent controversies of former times have, if not fires, at least live ashes still burning. They are not of one race; three great races are represented. And the Italian-Swiss is an Italian, the French-Swiss is a Frenchman, and the German is a German, in all except those feelings and mental traits which go to make up that mysterious human modification which we call national character. This character is found alike in Italian, Frenchman, and German, and alike also in Catholic and Protestant.

The first impression is that the union is loose and inefficient, because the central Government has so little power. But the real union is in national features of mind and sympathy, and it is a very strong union—probably there is no stronger one in the world. The existence of the nation is not forced upon them by any geographical lines. The Alps do not unite, they divide them. The Italian-Swiss must cross the Alps to reach his capital city of Berne; lower ranges shut off the German of Zurich and the Frenchman of Geneva, while the Swiss of the Grisons must traverse other parts of the Alps to reach Berne. Geographically no other nation is united against so many natural obstacles to union. It would be easy to distribute the people by race, by language, and by geography among the three great bordering nations, each of which could capture the greater part of its slice without other difficulties than those made by the barriers of Swiss patriotism.

The existence of such a nation with an integrity so perfect shows better than any other modern example that nations grow and are not made. The Swiss Republic is a historical growth; a long union, in fact, has been developed into a solid union in feeling. They are one nation, because time has cemented them together and created invisible and intangible ties which are stronger than language, race, religion, or geography. The fact is simple enough, though it is a curiosity. Contrast it with the Irish relation to England. In Ireland English influence has wiped out the language and the institutions without making, after centuries of trial, a union of thought and feeling. Force has not accomplished in Ireland what a voluntary union, originally artificial and almost accidentally produced by external pressure, has developed and consolidated into a national character in which the different sections are "distinct like the billows, yet one like the sea."

It is well known that the central Government has been making gains of power for some years. The universal movement toward centralization has been checked and modified in Switzerland; but it has not been arrested.

Still its progress has been slow, and will require more time than elsewhere to reach its normal development. A weak Government in a small State will prevail but slowly over the natural antagonism of local feeling and politics. But if centralization does not become odious elsewhere, it will gain its reasonable bounds in Switzerland. It is only a case in which more time is required.

Mankind are generally agreed that the worst Government is that by your next-door neighbor. In that Government all the prejudice and passions and animosities of social life and competition play at full tide, and reduce the rational element to a zero. It was the vice of Athenian democracy and of mediæval Italian aristocracy and democracy combined. It is the vice of our American city governments, and in a less measure of our State governments. If the judge in a nation of one thousand souls is your enemy, you cannot get justice. If in a village your enemy could, by a cabal, capture all your rights, you would soon have none. The possible appeal to a disinterested power over us all makes local self-government valuable. It becomes a hateful despotism wherever it has no superior and imperial authority to check it.

It is the most disagreeable of the forecasts for home rule in Ireland that the Protestants may have no rights when "the nation gets its rights." It is this feature of the case which our people seem slow to grasp, and it explains the attitude of men like John Bright toward Mr. Gladstone's imperfectly defined home rule. Their fear is that home rule may mean the power of the majority to extinguish the minority. Our Constitution was made by men who believe in State rights as none of us now believe in them; but they took care to say with emphasis what States would not do. Mr. Gladstone has so far failed to imitate the framers of our Constitution in this respect.

In Switzerland I find, through means of study which are peculiarly excellent, that local government has all the faults which might have been anticipated, and the wiser and broader-minded are seeking to escape from its worse evils by means of an extension of Federal authority. The movement will gain strength as it proves the wholesomeness of its aims by small trials. But it is a nation of peasants and hotel-keepers; that is to say, a nation of small men, and every small man on whom the present system has conferred any favor naturally clings to it. There is no conservatism in the world outside quite as conservative as the Swiss brand. What exists is right, not merely because it exists, but because "me and my wife and my son John" get some good out of it, or think we do, or will. And the magnates of the village who manage a Swiss State (Banton) are likely to lose wherever Federalism prevails over localism.

The centralizing movement has, as is generally known, adopted a peculiar device which, with some modifications, seems capable of great usefulness in modern democracies. I refer to the submission of laws to popular vote.



BERNE, SWITZERLAND.



ZURICH, SWITZERLAND.

It is not uncommon in our country to demand and obtain a popular vote, in a State, on the principle of some measure. But this is with us a matter of local Government, whereas in Switzerland it is the National Legislature which submits its work to popular approval or rejection. And it is the finished law, not its principle, which is voted upon. It is as though the Inter-State Commerce bill had gone to our whole people before it became a law. It is evident that among us such a method would reduce the amount of legislation and defeat many bad measures. It is hardly possible, for example, that the River and Harbor bill of the average Congress could become law.

The system here interested me as one of the most promising devices for limiting the powers of representatives, and during a recent visit to Switzerland I made some inquiries respecting the working of the system. It appears not to work in a very satisfactory manner; but this may be due to the peculiar way in which the system is applied. For example, 30,000 names of voters are enough to secure a general vote upon a bill. This number can be too easily obtained by popular petition, and it is probably not the best way to call for such a vote. If a minority in the law making body—say one-fifth or one fourth—could compel the reference of a law to the people, it might work more satisfactorily.

In the second place; there appears to be no limit to the right of 30,000 voters to arrest the passage of a bill into a law. Any bill may be so arrested. For example, a bill was passed increasing the salary of the Swiss Minister to our Government from \$8,000 to \$10,000. An appeal was taken to the people, and the increase in salary voted down. The Swiss peasant thinks \$8,000 a great deal of money, and knows nothing of the cost of living as the representative of a foreign Government in Washington. It is, of course, a question for the judgment of experts.

But a graver difficulty is that a great number of laws may be, on the Swiss system, sent down to be voted upon, and the careless habit which would grow from it might take away all value from the system. Such laws as the Oleomargarine and Inter-State Commerce, each involving advances in legislation, would seem to be proper subjects for popular voting. And a settlement of tariff issues might be reached in the same way. Unless Legislatures and Congresses improve in quality and usefulness, some means of revising their work will become necessary. Perhaps the fundamental principles of the Swiss appeal to the people may contain the desired remedy.

Considerable progress will be made in Switzerland under their peculiar method. The local politician is apt to be more conservative than his constituents. He fears that they may punish him for supporting a measure which takes some power from the local Government, or adds some power to the Federal Government. If his work is to be submitted to his fellow citizens, this representative may dare to use his judgment, and silence his fears of popular condemnation. Useful measures have already

become laws which could not have been enacted without the provision for submitting them to the people. It is to be feared, however, that under any possible system local Government in this small nation will always be too strong, and that the protection of personal rights will continue to be imperfect. Only a great nation can maintain central and Supreme Courts and Legislatures controlled by wisdom and reason. Even the large nation may fail; the small one must fail. The individual is jeopardized by the dominion of the few, and by the power of the hostile neighbor. Aristides is banished merely because a peasant is "tired of hearing him called The Just."—*Christian Advocate*.

Beside a Switzerland Lake.

BY J. A. J.

After a lapse of four years I find myself again in this lovely spot, whose beauty it is very hard to put into words. A few strokes of the brush would be worth pages of description, although that would be far below the reality.

How shall I describe this exquisite little lake, framed in lofty mountains, which at one end pile themselves in dim distances behind each other, creating a hazy idea of infinitude in the entranced soul? How can I make you, so far away, to see the emerald-green waters glittering, dancing under the clear blue sky, the fir-clad mountain sides sloping down nearly to the water's edge, with just enough level ground at their feet to allow a little pasture land, a few orchards, and at distant intervals a pretty little town or a tiny village, from which the church spire shoots up literally an "arrow," as the French call it, toward heaven? The quaintness of the houses, the shyness of the children (an ever-increasing rarity), the cleanliness and neatness of the whole country, the masses of flower-pots, with gayest colored flowers at every window—how can I tell it in mere words?

Then the twitter of the birds, the splashing of the water as the dainty little steamer arrives just under my window, the soft hum of the children's voices in the neighboring village school, and the sweet sound of the little chapel bell calling to morning and evening prayers—not even a painter could portray them!

What a loving, gracious expression of the forethought of God for mankind is this little land—Switzerland—the land of the Swiss, but still more the land of humanity at large! Not only do its glaciers cool, cleanse, and nourish the most important part of Europe, but they afford rest and refreshment to the overworked brains and the weary hearts of thousands from every part of the globe. "Who has not seen Switzerland," said the young Swiss governess, with tears in her eyes, in the presence of her English pupil, "knows not the glory of God"—and the child who heard the remark, and who was destined to become a writer of great purity and grace, treasured it up and did not rest till the vision of God's glory became hers.



BASEL, SWITZERLAND.



ST. GALLEN, SWITZERLAND.

Yet danger lurks ever near to these regions of enchantment, and the avalanche, the landslide, the thunderstorm, are perpetual witnesses to the tremendous power that lies silent amid these mountains.

I went yesterday by the little steamer across to Zug, to see what may be seen of the terrible disaster of a few weeks ago.

A strip of the quay broken away, a great quantity of wood, rafters, and beams piled up on the edge of the lake, the attic windows of a house peering from out of the water—that is about all. Nature, where she is most traitorous, is usually quickest in burying her dead out of her sight. Four years ago I spent a peaceful night in the pretty hotel whose attic windows alone remain in sight.

How well I remember it all! The clean, snug bedroom, the spacious, cool dining room, the prettily laid-out garden, with its vine-covered arbors, close to the water's edge, and the lovely view enjoyed from under their shade. The lake of Zug has always been a favorite spot in my Swiss pilgrimages, having afforded me refreshment at various times; and a disaster here comes home to me.

It is a region exposed to disasters, however, for it still bears the traces of the terrible landslide which took place at the beginning of this century, destroying four villages with five hundred of their inhabitants. Then, as I walked through the narrow streets of the oldest part of the town, I found an inscription over a fountain to this effect: "In the year 1432 two rows of houses in this neighborhood sank into the earth, with sixty-six persons." Here was a terrible calamity for this lovely district of country when America was yet undiscovered! Yet no amount of calamity drives people away from their old homes in this old world, and they rebuild age after age over the ruins of former desolations. A strange kind of calmness seems to dwell amid these old places, and the people accept disasters and reverses with a placid submission almost melancholy to witness.

I talked with one woman whose earthly all had disappeared with the pretty home sunk into the lake, and who was indebted to charity for the clothes she wore; but no complaint escaped her lips, and no tear came from her eye. Carpenters were working, in their seamed and cracked workshops, close to the ruins, with the utmost quietness and self-possession, waiting till the houses should be finally demolished; and women were washing, knitting, or minding their children close to the site of the catastrophe, as though nothing unusual had happened. Better so! I find myself wondering, as I look at these broad-built, solid, and stolid-looking men, whether they do not partake of the stone of their mountains as it is washed away by their streams, sucked up by their vegetables and taken in by their cattle. Nor is the idea unreasonable, but probably quite scientific, though it did not come to me in scientific fashion.

I can well understand that the forefathers of these men beat the legions of Julius Cæsar, and that after ages of struggling they swept away the dominion of Rome.

Yet they are not what they once were. Tobacco and bad liquors are telling upon this strong race, and poverty of blood is becoming a prevalent disease among the once hardy Swiss.

I have had a long talk with mine host here on this very subject, and he says, with feebly kindling eyes, "Ja, madam, sie haben recht," and, touching his own large head, he adds, "You have thought a good deal, and you have very good foundation principles" (*Grundsätze*).

"I hope so," I replied.

Poor Europeans! poor Swiss! they do not know what to do with their land since the grain fields of America supply the world with bread, and the cattle of New Zealand and Australia with meat. Here the only agriculture of any value consists of vines and tobacco, and these, as I explained to mine host, put a little cash into one of his pockets to take it out of the other. But, in the meantime, what shall they do?—*Christian Union*.

IMMENSEE, LAKE OF ZUG.

Religious Liberty in Switzerland.

BY REV. PHILIP SCHAFF, D.D., LL.D.

Switzerland approaches nearest the United States in her republican organization, though differing in nationality and language. She is the oldest republic in Europe, dating from the "eternal covenant" of Uri, Schwyz and Unterwalden, concluded August 1st, 1291.

Originally the Swiss republic was a loose, aristocratic confederacy of independent cantons, and recognized only one religion, the Roman Catholic in the Middle Ages, and after the Reformation two—the Roman Catholic and the Reformed (*i. e.* the Church founded by Zwingli and Calvin). There are no Lutheran congregations in Switzerland, but Baptists and Methodists, at first only tolerated, are now legally recognized.

In 1848, after the defeat of the *Sonderbund* of the Roman Catholic cantons, which obstructed all progress, the constitution was entirely remodeled on democratic principles, and we may say after the American example. The confederacy of cantons was changed into a federal state with a representation of the people, and with a central government acting directly upon the people. The legislative branch of the government (*Bundesversammlung*, Congress) was divided into two houses, the *Ständerath*, corresponding to our Senate and consisting of forty-four deputies of the twenty-two cantons (which constituted the old Diet), and the *Nationalrath* or House of Representatives, elected by the vote of the people according to population (one to every 20,000 souls).

The executive department or *Bundesrath* consists of seven members, appointed by the two branches of the legislature for three years. They constitute the Cabinet. The President and Vice-President of the Swiss Republic are not elected by the people, as in the United States; but by the Cabinet out of their number and only for one year. The judicial department or Supreme Court

(*Bundesgericht*) is composed of eleven judges elected by the legislature for three years, and decides controversies between the cantons.

The Constitution of 1848 was again revised and still more centralized, May 29th, '74, with reference to the relation of the Federal Government to railroads, post and telegraphs, liberty of commerce, emigration, etc. The revision was submitted to the vote of the people and accepted April 10th, '74, by 340,199 votes against 198,013 and by 14½ cantons.

The Constitution of 1848 guaranteed "the free exercise of divine worship to the *recognized confessions*" (*i. e.* the Roman Catholic and Reformed), but forbade the order of the Jesuits. The Constitution of 1874 went further and comes nearer the American by declaring, without qualification, that "freedom of belief and conscience are inviolable, that no one can be forced to accept or support a religion, or be punished on account of religious views, and that the free exercise of worship is secured within the limits of morality and public safety."

But the same constitution, like that of 1843, excludes the order of the Jesuits and affiliated orders from Swiss territory, and prohibits their members to exercise any kind of activity in church or school. The same prohibition may be extended to other spiritual orders which are deemed dangerous to the State or which disturb the peace of the Confessions. The Constitution forbids, moreover, the establishment of new or the re-establishment of abolished convents and religious orders.

These restrictions are un-American, and an abridgment of religious liberty.

Another important difference is that this principle has not yet worked its way into the several cantons. Each canton has still its own established Church—either Roman Catholic or Reformed—supported and ruled by the civil magistrate. In recent times the politicians and so-called Reformers have controlled the Church in the interest of prevailing rationalism, and have forced the faithful adherents of the Reformation creeds to found free churches in Geneva, the Canton de Vaud, and Neuchatel. The advanced liberal or radical party in Switzerland is very illiberal and intolerant toward positive Christianity. It would be far better if the connection between Church and State in the different cantons was dissolved, and religion allowed to take its natural course.

The free churches in French Switzerland are on the same footing as the English Dissenters; that is, they are self-supporting and self-governing, but have to bear their share of taxation for the support of the national Church. —*Independent.*

The Religious Life of Switzerland.

PROF. WM. WELLS, LL.D.

The lakes and peaks of the Switzer's land are well known to all either by actual view or the enthusiastic story of eye-witnesses, and one and all agree that in these respects it is a land blessed of God. Even the in-

valid who was forced, perhaps, to remain here against his will, and whose heart secretly longs for his own home and fireside, looks on these great works of nature as food for the weary soul as well as a tonic for the weak body.

And yet the heart that asks for secret communion with God in addition to these, his great works of nature, is frequently but poorly fed, for a fullness of Christian feeding and life is not any too easily found. Free Switzerland is so free in the matter of Christian confession that it is sometimes quite difficult to find any true and heart-felt Christian altars. The result is that any sanctuary where the American can find the teachings and the practice of his native confession is doubly welcome in this foreign land. It is therefore exceedingly agreeable to the Christian heart on a Sabbath morning, while hearing the bells of the *National* church and seeing the open and inviting doors of the *Eglise Libre*, to know that it can find even a more welcome altar than any of these.

In Geneva especially, and in several other parts of Switzerland, English-speaking evangelical churches have been maintained for years to the gratification of travelers and tourists, and some of these, as in Geneva, have been largely supplied by preachers of the Methodist faith. The Germans have also of late been quite active on the banks of the lake of Geneva and have at last succeeded in erecting a handsome edifice in the centre of Montreux, where the pure evangelical Gospel is promulgated, without special dogma, to those who desire their spiritual food in that tongue.

This liberty of faith in Switzerland has naturally drawn thither many enterprises of a religious and benevolent character for a general assembly of their workers or adherents from surrounding lands. And the fall months is the period most favorable to these conventions, which follow each other in quick succession and which have just held their anniversaries. The first in order was the convocation of the National Church of the Canton of the Valais, which has just come off victorious in a long contest with the government in regard to the distribution of the parishes. The pastors have of late been too conservative for the Department of Public Worship, which resorted to a species of gerrymandering of the parishes that these might be diminished and the unwelcome pastors crowded out. Consistories and congregations opposed the decree with such energy and determination that the government recalled it and the parishes remained unaltered.

Another notable convention of the Swiss Pastoral Association was recently held in Schaffhausen and was attended by nearly two hundred pastors. This assemblage was not of a popular but rather of a professional character. Reports were made and addresses delivered on the doctrine of reconciliation as taught by the famous Ritschl, and the victory seemed to rest on the banner of the Gottingen professor. Another German professor spoke for nearly two hours on the duty of theological

faculties in the preparation of the candidates for the ministry, in which many excellent thoughts were expressed on the matter of sermons, doctrine and pastoral care,—the three principal activities of the pastoral office. The principal result of this meeting was the disappearance of the groups known as Reformed and Pietists, and the formation of a new middle party, the general tendency here as elsewhere being towards a liberal growth.

A great deal of excitement exists in the canton of Berne on account of severity toward a conservative minority in one of the churches. At the anniversary of the Evangelical Association at Berne there were present some five thousand persons from all the surrounding parts of the canton. This body resolved at its principal session to grant to the minority excluded from the church the use of its chapel for morning service and also for the administration of the sacraments. And this association pays the salary of a preacher to serve this minority which is thus thrust out into the cold by the government. This is all the result of the growing liberalism, or rather license, in religious belief in the land. An evangelist was brought to Berne in this interest and in two weeks preached twenty-five times for the good cause. This gave new life to the conservative element, which now shows unusual activity. The peasantry shows itself very active in the works and meetings of the association. Pastor Heiniger, an octogenarian, has just founded a Christian association for women which is very successful, and the director of the Deaconesses has built a hospital that was dedicated during the festive week.

In addition to these home movements several foreign benevolent associations prefer Switzerland for their general conventions. Among these we note the British Association for the suppression of the system granting license to vice. This was recently held in Luzerne and was attended by representatives from England, France, Germany and Belgium. This movement was started by the well known philanthropic lady, Mrs. J. C. Butler, and its great object is to kill the vile system of legalizing and organizing prostitution on the part of governments. The work of this body has been attended with great success in England and other countries, and its adherents are determined to push their efforts with still greater zeal, as they reason that the system simply needs to be understood by the Christian and moral world to be condemned. The workers in this association were greatly encouraged by the words of the Christian philosopher, Professor Secretan, of Lausanne: "Woman was created, it is true, for the home and the family, but our social conditions urgently demand that there be opened to her careers where by honorable occupation she may be able to support herself by her education and culture."—*Northern Christian Advocate*.

The French system of money, weights and measures has been generally adopted in Switzerland.

The Switzerland Methodist Conference.

The German and Switzerland Conference of the Methodist Episcopal Church was organized in 1856. At the Conference held in Zurich, Switzerland, June 24-30, 1886, the Conference was divided into two conferences, one to be known as the Germany Conference, and the other as the Switzerland Conference.

The last session of the Switzerland Conference was held in Berne, Switzerland, April 23-27, 1887, Bishop Ninde presiding.

The statistics reported showed there were 4,638 members, an increase of 238; 996 probationers, an increase of 97; 4 local preachers; 180 Sunday-schools with 935 officers and teachers and 12,255 scholars; 25 churches valued at \$207,652; 4 parsonages valued at \$24,175; present indebtedness on church property, \$101,832. The collections had been \$576 for Missions, \$88 for Church Extension, \$35 for Sunday-school Union, \$40 for Tract Society, \$44 for Education, \$37 for American Bible Society, \$68 for Women's Foreign Missionary Society, \$7,404 for Pastors, Presiding Elders and Bishops, \$254 for Conference Claimants.

The Conference has two Districts and the appointments made were as follows:

BERNE DISTRICT, Leonhardt Peter, *Presiding Elder*. Berne, Jacob Sporri. Biel and Solothurn, L. Peter, Heinrich A. Gut. Genf, Jean Wuhrmann. La Chaux-de-Fonds, Gottlieb Sporri. Langnau, Ernst K. Schmidtman. Lausanne, Edmund Diem. Lyss, Johann Wettstein. Neuchatel, Gottfried Krauss. Saint Imier, to be supplied.

ZURICH DISTRICT, H. Jacob Breiter, *Presiding Elder*. Affoltern-am-Albis, H. Huber. Aussersihl, Heinrich Hartwig. Basel, August Rodemeyer. Bulach, Ferdinand Schmidt. Chur, Friedrich Depeler. Frauenfeld, Ludwig Brandle. Horgen, H. Geerdess Odinga. Lenzburg and Aarau, Kaspar Glattli. Liestal, Johannes Schneebele. Nieder Utswyl, Johann Harle. Rheineck, Heinrich Brunner. Saint Gallen and Herisau, Andreas Rappanner. Schaffhausen Ob, Hallau and Stein, Bernhard Schroder. Thalweil, Gottfried Barr. Turbenthal, Jacob Geering. Uster, Heinrich Kienast. Winterthur, Gottfried Frei. Zurich, Gerhard Bruns and Abraham Lerch. Director of Book Concern in Bremen, Heinrich Neulsen.

"Christianity was first introduced into Switzerland about A.D. 610 by St. Gall, a native of Ireland and a pupil of Columban. He was one of twelve Irish monks who labored to disseminate Christianity throughout Europe. They first took up their residence at the head of Lake Zurich, and, burning with zeal, set fire to the pagan temples, casting the idols into the lake. Driven away by the inhabitants, they settled at Bregentz, but at the end of two years were banished from this place also, and all left for Italy except St. Gall, who was too ill to be removed. He repaired to a sequestered spot, and with a few adherents built the Monastery of St. Gall in the canton of the same name. After his death, several of his scholars and monks from Ireland continued his work, until paganism lost its hold and Romanism was substituted in its place."



A SCENE IN SWITZERLAND.

General.

Bequests to the Missionary Society of the Methodist Episcopal Church.

BY REV. J. N. FITZGERALD, D. D.

Recording Secretary of the Missionary Society of the M. E. Church.

The frequent failures of the Missionary Society of the Methodist Episcopal Church to secure moneys and lands which benevolent testators have designed for it, have prompted the writing of this article.

Much might be said concerning the making of wills in general; the importance of making them at once, while health remains; of seeing to it that they are drawn with the utmost care by competent persons, and in strict conformity with the requirements of the local law, etc. The design at present, however, is to consider more especially, but of necessity in a somewhat hasty manner, certain questions relating to one feature of wills under which the Society above named is a beneficiary.

Before taking up these questions it may be worth the while to give some definition of certain terms herein to be employed, to the end that the reader may get a clear idea of the distinctions between them in law, since their constant recurrence might otherwise be productive of some mental confusion.

A GIFT is "anything the property of which is voluntarily bestowed without compensation." It is of the essence of a gift that it shall be gratuitous and accompanied by a transfer of possession, together with all title and interest therein.

With regard to gifts of *real property* there are certain distinctions which are recognized by law, but into which, at present, it is not advisable to enter. He who gives a thing is called the "donor;" he who receives it, "the donee."

A DEVISE is "a gift or disposition of *lands* or other *real property* by a last will and testament." He who makes it is the "devisor;" he who receives it is called the "devisee."

A BEQUEST is a term which is properly confined to a gift of *personal property* by will. Such gift is a *legacy*, and he who receives it is the "legatee."

In common parlance the meaning of the word "bequeath" is sometimes broadened so as to cover the meaning of "devise," but according to the best authorities this is improper.

Many persons who have been successful in accumulating large sums of money, and many others who, by dint of economy or self-denial, have succeeded in saving small sums, seek through their last wills and testaments to place these moneys where they will aid in carrying forward the work of Christian missions. A fair proportion of such persons are identified with the Methodist Episcopal Church. But through some carelessness in the drawing of the wills their object may be defeated,

and the money pass to persons out of whose hands, perhaps, they have been especially anxious to keep it.

It becomes, then, a matter of no little moment that the testator, the execution of whose designs is to be left to others, should see to it that his will be so drawn, with such precision of terms and such certainty with regard to the objects in view, as to reduce the chance of successful contest to the minimum, and to render the defeat or non-execution of his purpose, as nearly as may be, impossible.

It is true that in all cases strenuous endeavor is made to ascertain the true intent and meaning of the testator, and that frequently the objections urged by contestants against the probate of a will, or against the execution of a given part of it, are overruled by the courts. Still, these objections, often merely technical and, indeed, frivolous, give rise in too many instances to protracted litigation, which is always costly and often bitter. And when at length, if it so happen, the objections are overruled, the intent of the testator ascertained, and the will established, it is many times found that the estate has suffered severely, and that the fund from which legacies are to be paid has been materially diminished. Thus the attainment of the object which the testator had in view is, in a measure, prevented, and the work which he wished to advance is hampered and delayed for months, perhaps for years. For it must not be forgotten that the costs of both parties are quite too frequently borne by and paid out of the estate. Furthermore, there are always certain other expenses incident to such litigation, which cannot be estimated as any part of the "costs," but which must, nevertheless, be defrayed either out of the legacy or out of other funds belonging to the Society defending.

Again, when a Society is obliged to defend a will which is contested, and the will, as not seldom happens, is broken, whatever expense is incurred is just so much taken out of that treasury which the testator desired to replenish and not to deplete. How different is such a result from the one he intended! Instead of furthering the good cause which was so near his heart, he actually hinders it. Instead of adding to, he takes from, those funds which constitute so important an agency in carrying the Gospel to the ends of the earth.

Another evil effect of these legal contests is that they are apt to give rise to strong and even bitter prejudices in the minds of persons who previously were friendly, or to say the least, not inimical, to the Society or the cause. Heirs who consider themselves injured will talk of their wrongs to sympathizing friends and neighbors until all agree that these "grasping institutions" are perfectly willing to rob the widow and the fatherless, if so be that their own ends may be thus promoted. In this way there are aroused strong and widespread prejudices which are always difficult to overcome, and which often cause those who entertain them to resolve to withhold or withdraw all sympathy and support from such "charities."

But if the clause in the will be clear and precise, leaving no room for dispute as to the manifest intent of the testator, the amount will usually be paid without arousing any great antipathy toward the beneficiary. If the heirs feel that they have any grievance, it will be one the responsibility for which will lie with the testator, and not with the legatee. In any case there will be none of the friction and bitterness sure to be engendered by a contest.

These contests are engaged in on a great variety of grounds, the very existence of which could be prevented in a vast majority of cases by a little forethought and care. The consideration of these grounds might be entered into, not only to the advantage of the Missionary Society, but also to the satisfaction of some individuals who may be at a loss to know whether provisions already made, or likely to be made, in their wills, are so expressed and guarded as to render their execution certain. But space is limited, and therefore such consideration must be left for future articles. A single defect which leads to much strife, and results in great loss to the missionary cause, is all that can be noted at present.

That defect is "MISNOMER."

Nothing gives executors more perplexity than this. In their own minds they may be satisfied as to the design of the testator, but whether the letter of the "will" will warrant them in executing what *they* think to be his purpose, is a question in regard to which they entertain grave doubt. And for their own protection they make application to the courts to have the will "construed," a part of the expense of such application being ordinarily paid out of the amount to which the Missionary Society is entitled.

Sometimes executors venture to pay over the amount specified, upon receipt of a duly executed Bond of Indemnity given by the Society and some responsible individual as security. And yet, even, this involves some expense and delay, and gives occasion for anxiety lest some disappointed heir may charge the executor with failure to properly "execute," and subsequently endeavor to make his charge good.

Legion is the name of the contests that have been entered into and carried forward on this single ground of *Misnomer*. As remarked above, the contestants are many times defeated, but never without expense to the Missionary Society. At other times, however, they succeed, and the result of each of those times is as previously set forth. And it must be conceded that many of the decisions against the Missionary Society, on this ground of misnomer, cannot well be excepted to, the reason being that the defects are so flagrant as to render it impossible for impartial tribunals to decide in any other way. Reasons for the defects upon which such decisions are based are not difficult to find. Too many persons either draw their own wills, without any adequate knowledge of the necessary legal forms and re-

quirements, or they permit them to be drawn by persons almost as incompetent as themselves.

Often those who are presumed to be familiar with the real name of "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH" make bequests or devises to something totally different when they think they are making them to that Society.

That which they specify as the object of their charity not only is not known, but never existed. The consequence is that such bequests or devises are void, and very reasonably so, because of uncertainty or illegality.

The records of legacies in the office of the Missionary Society exhibit many striking examples which might be viewed with profit by persons intending to make some provision in their wills for the advancement of missionary interest. Here are a few:

"I give \$500 to the Methodist Missionary Society in the city of New York."

"I give and bequeath five hundred dollars each to the Home and Foreign Missionary Society of the Methodist Episcopal Church."

"I give and bequeath to the missionary cause five hundred dollars."

"I give and bequeath the sum of thirteen hundred dollars to the cause and for the support of the Foreign Missions of the Methodist Episcopal Church of the United States."

"I give and desire that the residue of my property, if any, * * * be given to the authorized agent of the Home and Foreign Missionary Society to aid in the propagation of the holy religion of Jesus Christ."

"Five hundred dollars to the Home Missionary Society, and five hundred dollars to the Foreign Missionary Society."

"One thousand dollars * * * to spread the Gospel among the aborigines of the West through the Methodist missionaries."

To these might be added many others, but more are not necessary.

Some of the provisions above quoted are found in the wills of persons who possessed large wealth, and some in those of persons who had only moderate means, each testator having desired to contribute according to his ability toward the advancement of the great cause which "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH" seeks to promote. And yet in no one of these cases is the Society properly specified, while in a part of them the designation is so uncertain and indefinite as to render it difficult, if not impossible, for any one to fix definitely upon the intended recipient.

A single letter addressed to the Mission Rooms at New York would in each case have secured all necessary information in regard to the title of the Society and the form in which the bequest should have been made; and thus there would have been saved to the Missionary Society thousands of dollars. Let those who still live, and who intend that the great cause of Christian missions shall be benefited under their wills, take note of this, and see to it that the legatee is properly named.

All pastors feel a deep interest in the work of missions, and give freely of their time, labor, and substance for its promotion. They are striving earnestly and con-

stantly to secure contributions to the end that the good work may not only not cease for an instant, but that the field of labor may be continually widened. Nevertheless, the sums collected, though sometimes large, are frequently small, and are often secured only after great wear and tear of both body and mind. To the faithful pastor who thus labors in order to secure such meagre results, it seems that many of those who have abundance of this world's goods are quite out of sympathy with the great work which the Master gave orders to have carried on until all nations should experience its benefits.

But though men often seem unwilling to bestow largely while they have the capacity to enjoy their possessions, there is usually discovered an inclination to give freely of that, the usufruct or indeed even the use of which they can no longer enjoy. Thus it comes to pass that pastors frequently succeed in influencing men to bestow through their will, for missionary purposes, sums which they will not, and perhaps, in justice to themselves and others, cannot, give during their lifetime. By watching for and improving such opportunities, many a pastor has by a single stroke secured for the great cause an amount equal to, and possibly above, that given by his charge for an entire year.

Often, too, members of the Church with whom the pastor has had no communication on the subject, conceive the purpose of leaving a legacy to the Missionary Society, and then make known that purpose to him. At the same time they ask advice or direction as to the best form in which to declare their wish. The pastor, being anxious to encourage, gives a word of advice, or an explanation of some particular point, feeling grateful that he has the privilege of aiding so good a work in such a way. But what must be the measure of his regret when, the testator having died, and the will having been offered for probate, he learns that dissatisfied heirs have concluded to contest on the ground that the object is not sufficiently stated or the beneficiary correctly named. He neglected to make sure that the bequest or devise was to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," and the mistake may be so serious as to prevent the amount specified from reaching the treasury for which it was designed.

A pastor upon whom the responsibility for such a mistake becomes fixed, generally finds that no one is as slow as himself in granting forgiveness of such an error. Far different is his experience from that of the minister who is permitted to see the fruit of his carefulness and precision in the full amount paid over under a will, one provision of which at least was made under his supervision.

Some preachers are so alive to this matter that when they learn of the existence of a will, the maker of which has kindly remembered the Missionary Society, they venture to inquire whether the Society is specified by its corporate name, and they do not rest until they learn that all is right, or until they see corrected any error or inac-

curacy that may exist. In many instances invaluable service has been thus rendered.

Any person who will consider the matter will certainly see the great advantage that would result to the Church if presiding elders and pastors, who are in constant contact with the laity, would properly inform themselves as to the technical corporate name of "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," as well as to the form necessary to make legacies to said Society good in law. These officers would frequently find themselves in a position where they might be instrumental in so guiding the framers of wills, as to render impossible the raising of objection on the ground we are specially considering. Such information is by no means difficult to obtain, and once acquired, the result would be that many thousands of dollars would be secured toward the advancement of the great cause which "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH" was organized and incorporated to subserve.

The Country and People of Abyssinia.

BY HON. N. F. GRAVES.

There is a good deal of romance in the early history of Abyssinia, and at this late period it is very difficult to separate the romance from the history.

The natives call the country "Habesh," which is an Arabic word which signifies mixed. It is an appropriate name, for the country has a great variety of physical features, and very sudden transitions in its productions, and its inhabitants are of many races of men with many systems of religion.

They claim for themselves a descent by a regular succession of emperors from the time of Solomon. They claim that the Queen of Sheba was their sovereign and she was married to Solomon and that the crown was thus transmitted to her son Menilek. That Menilek came to the throne in the year 986 B.C. He was educated and crowned in Jerusalem. When he returned to his own country he took with him a colony of Jews, with a copy of the laws and some priests to interpret the laws. This is a tradition claimed by them and is sustained by the fact that Judaism was in all their early history the religion of most of the people, and is now held by a large number of Jews, who for centuries kept themselves in the central provinces and were governed by their own rulers.

It is claimed that there are now near 200,000 of these people who have the Old Testament in an Ethiopic version and they still adhere to the Mosaic ceremonies. At the time of the great dispersion a great number of Jews found their way to Ethiopia and joined their brethren, and there married wives of the natives, they both being Semetic in nationality as well as language.

There is a similarity in the people of Abyssinia, but the whole are distinct from the Negro and Arabian. They generally have regular features, with black hair and

bronze complexion. They are ignorant, superstitious, as well as warlike.

They are divided into several tribes.

The Falashes, the descendants of the Jews occupy the mountains of Samen. They profess Judaism and claim that they originally came from Palestine.

The Tigrani occupy the provinces of Tigre. It is a hilly country. The rivers in this province run westward. Some of the plains are well watered and in a state of cultivation. The mountainous part of the province is covered with a dense forest and has a sparse population.

The Amharans occupy the province of Amhara. It contains the highest mountains in Abyssinia. The Abba-yaret peak rises 15,000 feet high. The sides of the mountain are clothed with trees and fine grass, and the bottoms are either meadows or fields, where good crops are raised. It is a fine climate with an abundance of rain in every month of the year. That part of the mountain not covered with snow is pasture grounds and equal to the famous Alpine pastures of Switzerland.

The Gallas inhabit the banks of the Hawash and are a savage race, warlike, and seem ready to make an attack upon slightest provocation. The habits and practices of this fierce tribe are very singular and interesting. The emperor or king is the sovereign of the whole country, but his authority is only nominal. There are no large towns in the country. There is no stability and the people do not gather in towns, but rather hide away in the mountains for self-protection. There are many Mohammedans all over the country. The Abyssinians profess to be Christians, but it has but little influence upon their lives. They are divided into parties which oppose each other with great bitterness and even violence.

They retain many forms and ceremonies of Judaism. They practice circumcision, keep both Saturday and Sunday as Sabbaths, and have many fasts—but a man can pay a small sum of money and be released from fasting. The Coptic-patriarch of Cairo is considered the head of their church. They have monasteries and have unbounded veneration for the Virgin. They were converted to Christianity in the fourth century and they have ever since been nominal Christians.

There has been a good deal of missionary work done in Abyssinia and really very little accomplished for the great labor bestowed; but the promise now is good and it is believed that great results will follow.

Samuel Gobat, who is justly celebrated for a life of great devotion and as being the Bishop of Jerusalem, and Christian Kugler both received their missionary education and training in the seminary near Basle.

They went to Egypt to reach Abyssinia in 1825 but there were so many hindrances in the way that they did not reach that country until 1829. While in Cairo they learned the language and did what mission work they could. Gobat acquired the language in a comparatively short time. He acquired a foreign language much more rapidly than most persons. It was said of him later

that he could use eleven languages and could preach Christ in them all.

These brave men settled in the province of Tigre where the governor was friendly. They immediately established schools and after a year Gobat went further in the interior to Gonder, the capital. He was well received and had interesting religious conversations with the priests, the king, and many of the leading men. Mr. Gobat returned to the first station and said "the people were hungering and thirsting for the word of God, such as I have never found elsewhere." Soon after war broke out and Gobat and Kugler had to flee to the monastery at Debra Damo. The monastery was perched high on a rock, and was reached by a rope, and there they preached to the monks, but the country was in such a distracted condition that they were compelled to escape.

In 1834 Gobat and the missionary Isenberg went to Abyssinia and attempted to found a mission at Axum, the ancient capital, but soon after Mr. Gobat's health failed and he returned to Europe, and soon the governor took office and ordered all missionaries to leave his country. After order was restored and in 1859 Rev. H. A. Stern was appointed to visit the Jews in Abyssinia. He found them in a depressed condition, but found them and others ripe for missionary labor and very earnest to hear the word of life.

In 1861 Rev. J. M. Fladt, who had once been driven out of the country returned and was allowed to enter the country, but not to remain. He asked permission to teach the Jews. The king said to him: "If those who are my subjects teach them and bring them for baptism into our church, I shall be happy and promise to give them my protection, but I do not wish to have any European in my country."

Soon after this all the missionaries who did not escape from the country were imprisoned and beaten and restrained of their liberty until April 14, 1868, when Gen. Napier captured the stronghold of the king, when all the missionaries were again free.

Ira David Sankey.

Mr. Ira D. Sankey was born at Edinburgh, Pa., in 1840, his father being the Hon. David Sankey, for many years a prominent member of the Legislature of Pennsylvania and a member of the Methodist Episcopal Church. He early showed a great fondness for music and has accomplished great good through the power of song. About a year ago the London *Christian* published the following concerning him:

"Brought up under the best spiritual influences, Mr. Sankey dates the conscious definite acceptance of Christ as his Savior in his fifteenth year, when he joined the church of which his parents were members. In the succeeding years, he held various positions of trust and responsibility in connection with the church and congregation. He became leader of the choir, superintendent of the Sunday-school, class-leader, and ultimately president of the Y. M. C. A. in his town. It was in this last-named



capacity that he was delegated to the Indianapolis Convention, where he met the great crisis of his life. Here it may be mentioned that though fortune has since led him to sojourn in many towns and cities, both in America and Europe, he has remained loyal in heart and in interest to the home of his youthful days and the scene of his earliest efforts in Christian work.

"In 1870, at Mr. Moody's earnest solicitation, Mr. Sankey resigned a lucrative appointment in connection with the Internal Revenue of his native State, and went to Chicago to assist in the Christian work which the former evangelist had been carrying on in that great and growing city. Previous to this, however, he had achieved quite an extended reputation as a singer, and leader of Christian song, and was in much request at conventions and other religious gatherings throughout Pennsylvania and the neighboring States. The call to Chicago proved to be the beginning of his real life mission.

"He is not exclusively a singer, for no one has been more active in the work of the inquiry-room, and many souls have been given to him for his hire, during these years, through his exercise of the gift of personal converse and speech, as well as directly through the Gospel proclaimed in song. To this unity of purpose, of spirit, and of endeavor, on the part of both evangelists, may be attributed the fact that God has so manifestly given them favor with the people wherever they have gone."

Dwight Lyman Moody.

Mr. D. L. Moody, the noted evangelist, was born on a farm near Northfield, Massachusetts, in 1837. His father died when he was but four years old and his early life was spent in hard toil. His educational advantages were few. When he was 17 years of age he entered the store of an uncle in Boston. A few years afterward he went to Chicago.

His earnest Christian spirit exhibited itself in the for-



mation of a mission and in successful efforts to lead people to Christ. His abilities were recognized by his being elected President of the Young Men's Christian Association.

In 1862 he was married to Miss Emma C. Revell who has ever been a true helpmeet.

He has held meetings in the principal cities of the United States and Great Britain and many have been led to Christ through his instrumentality.

Lately he has given himself largely to educational work having erected school buildings for girls at Northfield, and for boys at Mount Hermon.

Concerning the school at Mount Hermon Mr. Moody writes:

"Our object in this school is to train and educate young men who have natural ability, but whose opportunities for education have been limited; and especially young men of this class who look forward to Christian work, thus filling a gap, and not coming at all into competition with other schools. I am convinced that if the lower classes of our cities are ever to be reached for Christ it must be through the agency of men trained specially, not perhaps in classical education, but in methods of work and in knowledge of the Bible. We need in our American cities more work like that of Mr. McAll in Paris, led by earnest and consecrated men who will hold meetings as many evenings a week as the theatres and saloons are open, and thus win these threatening and dangerous classes to the Lord Jesus Christ. I earnestly desire to reach as many of these young men as possible and train them for evangelists, city missionaries, secretaries of Y. M. C. A.'s, &c., giving them a good English education and such additional training as may be necessary for the work. We have already in attendance young men, some of them very promising, gathered from almost all parts of the world—England, Ireland, Scotland, Germany, Austria, Armenia, Greece and Japan."

Touring in Persia.

BY REV. P. Z. EASTON.

When two years ago I was about to set out from Tiflis on a journey to the Turcoman country, I was detained two months before I could get off. This year I had a somewhat similar experience. When just about to leave in the beginning of April on a tour to Kurdistan, to the south of Lake Oronjah, the Evangelical Armenian pastor in Tabriz, who had just returned from a trip in that direction, reported that the roads to the south of Maragha were in such a state that it would be very difficult to get through to Kurdistan.

I put off my journey, therefore, for a week or two, and then when just ready to start news came from New York which detained me another month. My time being limited, and not having more than three weeks to give to the journey, I now made a change in my plan, and determined not to go further south than Maragha.

On Wednesday, May 28th, I had made all my preparations, the horses were at the door, and I was just about to mount, when word came from Dr. Holmes, the medical missionary of the Presbyterian Board, asking me to wait a little. After some time, I got word from him that he had just received a telegram from Maragha, giving information in regard to the state of affairs there which necessitated another change in my plans.

Before, however, telling of the journey itself, I must go back and give you a little of the elementary information you ask for. Of course you understand that in making a journey here something more is necessary than to pick up a carpet bag and set out. There is, first, the question of horses. If, as in the present case, the party is a small one and the baggage is reduced to a minimum, one may get along with one's own horses, of which missionary families generally have two, and sometimes three, or even more.

In our case we have two, one a carriage and the other a riding horse. As, however, there were three in the party, my eldest boy, Cassie, who was nine in July, going with me, every one thought we should at least have three horses, but I concluded to get along with two, and had no reason to regret the decision. If, however, the party is a large one, or if a small party desires to take much baggage, it is necessary to hire a muleteer or charadar, as he is called here, who will furnish the number of horses, mules or camels that are needed. The latter, however, are almost exclusively used for transporting goods. During the fourteen years I have been in the East I have only once been on a camel's back, and that only for a short distance, in crossing a stream.

Having got your horses, you must see that they are in good order, that they are well shod, that their backs are free from sores and swellings, which would make the journey a very uncomfortable one both for man and beast, etc. If the horse is a saddle horse, you can only put on him a pair of moderate sized hoorjins or saddle bags and a roll of bedding or clothing, both

strapped to the back of the saddle, the hoorjins also having a strap which passes under the horse's belly. The extra weight which my horse carried, exclusive of rider and saddle was, perhaps, about thirty-five pounds.

The load horse has what is called a palan, a frame stuffed with straw and covered with carpet, which covers most of the horse's back. On this is placed either a pair of large hoorjins or what are called "mafresh," which differ from hoorjins in that they have end pieces like a box, and are thus better adapted for carrying bedding. I had two mafreshes, which, like the hoorjins, are made of carpet. The load horse, a much stronger animal than the one I rode, in addition to the servant and Cassie, carried a weight of seventy or eighty pounds.

Now as to baggage. One must always carry considerable clothing. I had no occasion to wear my overcoat, but it would have been folly to have gone without it, as in case one travels very early in the morning or late at night, the change of temperature is very great. As it was the rainy season, one must have rubbers, not only coat and shoes, but leggings and hat, although I have made very little use of the last article. Next comes bedding.

It has been my usual practice in place of a mattress to take an empty cover and have it filled with straw at the places where we stop over night; but it is not always possible to do this, and especially at this season, when old straw is scarce. I took, therefore, a light mattress for Cassie and a bag for myself, slept on the floor, and took a light wooden camp bedstead for Cassie. Sheets, a colored blanket or rug, a traveling shawl and a small pillow for Cassie made up our list of bedding.

For cooking utensils, a copper kettle (most of the Persian vessels are of copper lined with a white metal), a small teapot (a most necessary article on a journey, tea wonderfully refreshing one after a hard day's ride), a kazan or pot for cooking meat, rice, etc., and a "shish" or iron skewer on which small pieces of meat are placed to broil before the fire. Towels, cups, saucers, plates, knives, forks, spoons, etc. If in Europe it is well to have one's own soap and candles, here one must have them, also hand towels, comb, brush, etc.

In addition to writing materials and a couple of English books besides the Bible, one of them Perthe's "Taschen Atlas," the other the last number of the "Asiatic Quarterly Review," a Persian and Turkish New Testament, a number of Gospels in Persian and Turkish, package of Scripture Texts in Persian, and a number of what might be called hand-bills in Persian, one side of which is filled with an illustration of the Parable of the Sower, with the text and the fourth chapter of John around the sides.

I had intended to take a larger number of Scriptures with me, but just before leaving Tabriz two colporteurs had been arrested by the order of the Governor, and although soon released, yet as orders had been issued forbidding the sale of Scriptures by colporteurs, I judged

it best to be a little careful, especially as Ramazan, the month of fasting, when Mohammedans are more easily excited than at other times, was at hand.

A small piece of carpeting, a rubber blanket to cover the load in case of rain, bread, cake, butter, home-made crackers and a sort of zwieback, a cooked chicken and some other miscellaneous articles, including horse blanket, halters, servants' bedding and clothing, etc., made up our loads.

At 10 A. M. on Thursday, May 19th, we are ready to start. Passing along a street lined with dead wall on either hand, with here and there a door leading into the courts, around which the houses are built, we soon reach a small bazar, roofed over the street, and a few hundred feet beyond another with little shops on each side, on getting out of which we are outside of the city walls in the suburbs, which cover a great extent of ground. The street here, although narrow for a European city is much wider than inside the wall.

On the left hand, surrounded by higher walls, we pass the Presbyterian Mission premises, consisting of a building for a missionary family and a female seminary with a considerable extent of ground, and on the right hand the residences of two Europeans. Soon we come out on a large cemetery, a mass of mounds and upright stones (in Mohammedan lands only Mohammedans are allowed to set a stone upright by a grave), but there are neither trees, nor sod, nor anything to make the place attractive. Crossing the cemetery we turn into a road going southwards and, although for a mile or so there are houses on either side, these gradually give place to gardens, or rather vineyards and orchards which extend almost all round the city.

Looking down from above, the city looks like a huge village, or rather a collection of villages in the midst of vineyards and orchards, a characteristic of most Persian cities. Even the day laborer, whose daily wages is about ten cents, has around his mud hut a little plot of land with trees and shrubs for which, if he has not the few dollars necessary to purchase the place, he pays a monthly rent of from fifteen to twenty cents.

There is a fact worthy of the consideration of those writers who tell us that, though the heathen may be saved without the Gospel, yet nevertheless it is necessary to send it to them for their temporal well being. As regards, however, air, water, food, and other material comforts, the common people here are not only much better off than the masses in Russia and in Europe generally, they are much better off than multitudes of the laboring classes in America, shut up most of their time in crowded tenements and factories. It is only in famine time that the laborer is unable to get wheat bread, and in the summer he has an abundance of fruit.

A little over two miles from the house we came out on the open plain. On the left a range of hills runs along parallel with the road. Back of these mountains, and still further back the higher peaks of Shend, 11,000 feet above the sea, the level of Tabriz being

about 4,500. The snow remains on the higher peaks till July and the cool winds from thence do much to temper the summer heat. Hot nights are almost unknown. The city is nearly surrounded by mountains, the west only opening out on the plain in the direction of Lake Oroomiah.

This plain is mainly a salt desert, once covered by the waters of the lake. Here and there are small villages, but all those of any size are either near or among the mountains. This salt desert however has much to do with the healthfulness of Tabriz, its name signifying "fever disperser." Where, as in the rich plains of Oroomiah and Khoi, there is much stagnant water in the canals which irrigate the fields, sickness, especially fever, is rife.

On our way we meet trains of donkeys going to the city, most of them carrying milk, not only cows but also sheep milk which is much used here. The donkey here is a very useful animal. In fact, without him the peasant would hardly know what to do. He can be purchased for \$4 or \$5, costs but little to keep, is a very hardy animal, and in proportion to his size and value carries much more than the horse.

It is a common thing to see a good-sized man riding a small donkey with his feet almost on the ground, and the large donkeys, which however cost more, carry from 180 to 200 pounds, whereas 300 is a good load for a horse.

About five miles out we come again on cultivated fields and stop at an arkh or small stream which runs across the road, to water the animals and readjust the load which hangs over on one side. A Mussulman stands here, and asks for a present but as he will not give Cassie a drink out of the pail which he holds in his hand, on the plea that it would thereby be defiled, I decline to give him anything. It is always necessary to have a cup or glass or something of the sort handy, as the Persian Mohammedans (not the Turks) generally refuse to allow a Christian to drink out of an earthen vessel.

A little way further on a man rides up with a gun slung behind his back. As it is a very common thing for people to carry weapons, guns, pistols, swords, daggers, etc., his appearance excites no comment. In this case, however, it was perhaps as well that we met him as he met us where he did—on the broad highway and not in some lonely place among the hills or defile in the mountains. His antecedents are worth noticing.

Some ten miles further on among the mountains there is a large village or town, called Ueski, of perhaps 5,000 inhabitants. The place is notorious through all the country round for the disorderly character of its inhabitants. Especially is it noted for its looties, cutthroats, highwaymen who have been the terror of the region. It is not easy to find a ruler to keep this people in check. Not long ago they rose and expelled their governor. I had some experience of them some years ago.

I visited the place, taking some Scriptures with me,

and sent out my servant to sell them in the bazar. He soon came back, saying that a man had taken some books from him and was trying to fasten a quarrel upon him. It was with difficulty that I got back the books, and, on leaving the place narrowly escaped being robbed. Two of the looties, as I afterwards heard had concerted a plan to waylay me on the road. They calculated, however, that I would remain longer than I did, and although they started after me as soon as they heard of my departure, I was too far ahead for them to catch up.

The man I have just referred to was from this place, and not only so but was a notorious looter himself. Some five years ago he found it expedient to go to Kerbila, the sacred place of the Shies. Returning, he received word from the Vali Ahd (Crown Prince) at Tabriz, that he wished to see him and, on going thither, was made a servant of the Prince with a view of keeping him away from his former associates and career. This is by no means an uncommon policy in Persia. Last year three desperadoes who had been the terror of the easterly districts of Tabriz, levying black-mail upon the inhabitants, and killing any who dared to oppose them, were caught and killed. Previously, however, an attempt was made to win over the leader of the band by offering him a place and salary in the Governor General's service. He soon tired of this and returned to his former habits.

Entering into conversation with this man he informed me that he had rented a village, a mile or two to the left of the road and invited me to call on him there. As I visit the place it is not impossible I may some time accept his invitation, and may find the influence of this former robber useful in advancing the interests of the kingdom of God.

Ascending a hill we now had a fine view of the vineyards and orchards of this village of Serdan which lay below us, presenting an aspect the more agreeable because of the contrast with the barren mountains and plains around. The Orient is a land of contrasts. Where there is water, there is life; where it ends, there is death, although the contrast in May is not as sharp as later on, as the Spring showers call forth a certain amount of vegetation even in the salt desert.

It is now past noon and the heat would be very great but thunder clouds have arisen in the east and cut off the hot rays of the sun. At the door of a caravanserai our road acquaintance leaves us and we press on as I do not wish to make a halt yet. I had been there only a couple of weeks before and had stopped at a little tea shop at the end of the village.

By the way, it may interest some of your prohibition friends to know that the Shah of Persia lately judged it expedient to shut up tea and coffee houses. Some of the grounds of this decision were as follows: That such places were the resort of disreputable characters; that tea drinking and opium smoking were closely connected together; that fathers and husbands spent too much of their time and money there, and that tea being a foreign

product, there was ground to fear that the country would be impoverished by a rapid increase in the sale of that article. As a result of this decision, the larger places have been shut up, but under one pretext or another the smaller are opening again.

But to come back to my visit. I had been to the place a number of times before, and as soon as I entered the tea house a crowd gathered around. It was scarcely necessary for me to speak, for as soon as they were seated on the matting, one of them who seemed to be a man of some influence said to the others: "You know what we are, liars, thieves and evil-doers, but these are men who speak the truth, are honest in their dealings." "There must be something in their religion to account for this." The others assented and I thus had a good opportunity of setting forth Jesus Christ as not only the great teacher but as the life giver and purifier from sin.

I mention this here in connection with the question so often asked as to the result of missionary work. If tested by the number of converts, the results of missionary work among Mohammedans in Tabriz are as yet very small. This is, however, by no means the only test. The preaching of the Gospel is itself a result. Wherever the Gospel has been preached, there the commission as given in Mark has been fulfilled, and it is with the fulfillment of this side of the commission that the end of all things is connected. (Mat. 24: 14.)

Answering the question from this standpoint I can say that especially during the early years of missionary work in Tabriz and the country round, from 1873 to 1877 or 1878, the Gospel was proclaimed to tens of thousands. This is not, however, the special point to which I here desire to call attention. Leaving this out of view, the number of converts is not the only test of the results of missionary work. There is, as in the case above mentioned at Serdari, a preparation for the reception of the Gospel which is of great importance.

When I first came to Tabriz, in 1873, there was a prejudice on the part both of Mohammedans and Armenians against Evangelical Christianity. By the former we were regarded as atheists and the latter circulated a story to the effect that we had a picture of the Virgin Mary which we first spat upon and then trampled under foot. This was the sort of testimony which was borne to us in those days. The change from this to the testimony at Serdari is a great one, and testimony such as this is a common thing in these days.

Leaving Serdari behind us we come to a place where two roads meet, the left-hand road going to Ueski and other villages in the mountains, while that to the right, which we follow, is the main road. A little way further on is a caravanserai where we stop to rest the horses and take lunch. Passing the gate we enter a covered way under the main building where we dismount and remove the loads. On either side are banks of earth, two feet or so above the ground, and on one of these covered with hassir, or piece of reed matting, we sit down. Above are rooms for travelers, and beyond the covered way a

large quadrangle around the sides of which are numerous rings and mangers for horses and doors opening into stables which occupy three sides of the building and part of the fourth.

The place is on a large scale for these days, but like most other caravanserais outside the large cities is built of mud and unburnt brick. In the palmy days of Shah Abbas, the contemporary of Queen Elizabeth, the caravanserais were made of stone and burnt brick with arched gateways and domes, which present quite an imposing appearance. Some few of these still remain but in ruins. And as with caravanserais, so with other public buildings such as mosques and palaces, and works of public utility such as bridges and roads.

What is old and fine is in ruins or decay, and what is new is poor and mean. The same remark applies somewhat to the products of Persian handiwork and also to literature. There is, indeed, need of a change for the better but this change is not to be brought about, as many think, by the introduction of superficial varnish of European civilization and education which only hastens the process of decay.

The closer the contact between poor countries like Persia with a European land the more the higher classes especially imitate European manners and modes of life, the more rapidly the country is drained of its resources. European civilization in most cases means spending more for food and clothing and for the procuring of foreign luxuries, and the addition of other vices to those which the people already have.

As the Constantinople Turks are the worst of all Turks so the Teheran Persians are the worst of all Persians. But as with the land so with the people. You can take a piece of salt desert, and if you can procure sufficient water, can change it into a garden of the Lord. So, remembering what the Persians have accomplished in past times, remembering also the intellectual power which they still evince, we may believe that a radical change in the heart and life of this people would along with the spiritual blessing, bring also great temporal blessings.

(To be continued.)

The Industrial Department of Cobleigh Seminary.

BY REV. CHARLES BISHOP.

Being fully persuaded that when the Lord calls a man to preach the Gospel of Jesus Christ He also causes him to be willing to work to support himself if need be, and also that a man who supports himself is more independent, manly, and better satisfied with himself, and better able to grapple with the unsolved problem of self-support, and that the Church holds such in special honor, a short time after our appointment in the fall of 1885 to Cobleigh Seminary, then consisting of one theological class of about a dozen men, all dependent on the Church for their support, we called these young men together and offered to furnish them work and pay them for the work done.

They at once became interested in the scheme and freely volunteered to adopt the plan, notwithstanding the fact that all or nearly all theological students in non-Christian countries are beneficiaries of the Church.

Accordingly, when we opened the English department of the Seminary in January, 1886, those most advanced were employed to teach in the lower classes, translation, etc., two were given the care of the buildings and grounds, and the rest were provided with work on a kind of a pasteboard toy. They entered with great zeal upon this work and their interest did not decrease as might have been expected but continued to the end of the school year.

Other young men came desiring to become theological students, so we finally determined to open this industrial department to other students besides those pursuing a theological course of study, and to carry on this part of the work by *private unsolicited contributions* made by those moved of the Lord to aid indigent students in acquiring a Christian education. The reasons for such a step were, *first* and *chief*, to impress by a practical illustration the great truths that there is a God, and that he hears and answers prayer.

If it can be shown that simply in answer to prayer the Lord provides the means to keep a large class of poor students in our school here in Nagasaki, where the people have so long and so effectually withstood the influences of Christianity, we will raise up a witness that will bear constant and incontrovertible testimony to the truth and power of the Gospel we preach.

In the *second* place we didn't want to place a premium on theological students, as if this department was open only to them, many whom God never had called to the work of the ministry would seek to enter for the sake of the education to be obtained thereby.

Again, by this means we can provide a *Christian* education for a goodly number of young men who, beyond the limited opportunities afforded by their native villages would have no means of procuring an English, much less a Christian education.

Moreover, as we donate the products of the manual labor performed in this department to churches and Sunday-schools in America to be sold for the purpose of increasing their missionary collections, we expect to see our work in Nagasaki contribute yearly in this manner a large sum to the cause of missions.

As a further result we hope to see church members and Sunday-school scholars become not only interested in our Nagasaki work but more interested in mission work in general.

The following

RULES AND REGULATIONS

under which students may receive assistance in defraying their school expenses in Cobleigh Seminary were adopted:

1. Only worthy students will be accepted or retained in the school.

2. It must be satisfactorily shown that the student is not able to provide in any other way for these expenses.

3. He must carefully keep all the rules of the school including the payment of one yen entrance fee, provide a responsible security and make the deposit required by the school boarding club.

4. If addicted to the use of tobacco he must give up the habit.

5. The assistance offered will consist of money paid for work of some kind that will be provided for the student, and only for work actually done will money be paid.

6. Work will be provided to the amount of fifty hours per month, and for this a sum sufficient to meet all the expenses pertaining to the school will be paid.

7. If at any time, it shall become necessary to withdraw this assistance, one month's notice will be given by the teacher who has charge of this department.

A student may forfeit all assistance at any time by disobeying the rules of the school.

8. Students are not expected to remain in the Seminary during the summer vacation.

9. No traveling expenses can be paid.

10. It is expected that more applications for admission under these rules will be made than can at once be granted, accordingly, each applicant's case will be dealt with in the order in which the application was made (unless there should happen to be a donation for some particular student). No student living at a distance from Nagasaki should come expecting admission under these rules until called by the teacher, as there may be others who had applied previously and whose cases must be considered in their order.

11. This promise of assistance closes with the school year, June 30th, and must not be understood to extend to the following year until a new agreement has been entered into.

The case of old students for admission to the following year will be considered before that of new applicants, but their order will depend largely on their standing in the school.

PLAN OF DISPOSING OF THE ARTICLES MANUFACTURED.

From the beginning we foresaw that students could not compete with the cheap labor of Japan and by two hour's work a day bring in a return in money sufficient to support themselves, so instead of trying to make the work self-supporting we adopted the plan of supplying the necessary money by *contributions* and are thus enabled to *donate* the articles manufactured by the students to the Sunday-schools and churches in America. Thus far, what we have sent has been by friends returning to America, but we hope before long to establish depositories where these articles can be obtained by pastors and superintendents free, or perhaps at a slight cost to cover transportation expenses, it being understood that the proceeds of sales *are not to be sent to Cobleigh Seminary* but are to be added to the missionary collection. These articles are packed in small boxes made of

camphor-wood and each box is supposed to contain enough to net \$10, though of course the amount derived from the sale will vary in different localities.

These boxes are especially designed for those places where the missionary money is raised with difficulty, to aid in securing the last \$10 of the collection.

As has been shown, this department has aided *thirty-eight* in the Seminary for the whole or a part of the year just closed. Although we have taken no pains to advertise this work applications for admission to this department are coming from all parts of this island of Kiushiu, also from Shikoku and the main island. We can take only a small proportion of the applicants but have arranged to start in September with *fifty*. One hundred dollars will provide for three students for one school year, and as shown above money contributed for this purpose will not only aid a student in gaining a Christian education, but will also in whole, or in part at any rate, make its way into the missionary treasury and thus do a double work.

The proportion of the students in the Industrial Department that have become Christians during the year is surprisingly large when we compare that department with the whole school.

Of the twenty-five English Department students in his department, five were Christians when they entered, eleven of the remaining twenty are now enrolled as probationers or church members. In other words, while these twenty-five are only one sixth of the school, one-half of our converts came from this Department.

Nagasaki, Japan.

The World for Christ.

BY REV. R. W. ALLEN, D.D.

The world for Christ! Is this too much to expect—too much too desire? Is it too much for our faith? If so, does it not humiliatingly constrain us to acknowledge that it is exceedingly defective, and far below the Bible standard. Can anything less than the world for Christ satisfy a scriptural faith? Jesus died for the world, and thereby made ample provision for its salvation—for it he is interceding in heaven—and he has organized a church, the great commission of which is to preach the Gospel to every creature—"to disciple all nations," and this commission is a command, and it is imperative, and must be obeyed. Long has it been disregarded—long has the church been recreant to its divinely revealed duty and obligation. Its faith has been too weak—it needs toning up to the Bible requirement. Then, the head and heart, the praying, teaching and giving, will be right; the pulpit and pew will speak with utterances, accompanied with such acts as shall demonstrate to the world that it should and must yield to the all conquering Christ.

Methodism has done nobly in pushing the battle for the world's salvation, and its success has been marvelous; nothing like it in the history of Christianity, but its

crowning glory yet remains in urging on with increasing earnestness the glorious strife to the final conquest. By its million for missions the past year, it has placed itself financially in the front rank of all missionary agencies, but this great achievement should encourage, stimulate and urge it not only to maintain its present noble position, but to lead with greater force and earnestness the warring hosts in the great battlefield, till:

"That song of triumph which records
That all the earth is now the Lord's."

Much remains to be done—very much—the vast opposing force to conquer is strong, well disciplined, equipped and marshalled, and is determined by every means in its power to maintain its ground and resist every assault. The battle will be earnest, determined, and wax stronger and stronger, but let no hearts grow faint, nor any discouraging feeling be entertained, for Immanuel's army will triumph, for its great Leader "shall overcome, for he is King of Kings and Lord of Lords." God has declared that "all the earth shall be full of the glory of the Lord."

The world for Christ! We repeat it and take the inspiring thought to our heart of hearts. Let it be the watchword all along every line of thought and labor; from the pulpit and pew, Sunday Schools, the social meetings of the church, and from every Christian home, let the grand refrain swell in exultant song, *the world for Christ!*

Is the Bulgarian Mission a Failure?

BY REV. D. C. CHALLIS.

The impression seems to prevail in some quarters that our mission in Bulgaria is, all things considered, so far short of real success that it ought to be considered a failure, and treated accordingly. But the failure of repeated attempts to abandon this field shows that it has a hold upon the heart and conscience of the Church that may not readily be relaxed. Each unusual discussion is followed by a vote decidedly in favor of "continuing the experiment." A considerable sum of money and a fair corps of workers are kept employed from year to year despite the vigorous protests of an able minority.

It is the purpose of this article to present, as far as possible, an unprejudiced view of this much discussed field and the reasons why it ought not to be abandoned.

That the number of persons in the visible communion of our church is small must be admitted at the outset. Nor can it be denied that thirty years have passed away since we professed to occupy this field, and that we have expended a sum of money verging on a quarter of a million since we undertook the work. But if it shall appear that our general management has been seriously lacking in continuity, and our policy has been almost uniformly tentative, we must attribute the paucity of results to these causes rather than any difficulty inherent in the field itself.

It is true that the mission was "established" in 1857,

but our establishment consisted of two untried missionaries, occupying rented quarters, and with no accessories in the form of school or printing press.

After seven years of such occupation, one of the missionaries returned to America and the other retired to Constantinople to engage in literary work. No real estate had been acquired, no school opened, and no church established.

True *one* efficient missionary had been sent out to fill the place of the *four* promised as reinforcements, but he had been almost immediately diverted to a field in no sense Bulgarian, and his work was all in the Russian language.

From 1864 to 1870, no missionary of our church lived on the field. Good work was being done in the translation of the Holy Scriptures and the publication of books and periodicals at Constantinople, and a church and flourishing school were growing up at Tultcha; but this one was outside the field and the other outside the tribe we undertook to evangelize.

An annual visit from Constantinople was the extent of our personal occupation of Bulgaria for the whole of these six years!

In 1870 the promising work among the Russians in Tultcha was abandoned and the missionary with a new assistant from America settled in the Bulgarian city of Rustchuk, where he commenced work in a language almost new to himself and entirely so to his assistant. But fourteen years of "unsuccessful" work in "Bulgaria" had discouraged the church and the missionaries were recalled in 1871!

But still consistent with our vacillating policy we sent back Bro. Flocken in 1873 with another new assistant. The assistant returned the same year on account of ill health, and Bro. F. was left to toil alone till 1875, when two new men were sent to his assistance.

Eighteen years had passed and we were still without a permanent abode and were just beginning our educational work in rented quarters.

In 1876 the first annual meeting was convened in Rustchuk, where three missionaries with six native assistants were regularly assigned to fields of labor. Surely this was not a bad showing for the three years since the work was reopened! Fair success attended the labors of the missionaries that year and increase of membership was reported from the principal points occupied. But the times were inauspicious. Terror spread like a pall over the whole land, and the war of 1877 easily broke up our missions "on wheels."

When in 1879 the missionaries were returned for another "tentative" occupation of the field, the indifferent Turk had given place to the hostile Russian, in the chief political power they had to encounter, and a conflict with the authorities was inevitable as soon as we undertook a seriously aggressive work.

The sharpness of that conflict and its successful termination are matters of history. It was, perhaps, well that we were compelled to give attention to but "one

war at a time," but it did seem like a "mysterious providence" that just in this hour of triumph over the enemy in the field, the fiercest attack should be made upon our base of supplies!

1884, 1885, 1886 were years of great significance to our work. The gradual unmasking of Russia, and the series of blunders by which she has been eliminated from the domestic politics of Bulgaria have added greatly to the respect entertained for us and our work by the people to whom we were sent.

The annual meeting, held in July of last year, was the most enthusiastic and thoroughly self-respecting body of the kind we ever convened. Upwards of thirty workers "of all arms" were assigned to fields of labor. Six young preachers, educated in Bulgaria, are now in our ranks. A girls' high school and a boys' literary and theological institute are in successful operation, with all the patronage they can take care of. Four primary schools are established and petitions were presented asking for two more, with the promise of liberal contributions toward self support. Congregations have doubled, and in many villages our young itinerants are welcomed by the people.

We own real estate in four principal cities, and our work is regarded by the community permanently established. Those reached by the Gospel number vastly more than our members or our regular congregations. The Scriptures are now in almost every reading family in the land. Our hymns are frequently heard in the public schools, and our members are regarded the most trustworthy employees. The increased patronage of our schools among the better citizens, most of whom place no restrictions upon the religious instruction of the pupils confided to us, the conversions constantly taking place in the schools—all these are signs encouraging us to expect a more rapid growth of actual membership in the near future.

It is true the extraordinary expectations entertained by the Church when Bulgaria was entered thirty years ago, were never realized, and in the nature of things they could not be realized. The people were agitated over the question of emancipation from a foreign ecclesiasticism and the establishment of a church purely national. They were actuated by motives political rather than religious, and while entertaining the most friendly feeling toward Americans as such, they had no thought of adopting our religion. But they could and did appreciate American education, and had we proceeded at once to open schools among them we would not now be lamenting our want of success.

It is not fair to call Bulgaria a hard field because a policy that would succeed nowhere else, could not succeed there. If it was wise to offer bread to starving Chinamen before talking to them about their souls, it surely would not be wrong to help the Bulgarians to the education they were thirsting for before trying to give them the Gospel they knew nothing about.

By our failure to seize this vantage ground we lost

twenty years of valuable time and allowed the public schools of that country to pass largely, almost universally into the hands of modern infidelity. The immoral and infidel influences that pervade them are now driving those parents who would save their children, to send them to our schools.

If we are not willing to generously sustain our schools, it were better to withdraw entirely and at once, and allow other hands to gather the fruit. The work does not call for extravagant investments of money and men. Two additional Americans ought to be on the field at once, and the already existing institutions should be properly sustained and the work allowed to grow naturally.

This is all the workers on the field ask for and surely it is not becoming in a church like ours to maintain a starveling in a position of such importance. It is most unjust to keep the force of Americans so small that the work is severely crippled by the failure or absence of one. The small number of Bulgarians as compared with certain other tribes is no excuse for parsimony in dealing with the mission. They are a people of strong character and intense national feelings. The noble fight they have maintained against such fearful odds fully demonstrates their right to live.

They have set up and successfully maintained a free government right in the home of despotism. Their most serious need to-day is the firm, moral character that comes from a general spread of the Gospel. We are on the ground; let us not fail of our duty in giving them the strong reinforcement that comes from a pure Christianity.

Meeting of the Evangelical Alliance in Washington City.

In response to a call made by the Evangelical Alliance a large number of leading representatives of the different Protestant Evangelical Churches of the United States assembled in the First Congregational Church in Washington City, on December 7, and remained in session several days. The meeting was held to consider the present perils and opportunities of the Christian Church and of this country. The proceedings are to be published in book form and will no doubt be found deeply interesting. We make the following extracts from different addresses made for which we are largely indebted to the *New York Observer*.

HON. W. E. DODGE, of New York:—

We profess to be a Christian country, and we have advanced, perhaps, further than has been reached before—but the leaven has not entered the whole mass.

Probably one-half of our people never enter a church. When we send out missionaries to foreign countries, rum and licentiousness go out with or before them from our Christian land, and get to work before our ministers can learn the language.

Every advance of our Christian civilization westward, forms first a settlement so crowded with saloons and gambling houses that it is a hell on earth, and its

character half formed, before our churches are on the ground; and then men and means are so scanty that often it is only a forlorn hope.

We pride ourselves on our magnificent growth as a country, our increasing wealth, our pride of life, and our material prosperity; but all history shows that these are always the precursors of decay and ruin, if a deep foundation of morality and religion has not been planted.

At the Harvard anniversary, Mr. Lowell said: "Material success is good, but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind."

We have been educated into a sort of fatality—a belief that God would always care for our country, and we had little to do but to stand still and see His salvation. But this is not Gospel or common sense. For the first time in history a country teeming with every treasure has been put into the hands of an intelligent people, with God's word in their hands and His promises behind them, and His cheer always. We must "work out our own salvation with fear and trembling," but with the joyous certainty that God worketh with us.

We need a new revival, not only of higher spirituality, but of the complete acceptance of the idea that each Christian man has a real work to do for which he is responsible. Such a revival as the Crusades were, or the Reformation! Such a stirring of the whole church as came to both sections of our common country, when every man was willing to give all he had, even his life, to the cause he believed vital.

REV. S. L. BALDWIN, D.D., of Boston:—

The people of this country may well consider whether the time has not come for laying some restrictions upon immigration; but, as is often the case, we began at the wrong end, and restricted immigration at the Golden Gate when we ought to have done it at Sandy Hook. The industrious, peaceable Chinaman should not be excluded, while lawless Socialists are freely admitted. No preference should be given to immigrants from Christian Europe over those from Pagan Asia, in cases where the facts prove the Pagan to be the more Christian of the two. If an immigration law, imposing a moderate tax on immigrants, and requiring a certificate from the American Consul at the port from which they sail, as to their moral character, could be passed and enforced, it might prove a very beneficial measure. Christianity can approve of such a measure. But the present Chinese Law is an abomination. We complain of the Chinese that they do not become citizens, and proceed to remedy that evil by passing a law that they shall not be allowed to become citizens. We complain that they are not Christians, and then proceed to commend Christianity to them by breaking their windows, and sometimes their heads, even in Boston. Is it any won-

der that they are not suddenly and universally charmed with Christianity?

When a Chinese mob raged about the residence of my colleague Martin at Foochow, and he broke through the plastered partition between his house and the Taoist Temple adjoining, the Taoist priests took him and his family under their shelter, and in the presence of the grimy gods of heathenism they dwelt secure during that dreadful night. When the poor hunted Chinese of Rock Springs were fleeing from their murderous pursuers, one sought shelter in the house of a Christian minister, but was told that he had better move on, and he did move on to his death. How long will it take this kind of reciprocity to win the Chinese to Christ? These murderous men, thank God, were not Americans, it is true; but the fact remains that they were ignorant, vicious foreigners from Europe, whose immigration we were encouraging by hundreds of thousands in a single year, while our politicians were standing aghast at an immigration of peaceful Chinamen, which had barely reached the run of one hundred thousand in a quarter of a century.

We have cause for gratitude to God, however, that, in spite of all this, Christian kindness and the Christian Gospel are at work among our Chinese immigrants and are finding the way to their hearts.

Briefly, then, let Christian statements deal with this immigration question on lines of Christian principle, looking to the securing of peaceful and law-abiding citizens, and doing away with all discriminations against a particular race. Let Christian philanthropy meet all the immigrants who come, protecting them from the sharpers who meet them at Castle Garden and put them in danger of becoming paupers in twenty-four hours if they are not so already. Let it meet them with the Gospel of Christ and give them the right start in their new home. Let them be protected in their just rights.

REV. D. DORCHESTER, D.D., of Boston:—

Massed populations are the radiating centers of civilization. From the cities the rural sections receive their moral stamp as well as their fashions and customs. Cities are the world's moral battle-grounds. Hence the moral significance of the problem of the cities. The destiny of the nation depends on its solution. But first we need to understand the *perils* of the cities.

1. Peril from rapid growths of population.—The tendency to a congestion of populations has been a marked phenomenon in all history. The growth of city populations in this country has been most wonderful, for it has occurred contemporaneously with the increase of the States from thirteen to thirty-eight and great progress in the territories. At the opening of this century only six communities had 8,000 inhabitants and over. In 1880 they numbered 286, and 22.5 per cent. of our whole population. From 1840 to 1880 the population of the fifty leading cities of the United States increased sixfold, while that of the whole coun-

try increased threefold. But the relative increase of these fifty cities is becoming smaller in each separate decade. The gain upon the population from 1840 to 1850 was 78 per cent.; but from 1870 to 1880 it was only 37 per cent. The fact of this rapid city growth, however, is not an unmixed peril. It has its advantages, in bringing people together where they can be reached by Christian influence. But the peril lies at this point, that it is a task of great magnitude to follow up this municipal growth, to furnish these cities with religious influences, to make lodgments of Christian truth in the hearts of the surging masses and to capture and hold them to Christianity.

2. Peril from large accessions of vicious classes.—The manifold corrupt elements concentrating in the cities produce hideous congestions of evil. These slums are re-enforced from several sources. The rural districts furnish the cities with valuable additions of virtue and intelligence; but, along with these, come other classes of a very different type. Commerce with its great advantages brings serious disadvantages to maritime cities. Familiarity with the whole world as the result of commerce also means familiarity with the vices of all nations; thus, our large seaports absorb the vices of the world. Quarantine provisions protect us from foreign *pestilences*, but not from foreign *vices*. Furthermore, the law of growth inheres in sin as well as in virtue. Large aggregates of vicious people intensify evil, making city slums Satan's seat.

3. Peril from heterogeneous elements.—A citizenship unassimilated into the national, moral and religious life of a people is a peril. No nation is so greatly exposed to this peril as our own. Its sources are concentrated in our cities. If the additions to our cities were homogeneous in race and general ideas, the case would be more tolerable. How different is London with only 1.6 per cent. of its population foreign born! But with us is found every conceivable nationality, all shades of religion and the darker shadows of no religion. What a polyglot population! Taking the leading fifty cities of the whole country and it will be safe to say that 54 per cent. of the people are of the first and second degree foreign; giving a foreign population of 4,194,617 in these fifty cities.

4. Peril from Romanism.—Our religious life is antagonized in an organized form directed by a foreign pontiff, who assumes to control alike educational, social, religious and political matter. Romanism is concentrated in our cities. Then Dr. Dorchester cited statistics that seemed to indicate that the Romish Church has passed the period of its most rapid numerical growth in the large cities. But the Roman Catholics are making a very effective organization of their forces. By their religious brotherhoods and sisterhoods, its educational and charitable institutions, a great power is exerted in our cities.

5. Peril from defiant foreign radicalism.—The Old World has sent to our shores, with its tides of immi-

gration, radical theorists who assail the foundation of our government, social order and religion. Their theories have been promulgated especially in the cities. Inflammable edicts issue from their atheistic press, so hot with rage that our blood chills as we read them. This literature is disseminated with a dead-in-earnest zeal. These persons form the worst class of our foreign-born population; and by their setting aside our American Sabbath and introducing the Continental Sunday they furnish facts and create conditions of society which most seriously imperil the cities in which they dwell.

6. Peril of misrule.—The American policy of rule by the people is now put to a severe test. "Ring-rule" is predominant in the cities. Often the primaries of elections are held in low saloons where good citizens will not go. Municipal administration has fallen into the hands of corrupt men. The police reflect the bad character of the city officials who appoint them. Crimes are perpetrated with impunity. And worse than all, the fountain-head of justice is sometimes submissive to "the gang." Administration of law is thus at the mercy of the low elements of society, the ward politicians and saloon-keepers. The relative decline of Roman Catholic immigration and the larger Protestant immigration since 1870, Dr. Dorchester quoted as helpful factors. Yet, while this is true there still remain large areas destitute of evangelizing influences. Other perils were briefly dwelt upon.

REV. S. J. MCPHERSON, D.D., of Chicago:—

The city has always been the decisive battle ground of civilization and religion. It intensifies all the natural tendencies of man, especially fallen man. From its fomented energies, as well as from its greater weight of numbers, the city controls. Ancient civilizations rose and fell with their leading cities. In modern times, it is hardly too much to say: as goes the city so goes the world.

The Gospel must follow these lines of autocratic influence. Our Savior enjoins "that repentance and remission of sins should be preached unto all nations, *beginning at Jerusalem*," the religious capital. St. Paul's missionary methods obediently made every city the nucleus of developing activities. Hence, opposition to Christianity came to be known as paganism, or the life of the rural districts.

Bad men, in every age, have been quick to utilize the city as the center of their operations. Every peril, which specialists are to discuss at this conference, has its fortified base in the city. There, in the citadel of each, the duel between Christ and anti-christ is climacteric to the death. There also the hosts of Peril are most deeply intrenched. One rampart, for example, is the ease of concealment, which a city gives to crimes and vices, lurking in the ambush of a great crowd. A settled home and an acquaintance with one's neighbors are no longer safe-guards.

The garrison of anti-christ finds another bulwark in urban perils to the body. Squalor and disease are natural defences of sin. Difficulty in securing pure air, pure water, and pure food, tend to put virtue out of reach. As Victor Hugo shows so rhetorically in "Les Miserables," the sewer describes in parable the waste and the contamination which flow beneath the surface of every city. Christianity must not forget that Christ's mission included healing of physical ills, which are so closely allied with the moral life.

The city also arms the enemies of God with bad habits. A primary one is that pre-occupation of mind which leaves to many men neither time nor energy for considering their spiritual interests. This habit is fostered in the city by the multiplication of activities, by the allurements of frivolous amusements, and the fierce strife for wealth and position.

The city likewise makes life conventional and artificial, and so shuts the normal susceptibilities within a coat of mail. Society is filled with mannerists; the church, with Pharisees.

There follow naturally in the city, the gradations of caste, which first divides men into classes, and then keeps them apart, like Hindus.

Thence emerges, oftentimes, the peril of skepticism in the city, which is terribly endangered by the witchery of easy new theories, and by experimenting with patchwork reforms. It grows quickly impatient with the deep cutting requirement of regeneration, consenting to have its hurts healed slightly. It doubts, and doubts, with superficial skepticism.

These permanent perils of the city are enormously swelled by the unparalleled change in modern social conditions.

Probably no population was ever so largely foreign and so heterogeneous as ours. Unlike the early colonists, our modern immigrants are neither homogeneous in our new communities, nor do they come usually from the best classes of the Old World. The worst of them commonly settle as parasites in the large cities. Moreover, they frequently aggregate in separate localities, speaking foreign languages, maintaining foreign customs, and perhaps propagating alien religions or irreligions. This largely accounts for the perilous desecration of our Christian day of rest and worship. The question is whether the American city is to assimilate these agglomerations, or is to be assimilated by them.

This suggests the general and growing political perils of the city. The temptations of officials increase, with their increasing opportunities. Why? Because, municipal government is still the gordian knot of all government. It has assumed appalling proportions and perplexities. Leading citizens are pre-occupied with private interests. Their abdicated throne is usurped by demagogues and by ignorant, irresponsible, and even purchasable electors, who are kings also, in our democratic government. This is a peril of the church, be-

cause it is a peril to human nature, and because the only redemption is that of individual character.

Another perilous fact is that the city is buffeted between selfish wealth and desperate poverty. Mammon is really the god of both. This omnipotence of wealth sets up a wrong standard. It puts character in the background. It tempts young men to believe that society adopts the motto of "Iago." It inspires the craze for speculation. It fosters greed and monopolies. It eats the heart out of Christian love and public spirit, and absorbs man in the dirt-philosophy of his muck-rake. It fills the unsuccessful with bitter disappointment and hatred. It may encourage them to try visionary remedies. It affords plausible grounds for those wretched appeals which anarchy makes to the discontented poor. The deepest peril of anarchy is also the peril of avarice, namely, the deadly selfishness of sin. Human law can treat either only as a skin disease. But each is a heart disease, which only the Gospel can adequately reach. What is anarchism but hatred of all authority? Hatred of human authority, anarchy; hatred of divine authority, atheism; two aspects of the same thing. Christ's royal law and golden rule in every individual heart and life is the only radical cure, and that cure strikes at the root of every moral evil. Ah! the deadly peril of not perceiving it!

One peculiar religious peril of the city is the tendency of the rich or refined to take religious care exclusively of themselves. In small towns there are very often too many Protestant churches; in no large city are there half enough.

A great need is that of more complete co-operation among the churches. Human nature may not be ripe for organic union of denominations; but human nature is rotting for want of concerted action among the churches. There is happy freedom from sectarian rivalry, but we still need to learn to make comprehensive plans, and to sustain systematic efforts to carry the Gospel to the entire community. Our churches act in too desultory and scattering a way. We need a general scheme of coalition which will enlist every church and every Christian in preaching the Gospel to every creature in the city.

A final peril may coil itself in the suspicion that the Gospel of Christ, of itself, is inadequate to win this battle. Human nature may be opposite, but the divine human nature is on our side. Sin may abound, but grace much more abounds. Elijah under the juniper tree is our warning. Paul is our example. If we have the spirit of faith and hope with which he wrote of the Gospel as the power of God to Rome, Corinth and Ephesus we shall yet be enabled, by Christ's grace, to transform the imperilled city into "the city that hath foundations, whose builder and maker is God."

PRESIDENT GATES, LL.D., of Rutgers College:—

The right use of money does not lie in indiscriminate alms-giving, in filling every outstretched hand, and open

mouth. Nor does a right theory of the use of wealth lead to communistic views of property. Wealth that is wisely used to help others, must help them to help themselves. To educate men in the knowledge and use of their own powers, and to bring them under the sway of right principles and feelings, is the true way to make them help themselves. "He is the rich man in whom people are rich." There is a growing disposition on the part of rich men to recognize this truth by giving public parks, museums and libraries for the use of the people. There is a growing wish to make the life of our toiling men "richer with respect to soul, mind and body." But all attempts to do this throw us back always upon intellectual, moral and spiritual forces, as the means, through education, of raising the condition of men. But even if wealth had supplied all the material appliances which men need for self-education and self-elevation, the question would remain, have the men whom you wish to make self-helpful, the desire to help themselves? The effort to answer this question will force us to consider such men as individuals, to come into relations with them one by one. To influence personalities strongly, is the great desideratum.

The mightiest educating power is a strong personality. The greatest work which Christian wealth can do for the world, is to bring men one by one under the sway of that one Supreme Personality, the Lord Jesus Christ! The only hope for men is in a close personal relation with a Personal Savior. Not in masses will men be lifted out of vice and sin. Society will be purified, institutions will be made better and kept better, only as men are drawn one by one to "Him who has been lifted up." The crisis in our national life calls most loudly for Christian work and Christian giving in home-fields. From heathen lands come such requests for Christian teachers and missionaries as appall our mission boards. In our colleges are two thousand young men who say to the Church of America, "Send us, we are ready to go." Now that fields are open and laborers ready, shall we hold back our Lord's money, and keep these heralds of glad tidings from the work they are ready to do?

What an opportunity to use for the noblest ends that power, that concentrated life-effort which is coined in wealth!

"God loveth a cheerful giver." Have you studied the precise import of the word translated cheerful? It came to me with wonderful force a few days since, as I was reading my Greek Testament. The word is "*hilaron*." There is no mistaking its import. God loves a whole-souled "hilarious" giver—one who is not ashamed of the cause, for which he gives,—one who with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and above all in the God who directs the work—gives freely, heartily and *with a swing!* To the sense of duty from the law of Christian service, shall we not by God's help add this crowning grace of spontaneous, hearty, *hilarious* Christian giving of time and money for the cause of our Master.

REV. J. M. KING, D.D., of New York:—

Dr. King classified the Christian resources of the country under a number of heads, as follows:

1. HISTORICAL.—The Christian resources of our country, he said, rightfully claimed all there was of Christ in our history, government, laws, institutions, homes and hearts. This embraced all that gave permanency to justice, efficacy to mercy, dignity to man and glory to God. Christianity, he said, by reason of the spirit brought to the colonies by our forefathers, constituted

the most important part of the common law of the land. It was the strength of the law, because it was entrenched in the sentiments and affections of the people. Its recognition, as had been said by President Dwight, of Columbia College Law School, was shown in the administration of oaths in courts, in the rules which punish profanity and blasphemy, and in the observance of the Sabbath. Prof. Goldwin had well said: "Not democracy in America, but free Christianity in America, is the real key to the study of the people and their institutions."

2. WE ARE A DISTINCTIVE CHRISTIAN NATION.—Every government necessarily had some form of religion recognized in its State institutions. The divine authority of the Bible was certainly taken for granted in the very make up of our government. Every officer, from the President down to the lowest official, was inducted into office under the solemnity of an oath on that volume. The Christian religion and the morality it taught, permeated all our institutions.

3. DISTINCTIVE CHRISTIAN IDEAS.—Among these ideas, Dr. King said, were, individual liberty, the increased value set on human life, the honoring of womanhood, the elevation and emancipation of woman and consequent elevation of man. The benevolence of the country was in Christian hands or was the offspring of Christian thought. Only Christianity was benevolent. Modern legal beneficence, had its birth in Christ. Out of Christian faith had arisen all over the land the institutions for the relief of sin-cursed and ignorance-cursed humanity. All beneficent conceptions of the fatherhood of God and the brotherhood of man had their origin in the Christian religion. From the Christian's conception of God had arisen all the beneficent powers of the highest civilization.

4. VOLUNTARY SUPPORT OF CHRISTIAN INSTITUTIONS.—While we are a Christian nation, absolute separation of Church and State is one of our principal sources of strength. Voluntary conditions had proven to be the best promoters of a pure religious life among the people. Voluntary Protestantism is the very genius of republican government.

5. HIGHER EDUCATION.—The higher educational resources of the country were largely under Christian control. There were now 370 colleges and universities in the United States, with 3,000 professors, instructing 35,000 students. About eighty per cent. of the students were in denominational institutions. Institutions for higher education, under control of Evangelical Churches, had in attendance over 58,000 students. There were 120 theological seminaries of Evangelical churches in the United States, with 4,000 students.

6. THE COMMON SCHOOLS.—The idea of the common schools dated back to 1642. It was at first a church school, in charge of a minister of the township, and the children were taught in the orthodox faith. The present and former generations had been educated in common schools that were never merely secular. In fact, it was not attempted to make such schools purely secular till very recently. While uniformity had proved itself to be impracticable and undesirable for our form of Government, it was to be hoped, Dr. King said, that the Christian sentiment of the people will see to it that the future develops no purely secular system of education for our citizens. It was hoped the friends of Christian morality would come to the defense of the right of the children to a kind of instruction that recognized their responsibility and immorality, and reminded them that our institutions were the fruit of the Christian faith. Christianity

must solve the question of the education of the masses upon Christian and not upon secular grounds. We were about convinced that the time had come when we must demand that the State, assuming to teach its citizens as a preparation for their responsibilities in citizenship, must not only recognize Christianity as the religion of the people, but must require the teaching of Christian morality wherever education was supported by taxes or State grants. Was it not time to banish the sickly sentimentality that, under the hypocritical concession of religious freedom, retreats in the presence of secularism, of Jesuitism, and of Atheism?

7. THE CHRISTIAN SABBATH AS A CIVIL INSTITUTION.—We had the Sabbath protected by law in almost all of the States. The civil Sunday could not stand a decade without its Christian sanction.

8. FINANCIAL AND MATERIAL.—It was estimated, that with our great and varied resources adequately developed, the United States could sustain a population of one thousand millions of people. Our present wealth was estimated at over fifty thousand millions of dollars. Of this, at least one-fifth was in the hands of members of the Evangelical churches. Emerson had said, "America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race."

10. ROMAN CATHOLICISM—This was an Evangelical Alliance, but in estimating the Christian resources of our country, we could not, in justice, ignore the Roman Church. It had vitality only in so far as it was Christian. Its wholesome restraints upon multitudes, its benevolences, its ministrations to the sick, afflicted and poor, and its care for neglected childhood, were all commendable. That Church claimed as members and adherents, 7,000,000 of our population. It had property valued at \$70,000,000.

11. MISSIONS.—Our people were more and more realizing their obligations to send the Gospel to all the foreign nations that contributed to our population. The Foreign Missionary Societies of the Evangelical Churches had now in the field 2,500 missionaries. The laborers of all classes numbered over 13,000; the communicants, 332,000; Mission scholars in their schools, 152,000, and they now contribute \$3,000,000 to their support.

The receipts for Home and Foreign Missions in 1850 had been \$1,232,000; in 1886 they were \$7,000,000.

The remaining heads in Dr. King's excellent paper were as follows:

12. The Utilized Energies of Womanhood; 13. Race; 14. Freedom of the Press; 15. Latent Powers; 16. The Divine Promises, and 17. The Power of the Holy Spirit.

BISHOP J. F. HURST, D.D., of Buffalo:—

Bishop Hurst said a victory was half won when the possibility of defeat was fully before the eye. We should look plainly at the position of Christendom, to see wherein we were lacking. The city of Berlin, which was now the acknowledged center of the culture of our age, had but 60 church edifices for 1,250,000 people, including all denominations. This was 1 church for every 21,000 souls. London, though better, had only 1 church for every 3,350 persons. Boston had but 1 Protestant church edifice for every 1,600 persons. Chicago had but 1 church for every 2,081 and St. Louis 1 for every 2,800. How wretchedly insufficient was this accommodation! Clearly it was impossible to accommodate in our church buildings any but a very

small proportion of our people. If the invitations usually extended to non-church goers should be generally accepted we could not give them even standing room in our places of worship.

The Bishop severely characterized the elements that interfered with the disposition of men and women to attend church. Among the factors of largest potency in this direction he classed the Sunday newspaper.

Another most objectionable factor was the great influx among us of persons of foreign birth, with views of Sabbath observance diametrically opposed to those of the American people.

The great evil of intemperance, he said, was another, and one of the most forceful factors that interfered with the proper observance of the Sabbath. The saloon, as a place of attendance on Sunday, was the deadly enemy of the church.

Another element of no mean proportions, in reducing the church attendance, was the drift of city churches to the cleaner and better streets. This was a wrong tendency. The need for churches was really greater where the streets were dirty. It was said that "the church follow the people." The churches in European cities did not "follow the people." Why should churches here do so? Why was there not as much need for a church in its old site as in the new?

The constant changing of congregations from "down town" to "up town" resulted, in certain districts, in cities, being characterized as "poor districts." This was a great injury to the poor, as they were disposed to abstain from church attendance under such circumstances.

Another point: We had too long ignored the influence and usefulness of women in our church work. See what women had done for temperance! If we would reach the homes of the humble let us say to the Christian woman "Too long have we ignored you."

Bishop Hurst urged the inculcation of a larger faith in Christ among all classes, as the strongest power in bringing Sabbath observance back to its original American character; so that our country may maintain its one-time world-wide fame for the pure and true observance of the Lord's day.

REV. WASHINGTON GLADDEN, D.D., of Cleveland:—

There is one type of union meetings, whose employment has often been peculiarly disastrous. The churches in many of our cities have often united in employing a traveling evangelist to hold meetings in a theater or rink. Trying to evangelize a city by such union meetings is like trying to warm a city by building a bonfire in its center. Such meetings generally leave their converts even further away from Christianity and the churches than they were before. The object of our Christian co-operation is to strengthen the individual churches each in its own field. In order to bring about such co-operation, there is necessary the recognition of one principle—the equality of all denominations. Unfortunately, much remains to be done before even this principle is generally recognized. A prominent clergyman of one of the Protestant denominations said, in the meeting of the Church Congress at Hartford: "The denomination which I represent on this platform generously recognizes the parity of every other Christian church." "Generously" is not a felicitous word in this connection. There is no generosity in recognizing other people's rights. Omitting the adverb, however, the declaration fairly states the principle whose recognition makes successful co-operation possible.

REV. A. T. PIERSON, D.D., of Philadelphia:—

Society is a pyramid, largest at base. Term "masses" not contemptuous. Mass is quantity without individuality.

Causes of class alienation. Two opposite tendencies at work: centripetal and centrifugal, like opposite currents on surface of electrograph.

The tendency is to mass populations; but also tendency in the mass, to separate according to affinities. Aggregation is followed by segregation.

All social tendencies are toward estrangement.

1. LABOR—Higher and lower classes are not on the same plane, one work with brain, other with brawn. The artisan class called to the menial, drudgery, often dangerous exposure. Some employés never come in contact with employer.

2. HOMES—The workingmen live in small, cheap, often unhealthy houses. Sanitary conditions lacking; air, light, warmth, space. Better class moves away from East end to West end. Rigid class lines come to be drawn geographically.

3. HABITS—Poor workmen uncleanly, coarse, unrefined, in majority of instances. Over-crowding makes even the decencies of life impossible. In some single rooms in New York eighteen people, men and women, black and white, sometimes live, eat and sleep.

4. MENTAL DEGRADATION—Struggle for bread leaves no time nor relish for feeding intellect. Ignorance prevails and so superstition. The animal uppermost. The educated are naturally repelled.

5. MORALS—Comfortless homes tempt to drink. The saloon invites with its cheap gratifications and jolly companions. Poverty tempts to dishonesty, and even the sale of virtue as a commodity.

Consequently the districts which are homes of the working class degenerate into slums. A city within a city with its own code of laws and honor, its own social life and habits, even its own dialect and vocabulary. George W. Walker found at Norfolk Island an utter subversion of terms; evil for good, etc. Not only do the higher and lower classes thus drift apart, but the lack of sympathy is ripening into positive antipathy.

To the artisan class it seems as though *capital* were tyrannically trampling on labor. The supreme question of heartless greed is how to get the largest product at lowest cost. Men are yoked to the machinery of trade like dumb beasts, with little consideration for their humanity.

The artisan class sees the higher classes apparently without care for the health or even life of the workingman. The Earl of Shaftesbury for fifteen years sought to bring about reforms in favor of workingmen. He exposed outrages in insane asylums, mines, mills and factories, chimney-sweeping, etc., mere mention of which should arouse a nation to abolish them. But he had to fight dignitaries of Church and State, Cobden, Bright, Lord John Russell, Gladstone, the Archbishop of Canterbury, etc.

The question just now is pressing. The gap has become a gulf, and it is fast becoming *unbridgeable*. The working class can no longer be neglected with impunity. Society has looked on while capital put out the eyes of labor and set it to grinding in the mill. But while wealth is multiplied and monopolized, knowledge is multiplied and popularized. It is dangerous to give the workingmen knowledge unless you mean to give him liberty, equality and fraternity. While labor grinds, whipped to its task by fear of penury and want, the

shorn locks are growing and eyes of understanding enlightened; and if society does not have a care, this Samson, wrapping his arms about the pillars of the commonwealth, will bring it down in ruins.

The churches seem to the lower classes to be associated and identified with the higher classes of society. To be held in the interests of capital and culture. Hence the *estrangement from the churches*.

This is not without cause.

1. Church buildings are removed to aristocratic quarters. If any are left, they are *missions*, professedly churches for the poor, which is invidious.

2. *Costliness* of church establishments. Buildings very expensive and often decorated with a debt. Ministers paid large salaries, choirs hired at costly rates. Even the sexton and collector often gets his thousands of dollars.

Every poor man is repelled, and from an instinct not wholly ignoble. He knows that such are not for him, who cannot bear his proportion of expense. They are Pullman palace cars or limited express trains for Heaven, wholly composed of Pullman cars.

3. *Caste* lines of modern churches. No more gigantic or malignant foe of human progress than CASTE. The gauge of social condition is the degree in which freedom of development exists for each man. India has a rigid system, England an aristocratic system. We are boasting of our democracy, and getting to have the most contemptible of all aristocracy, a *plutocracy*, or I may call it a *caste-ocracy*.

God's intention was in His church to exhibit a *pure democracy*—the only ideal State. No barbarian, bond or free, male and female, etc., all *one in Christ Jesus*, recognizing God's universal Fatherhood and man's universal brotherhood.

But what do we see? Churches largely run by a monopoly of wealth, culture and fashion. Had James written his Epistle for to-day the satire would not have been more caustic. The communion of saints is displaced by the community of respectability.

4. The *pew system* is a monstrous barrier between the people and the churches. However equitable on a mere business basis, inexpedient if the church would reach the poor. How invite, how compel them to come into a church whose pews are rented or owned. No authority or precedent can be found in Word of God for this existing pew system.

5. The *parish system* has given way to the congregational. Chalmers' *territorial* plan was based on parish limits. Now, facilities of travel by horse-car and steam-car cause a congregation to gather from all quarters. The church no longer *works* within territorial lines. No pastoral oversight.

6. The *Sabbath* is invaded by travel, toil and pleasure. Indissolubly linked with church life; whatever weakens the hold of the Sabbath also weakens the hold of the church on the people.

Let us glance at the *cure of the evil*.

1. There may be *contact* between these divergent classes.

Earl Kinnaird says there must be *simpler* living, plain-er and less costly homes and habits on part of rich.

The contact must be *sympathetic*, not labor for the poor, but labor *with* them: identification and co-operation. Shaftesbury joining the costermongers. Touching the criminal classes with love and helpful counsel. Churches for the people, with rich on a level with the poor. McAll at *Paris*. Two sentences: "God loves you; I love you."

Monthly Concert.

CHINA will be the subject for the Missionary Concert for February.

PRAY FOR CHINA.

Pray that the Open Doors of China may be so entered by Protestant Missionaries that the people shall gladly hear the Gospel and become the Followers of Christ. Pray that our missionaries shall be sustained by Divine Grace under the discouragements of the present, and may soon be permitted to rejoice in seeing the Gospel make rapid progress through their efforts.

Boys and Girls in China.

A book has recently been published by Lothrop & Co. of Boston, called "When I was a Boy in China." It was written by Yan Phou Lee, a Chinaman educated in this country. From that book the following extracts are made:

"There is far less of truth told about the 'fair section' of the Chinese people than of the sterner sex, because far less is known. What I myself propose to tell is chiefly derived from daily observation of the female members of my family and those of my kindred. Very distant relatives are recognized in China; a man prides himself upon the large number of his connections as well as upon the influence his family exert in the community on account of wealth or position. A 'poor relation' there is treated with much more consideration and affection, than in this country. Generosity toward that class of unfortunates is so common, and its practice is so strenuously insisted upon, in the moral code of the Chinese, that it almost ceases to be an individual virtue—it is a national virtue.

"Of the numerous cousins, aunts, and other fair relatives that fell to my earthly lot, several lived in the same house with us, under the superintendence of my grandmother, as I have before said. There were two aunts who were then too young to marry, two aunts by marriage, and three young cousins in the house. Then on the same street dwelt about thirty or forty families, all related to us by blood, whose female members it was my privilege, as a relative and as a youngster, to see often. I assure you they comprised among them girls of all sorts of tempers and characters. The gentle, refined, and modest stood side by side with the rough, uncultured, and forward. There were good looking ones, and there were homely ones.

"Let me add that these girls had not been 'killed during their infancy.' I am indignant that there should be a popular belief in America that Chinese girls at their birth are generally put to death because they are not wanted by their parents. Nothing can be further from the truth.

"In spite of the restraint all Chinese children are subjected to, we little boys and girls used to have good times

together. Among the boys were two brothers of mine, and a whole troop of cousins, of whom five were about my age. We used to play cat's-cradle, puss-in-the-corner, jack-straws and jack-stones, the girls (all the way from four to eight years of age) taking as much interest in the games as we did. Of course at any time when the gentlemen of the family were present, we used to sit as quiet as mice, and as demure as monks and nuns.

"In those games which depend on dexterity and activity, we boys were winners; but when it came to games demanding skill, patience, quick wit, and delicacy of touch, we were distanced by the girls.

"Many a quarrel did we have as points of dispute came up; and often one of our set would not speak to another, or would even cut the whole of us for days together on account of some unfair play. Those little tiffs seemed to be of momentous importance then. But the boy whose heart swells with indignation at that which offends his sense of justice is likely to grow up a true man after all.

"But our chief amusement and delight was to hear stories; especially those about fairies and ghosts. Oh! the blood-curdling stories that we were privileged to hear! They were enough to set anybody's teeth a chattering and to stand his hair on end. They were always told in a low, sepulchral tone of voice, and the lamps were turned down, which very much heightened the artistic effect. We were also entertained with healthful anecdotes, such as scraps of history or biographical sketches of China's great men and famous women. But when we coaxed 'real hard,' we could generally get some one to tell us stories of goblins, imps that haunted the forests, specters that dwelt in old coffins, and witches and fairies that were good to those who pleased them. After listening to a glowing account of their antics and deeds, good or mischievous, it was useless to attempt making me go to bed alone or without a light. Even when some one accompanied me with a light, I never felt safe until I had covered my head with the bedclothes. That superstitious dread haunts me yet, especially when walking alone in the dark. I think that it is impossible that I shall ever outgrow it.

"When between six and eight years of age my girl-cousins took that step which affected all their after-lives. At that age all well-born Chinese misses have their feet bound. It is a fashion they are obliged to follow. If they should not, they would not be recognized as ladies when they grow up, and they would become a disgrace to their families. Chinese aristocrats are as proud and jealous of their good name as the bluest-blooded of European nobles. Anything that lowers them in the eyes of their neighbors is carefully guarded against. Accordingly, only the daughters of poor and humble parents are permitted by society to retain the feet as nature bestowed them.

"The process of binding is a gradual one. From first to last, bands are wound around the tender feet to prevent their growth; but at first shoes are worn



nearly as large as the natural size, in a year or so the shoes will have to be smaller, and as the feet decrease in size till they attain to three or two and a half inches in length, so shoes are made to fit the lessened foot. But, oh! the suffering that goes with it! This never has been exaggerated in any account. Many a time have I heard my cousins groan with pain as the tortures of binding were being undergone. Yet, strange to say, those girls would not have had exemption from the process on any account. To be ranked as servants, working girls? Not they. The Chinese young lady chooses to be fashionable even though she undergo torture for several years and incur helplessness for life.

"Don't imagine, however, that Chinese ladies are unable to move. They can, most of them, walk short distances. But it is true that the spirit is taken out of them by this species of suffering, and that they are oppressed by a sense of physical helplessness and dependence.

"The work that little girls in China do is light. Trifling things about the cooking, such as shelling of peas or assorting of greens, were given over to my girl-cousins. Between meals, the little girls were taught to sew, embroider, and to spin flax. They were never so happy as when a group of them sat together at work; one would tell a story, another would follow with a ballad, singing it with that peculiar plaintive tone which is considered a part of the ballad's charm. My cousins were early taught to read and write, and in company with us boys, until they were eleven or twelve; then they were thought too old to be left in the society of boys very much; especially was it so after some young strangers came to our school, which was established in the men's living-rooms."

The Worship of Confucius in China.

BY REV. W. A. CORNABY.

One of the most striking and impressive sights Central China can afford, is the worship of Confucius and other sages, by the viceroy and other chief mandarins of Hupeh. This ceremony takes place twice a year, in the spring and the autumn, at the temple of Confucius, and the rites are celebrated in the early morning just before dawn. We arranged to go in the evening and see the sacrifices which were afterward to be offered to the sages.

Guided by the light of a native lantern we made our way for half a mile along the muddy streets, which that night were, however, resounding with crackers, and illuminated here and there by the fitful glare of fireworks, or the more steady light from some gaily decorated shop,—this being the night after the New Year, when business is formally commenced, though in reality it has been carried on for the last month. Arrived at the gates of the temple, we found that entrance was not difficult to obtain. Passing through one or two courtyards we turned to the left and came to an open space in front of the inclosure which contains the temple proper.

After noticing in this outer court an ornamental piece of water spanned by a marble bridge, we passed on into the latter quadrangle. At the north side stands the actual temple, with a terrace of stone before it, the ascent to which is gained by some broad steps, divided in the centre by a sloping block of granite, with a well executed device, in bold relief, representing the imperial dragon. At the foot of the steps, on either side, stood a pair of massive stone tablets supported on the backs of tortoises. Behind these, on the terrace itself, were

some ornamental wooden frames, two of which supported each a very ancient and sweet-toned bell. The other frames were for suspending various musical instruments which we saw and examined after a while.

We were allowed to enter the temple building, and there, before the great central tablet, which was curtained with yellow silk, were three troughs containing an ox, a sheep, and a pig, which had been shaven after slaughtering, and thus prepared for sacrifice. The offering (which was eventually to be devoured by underlings of the Yamun) would certainly not have satisfied the requirements of the Mosaic ritual. The sheep may have been all right, but the ox reminded one of Pharaoh's lean kine. The viceroy, I am told, is supposed to fast for three days before offering to Confucius, but that poor beast seemed as though it had died through the effects of a more protracted fast, and one could not help drawing some comparison between the number of its very prominent ribs and the age of the old ox.

On high tables to the right and left of this were spread out in ancient-shaped bowls a great many kinds of eatables, such as the curator of Bethnal Green Museum might be glad to add to his collection of food stuffs. In front of all was a table for incense. On the left were tables to Mencius and other disciples of Confucius. Before these were more sheep and pigs and another collection of food. On the right were other tablets and more offerings. Three ancient-shaped wine cups rested on a stand near the doors, and near them was a table on which we saw among other things an ode to Confucius composed by some renowned poet for the occasion.

We were then conducted to an apartment on the east side of a quadrangle, where various musical instruments were to be seen, supposed to be of the same kind as those used in the golden age of China more than four thousand years ago, when the famous emperors Yao and

Shuin ruled in peace and prosperity over a happy land. There were several varieties of the flute and flageolet, and amongst other sorts we noticed an instrument somewhat resembling the Pandean pipes, consisting of thirteen reeds of various lengths inserted in a gourd. Some of these instruments, notably the flutes, were the same in principles as those now in use here; and I doubt whether the others, which we could not so readily identify, were after all such near relatives of those invented by Jubal as some would have us think. The music we afterward heard from them may, however, have been very ancient. The weird performance, together with the sacrifices and worship, doubtless have meanings brought from a far-off period.

As we left the building, the little crowd which had accompanied us were very orderly, and we were politely requested at the gate to return after a few hours.

Rising at 3 a. m. we were soon out in the streets again, and on our way to the temple. By this time a number of people had gathered about the inclosure. We made our way unimpeded, and before long found ourselves within the quadrangle itself. It was now dimly lighted by lanterns suspended around the court. A military mandarin met us, and with much politeness conducted us to a place from which we could watch the proceedings. This act of kindness was owing to our friend Dr. Dease (American Mission), who is on good terms with this man's superior officer. One or two soldiers remained with us all the time. During the hour which we had to wait we were plied with questions from the small and good-natured crowd which surrounded us. The soldiers were very chatty. It may interest our friends to know that the Wuchang troops are taught English drill, the words of command being also in our language. We were reminded of this by the fact that one of our party, whose feet were cold, began to mark time, when one of the soldiers said, "Left rai, left rai," but he



added, "We say in joke *La wan chih fan, la wan chih fan* (Hold the bowl, eat the rice)," referring to the action of the left and right hands in feeding.

Such conversations as we had that night must tend to break down what prejudice remains in the popular mind about us, and every now and then there was an opportunity for referring to the truths which have brought us to this land.

Our patience was at length rewarded by the announcement that the *Tsz Tai* (viceroy) had arrived. The soldiers drew up in line. At the four corners of the court bundles of bamboo were then lit. Bands of young men appeared clothed in long robes of light blue silk. These were preceded by a leader who bore a long rod with a crook at the top in the form of a dragon's neck. From the dragon's mouth was suspended a chain of red tassels. These men were all scholars, and all wore the golden button of the B.A. degree upon their hats, though all may not have passed the examinations yet. They arranged themselves to the right and left of the terrace, and each took up an instrument of music, or a wand tipped with a long pheasant plume. A herald standing at the top of the steps then cried aloud and invited the *Tsz Tai* to come near and worship. His voice was remarkably plaintive and dirge-like.

The viceroy advanced, accompanied by a few civil and a few military mandarins each clad in robes of state. Leaving them in the center of the court, he approached the temple proper, accompanied only by the master of ceremonies. At the same time the *Fu Tai* (second official in the province), with an attendant, made his way to a building at the east side of the court, and the *Fan Tai* (third official) in like manner to the western side. Here are tablets to the seventy sages of China. Meanwhile a muffled drum sounded and the music began—strange, weird, but very sweet music it was. From the highest note of the Chinese scale the musicians descended very slowly, tone by tone, repeating each note twice, somewhat after the style of the third line in the tune *Claremont*. The effect was very fine, time and unison being perfect. The bearers of wands and waving plumes, who had been facing the north, turned slightly with each note, assumed some posture prescribed by ancient usage, returning to their original position before the next note sounded.

The viceroy has now reached the temple, and first of all lights the incense. As the blue cloud curls upward and the music is hushed, he kneels before the great tablet and three times bows his head to the ground. He rises and again kneels bowing thrice. This is repeated the third time, and with great majesty he slowly rises as the soft music is again heard, and returns to take his place in the center of the court. The *Fu Tai* and the *Fan Tai* have meanwhile been going through the same ceremonies at the two sides.

The herald again invites them to draw near, this time to offer a cup of wine in worship. This is done by lifting one of the three antique-shaped goblets above the

head, and the thrice three prostrations are again performed. They again return to the centre of the quadrangle, and the herald proclaims that it is time to offer the second cup. This ceremony is an exact repetition of the former one. On their return the ode to Confucius is read on bended knee by a scholar in a musical voice. The third cup of wine is then offered. A fire of paper is lit in a brazier on the south side of the quadrangle, the ode is torn off its tablet and committed to the flames. Meanwhile the morning has begun to break, and the grey light of dawn lends a climax to the impressive ritual which terminates with this act.

We left the place escorted by our military friend who sent a soldier with us to the outer gate. A few steps brought us into the muddy streets, and we felt the contrast between the imposing spectacle we had witnessed, and the not over-polite cries of small boys whom the influence of the ancient sages has as yet failed to renovate.—*Missionary Notices.*

From Shanghai into Western China.

BY REV. F. D. GAMEWELL.

A journey of three or four days' duration on the spacious and well-appointed steamers of the Lower Yangtse carries the traveler to Hankow, six hundred miles from the coast. Between Hankow and Ichang, four hundred miles further up, two steamers, controlled by the China Merchants' Steam Navigation Company, ply for nine months of the year, a steamer leaving Hankow for Ichang about every five days. During the remaining three months, December, January and February, owing to low water, only the smaller of the two boats attempts to navigate the river, making about three round trips per month.

As there are no shore lights above Hankow, vessels cannot run at night in thick weather, and on account of this fact, together with the swiftness of the current and the slowness of the boat, about five days are required for the journey of four hundred miles. Ichang, situated about one thousand miles from the coast, is a city with an estimated population of twenty-five thousand. The surrounding country is mountainous and sparsely settled.

Ichang is at the head of steam navigation and the traveler upward bound must delay for some days in order to complete arrangements for the navigation of the upper river, the dangers of whose shoals, rocks and rapids demand a strong boat and an experienced crew. Much has been said about the dangers of navigation of the upper Yang-tse, and the statement has been made that one-fourth of the boats meet with disaster in the rapids, or in the whirlpools. Where money is concerned a Chinese is eminently practical, and no Chinese would invest his capital where there is one chance out of four of losing it.

Perhaps scarcely a trip is made up the river without minor mishaps and some delays, but it is safe to say that

not one boat out of ten meets with serious disaster. Still care is necessary in the selection of a boat, which should be strong enough to stand knocking about on the rocks. A good test, and one commonly applied, is to try the bottom planks of the boat with a knife. After applying this test to several boats I was finally satisfied with one which broke the blade of my new pocket-knife.

The best time for ascending the Upper Yang-tse is at low water, say from November on until May. During July and August the number of boats is much reduced, and sometimes navigation is entirely suspended on account of the dangerous condition of the river.

Generally speaking, foreigners do not consider the river navigable during the summer months. A party of us came down in July, 1886, however, and were safely in Ichang in four and one-half days, the time up being about one month. The boat procured for our party of seven was eighty feet in length, with four cabins eight feet by ten feet, and with a crew of forty-two men, including the captain and pilot. The price fixed was Taels 130, or about \$160,—a high rate of fare for a journey of six hundred miles, but an amount representing the food and wages of forty-two men for a month, the cost of extra men at the rapids, the purchase of large quantities of bamboo rope for tracking, besides the profits of the captain, which must enable him to live for several months, as he is often compelled to do before his return trip.

Several days elapsed after the signing of the contract with the boatman before our crew was secured and everything in readiness for a start. These were busy days for the half-dozen picked men who were to be entrusted with the more immediate navigation of the boat, forming the deck crew as distinguished from the trackers. A forward rudder was arranged consisting of an oar forty feet long, thirty feet of which projected over the bow.

This when managed by a half-dozen men formed a powerful steering apparatus of great service in the rapids, when the ordinary rudder was entirely insufficient. Plaited bamboo ropes of different sizes were taken on board. A new drum was made, which, placed on the forward deck was used to guide the trackers, who were often far beyond the reach of the voice. The sail was put in order and a large quantity of rice taken on board.

Finally, our arrangements were all made, and on the afternoon of November 16th, 1884, we crossed to the other side of the river from Ichang, which you will remember is one thousand miles from the sea, preparatory to an early start next morning.

We noticed preparations for a feast, which, we were told, was to be given that evening in order to get all the crew on board. We started away early next morning, and the first sight that greeted me on looking out was one of the line men swimming through the swift water toward a rock, in order to free our entangled tow-line.

These men display remarkable agility, and the work

done by the trackers is possible only to those who have been trained to it from childhood. The tow-path sometimes leads several hundred feet above the river along precipitous mountains, and furnishes footing sufficient only for goats and Sze-chuen trackers. There are said to be seventy-five thousand of these trackers on the upper Yang-tse.

On the lower Yang-tse the scenery is monotonous and the eye is wearied by the level stretch of its alluvial plain, but the first day's journey from Ichang brings the traveler into the gorges of the upper Yang-tse, where perhaps some of the most magnificent scenery in the world is found. A journey of twelve or fourteen days carries the traveler through the Ichang, Lukan, Mitan and Washan gorges, some of whose vertical walls rise a thousand feet above the river, and through many rapids, up some of which a hundred men may have to be employed to drag his boat, and places him well within the province of Sze-chuen at Kueichun. Sze-chuen was the largest of the eighteen provinces before the province of Kansuh was extended across the desert, its area being double most of the other provinces.

At Kneichon the gorges of the Yang-tse are passed, and the worst of the rapids are surmounted. The somewhat depressing shadows of the gorges, through which we had been passing for two weeks, gave way to a moderately open country which is highly cultivated. Kneichon is a walled city of considerable importance as a trading point, and there were a large number of boats at anchor off the town. It possesses an unenviable reputation on account of the number of soldiers stationed there.

Two days' journey beyond is Wau Hsien, next to Kneichon the most important place between Ichang and Chungking. From this point there is a road overland to Chengtu, the capital of the province, a journey of some eighteen days. We journeyed on from Wau Hsien, passing through frequent rapids, and through a country of marvelous fertility and wondrous beauty until on December 14th, the twenty-eighth day from Ichang, and about one month and a half from Shanghai, we reached the great city of Chungking.

At first it might seem as if a journey of twenty-eight days on so small a craft would be monotonous in the extreme, but I know of no more interesting trip than from Ichang to Chungking. There is always danger and excitement enough to keep the senses aroused. A dangerous rapid is reached. The boat stops and awaits its turn, for only one boat can go up at a time, and sometimes a day or two is spent in waiting for your turn. Your turn arrives. Additional tow lines are run out from the prow to be seized by additional trackers, who rush forward several hundred yards.

On the forward deck there remain only a half-dozen men of nerve and experience, one of whom by the roll of the drum, signals for the trackers to move forward. The line-men, placed at intermediate points, pass along the signal to the trackers, and you watch with almost

painful interest the tightening of the lines and the slow but sure entrance of the boat into the boiling waters. For a moment it moves forward, one hundred men straining at its lines until their bodies are parallel with the earth. Snap! and away goes one rope. There is some confusion on the boat, then forward again. Will the remaining ropes stand the strain?

Inch by inch the boat moves forward, so slowly that its motion is almost imperceptible, and all the while there is the roar of the waters, the roll of the drum and the constant shout of the trackers. At last, after half an hour you pass the two or three hundred yards of rapids and glide behind a rock into a pool of calm water.

On one occasion the swift rush of the water dashed our boat against the rocks and we were delayed a half-day for repairs, but we were favored and made what is considered a quiet trip to Chungking.

The accessibility of a field is a matter of importance to both the merchant and the missionary. The question, "Is the Upper Yang-tse suitable for steam navigation?" has been raised many times during the past quarter of a century, and answered affirmatively and negatively with equal positiveness.

Twenty-five years ago Captain Blackiston wrote: "The opinion that my colleagues and myself came to on this matter was, that for steamers of any kind to ascend the rapids without being towed would certainly be impossible during low water, and probably so when the water was high."

But great advances have been made in the steam engine during the past twenty-five years. All who have passed through the rapids probably have an opinion about the suitability or unsuitability of the river for steam navigation.

We are concerned, however, only with the opinions of experts, of those capable of judging in such matters. Captain Yangkaski of the China Merchants' steamer, "Kiang Tung," which runs between Hankow and Ichang, thinks the steam navigation of the rapids practicable. The argument is that if a hundred Chinese can drag an unwieldy junk up through the rapids, there is no reason why steam should not successfully propel a properly built foreign boat. In the rapids the current at its swiftest is ten or twelve knots per hour, and in ascending the river the problem seems to be only to secure a boat which will steam more than say twelve knots per hour, which of course can be easily done.

The descent of the river, however, seems to be more of a problem, as in many places the slightest failure to obey promptly the helm would dash the boat upon the rocks. It is proposed to meet this difficulty by coming down the rapids stern first; that is to say while passing through the rapids the boats will steam up stream a little bit slower than the current down, and will thus be carried gradually over the rapids.

Steam navigation of the upper Yang-tse will obviate to a good degree the inaccessibility of the province of

Sze-chuen, which has been a serious consideration in our work. If boats are run so that close connections may be made it will be possible to reach Chungking in twelve or fourteen days, instead of occupying one month and a half, as at present.

Chungking is situated at the confluence of the Yang-tse and Chia-ling rivers, and is the largest city on the Yang-tse west of Hankow. It is the commercial metropolis of West China, and enjoys an enormous amount of trade, all the products of the province converging here for distribution in various directions, and here passes nearly all the imports to supply the demands of this populous and wealthy province. The city is situated several hundred feet above the level of the river, the city wall in many places being only a parapet along the edge of a precipice of three hundred feet.

Its gates are approached from the rivers by stone steps, there being about 450 steps up to the gates, and in passing about the city one is continually going up and down these stone steps. The city is compactly built, and, as wood is largely used, in order to decrease the danger from fire, walls from twenty to twenty-five feet surround places of residence and separate business houses and shops. The streets are narrow and exceedingly tortuous.

Chungking is so situated that with a little care it might be well drained and kept cleanly. But its two hundred thousand inhabitants, crowded together in the southern latitude of 29° 34", show the same extraordinary disregard of sanitary law so prevalent throughout China, and it is a filthy city. Nature does not come to the rescue as in Peking, by freezing up the filth of the city for three months, but with the lowest record of the thermometer eight or ten degrees above the freezing point, disease germs have full sway for twelve months of the year.

On going to the province I heard it spoken of as "the rainy Sze-chuen." This is hardly a statement of the case, for during many months of the year little or no rain falls. In the spring and fall there are heavy rains, but from November on until April or May, though the sky is almost daily over-cast, there is scarcely any rain-fall. During July and August there are bright skies and intense heat.

Sze-chuen is perhaps the stronghold of the Romanists in China, and Chungking their headquarters for Sze-chuen. There are said to be scattered over the province 140 French priests, and while we have no way of knowing their actual membership, it is undoubtedly large, and their influence is felt throughout the province. Some of the finest stores in Chungking are owned by the Catholics and a large part of the trade in foreign goods passes through their hands.

The Abbè Huc, writing over thirty years ago, places the number of Christians in the province at 100,000. The Abbè, however, while traveling through a part of the province in summer where there is no ice in winter, speaks of being furnished by the officials with ice-lemon-

ade. The difficulties in the way of an acceptance of this statement are great, there being neither lemons nor ice!

The Romanists have been repeatedly and severely persecuted in Sze-chuen. The Vicar Apostolic of the province suffered martyrdom at Cheng-tu in the year 1815. Captain Blackiston tells of persecutions that were carried on twenty-five years ago. Seven or eight years ago at Chiang-pei, a place across the Chia-ling river from Chungking, seventeen Catholics were killed and their bodies thrown into the river. The summer of 1886 added another sad chapter to the history of the persecutions of the Romanists in China. Protestant Missions in Chungking date from 1877, when the China Island Mission established a station there. They have given much time to rescuing the lives of would-be opium suicides; scarcely a day passed without their being called to one case, and some times two or three cases in a single day. They saved over 500 lives in 1885.

It is reasonable to suppose that in a great city like Chungking many times the above number of cases occur annually, and it is appalling to think of the annual loss of life from opium in this city alone.

The West China Mission of the Methodist Episcopal Church was established in Chungking in 1882. The usual agencies were employed in propagating the Gospel. Sabbath preaching and daily preaching in the Street Chapel, in connection with which was a reading room and book store for the diffusion of Christian literature; preaching in connection with dispensary work; work among women, including visiting from house to house, by the ladies; a boys' day-school and a girls' day-school; a girls' boarding-school with 32 pupils and an orphanage. A Sabbath-school had been organized with an average attendance of 80. The attendance on Sabbath services was uniformly good, and there were always large congregations of women.

These various agencies were rudely interrupted by the riot of July 1st, 1886, but some of them are again in operation, and we hope before long the work will again be moving steadily forward.

Opium is an enemy that will hamper the development of the church in Sze-chuen. I have just spoken of the large number of cases of opium suicides in Chungking. On being interrogated the natives almost invariably reply that eight out of ten smoke opium. A Chinese is not given to scientific accuracy, and this answer may have become current without any special investigation of the subject, but it indicates that a large proportion of the people are addicted to the use of opium.

Twenty-five years ago the attention of Captain Blackiston was attracted by the very common cultivation of the poppy along the Yang-tse in Sze-chuen. He calls attention to the fact that the Abbé Huc, who so exhaustively treats every subject that he mentions, speaks only of the smuggling of Indian opium into Sze-chuen, and has nothing to say of its cultivation by the natives. He suggests that this may be due to Huc's passing through the province too late in the season to observe its cultivation. He

thinks, however, in this case he would at least have heard of its cultivation, and inquires: "May we infer from his silence that this species of agriculture has only grown up of late years? If so, it is most likely but in its infancy." If it was in its infancy twenty-five years ago it has had a most vigorous growth since.

I have stood on the hills in March, when the poppy is in bloom, and as far as eye could reach in every direction the fields were covered with the beautiful flowers of the deadly poppy.

In the North of China, where its use is at least nominally proscribed, there seems to be some restraint in its sale, or at least all evidences of former restraint have not passed away, as the present sign of the opium shops, a dirty piece of burnt paper smeared on either side of the doorway, would indicate.

But in Sze-chuen it is advertised openly, and one is painfully impressed by the large number of opium shops and dens. On many streets their signs predominate pretty much as those of the grog shops in the worst districts of our home cities. A common sign is: "*Nan yen i tuo*"—opium ready on arrival.

Upon inquiry I learned that there are those who are not skillful in manipulating the opium for smoking, and that in these shops such persons, often including strangers from other provinces, recline, the pipe with the opium all prepared is placed to their mouths, and they have only to inhale. Sixteen small *cash*, a little more than one cent per day, will furnish a sufficient amount of opium to satisfy an ordinary smoker, so cheap is the native product. On every hand evidences of the baleful effects of this wide spread use of opium are apparent in sallow faces and in wasted forms. In traveling about one constantly meets with eager inquiry for medicine that will cure the opium habit, and there is a ready sale for books and tracts on opium.

On the night of the Chungking riot, July 1st, 1886. I asked one of the chief assistants of the magistrate's office to send out men in search of some of our party who had not arrived. The stress of affairs removed the customary official disguise, and he said, almost passionately: "Whom can I depend on? We have 200 men here in this establishment and they are 200 opium smokers, and none of them are to be trusted." The magistrate himself was an opium smoker. While it may not be true that eight-tenths of the population smoke opium, its use is appalling. Sze-chuen is a province of amazing fertility. One writer says: "Its fertility is such that it is said that the product of a single harvest could not be consumed in it in ten years."

This is probably an exaggeration, but the province should easily furnish food for its inhabitants. It is well known that the cultivation of the poppy exhausts the soil, and opium has been produced at the cost of food for the people. During late years there has been an increasing importation of rice from the lower river provinces, and a high price for rice consequent upon high freight rates up 600 miles of a rapid river.

One of the causes of the riot of July, 1886, was the high price of rice, and consequent suffering among the poor, making it easy for the military students to incite them to deeds of violence by hope of plunder, and the high price of rice was caused, not on account of the anger of the dragon because of the presence of foreigners, as stated by the military students, but on account of cultivating land with the poppy that ought to have been producing food for the people.

Hindrances to Mission Work in China.

BY REV. G. W. WOODALL.

To name all the difficulties that prevent the progress of mission work in China would take more space than THE GOSPEL IN ALL LANDS would care to give to the subject. Hence we shall mention only those that the missionary is chiefly confronted with.

Let us suppose that we are about to establish a mission in a new field. Our first step would be to rent or purchase property for residence, chapel or school use. This would not be a difficult task in America or England nor even in many of the mission fields of the church—but in China it presents itself as our first and greatest barrier and one that has proven in many instances insurmountable.

The Chinese government ignores the right of the foreigner to own a square foot of its territory, and indeed the tenure of land by its own subjects is conditioned upon the will of the Emperor. As the "Son of Heaven" he is the vice-regent and he alone, in the name of heaven *owns* the land.

His subjects lease it from him "Yuen Tsn" or *in perpetuity*, hence when the "Barbarian Eye" covets his land and attempts to buy it, he is respectfully informed that it is not on the market. (For convenience sake we shall here, as we do in China, speak of buying and selling with the understanding that a perpetual lease is meant.)

That is the legal aspect of it and if our troubles ended then—a lease in perpetuity would be no essential barrier. But the real embarrassments arise from the bitter opposition of the Mandarins and Literati who try to thwart every effort of the missionary to buy, or of the people to sell to him, property which the people themselves would be glad to dispose of at the rates we are willing to give, always in excess of the Chinese market value.

Very quietly we enter into all the preliminary terms of the purchase—the deed is prepared and we proceed to the "Yamen" to request the magistrate to stamp it, without which the deed is worthless. This is the match which ignites the flame of opposition and indicates to the real fountain head from whence issue our streams of harrassment.

We are told that the deed must be *investigated*, and hence left at the Yamen—*indefinitely*. The owner of the land is then summoned to appear before the magistrate to explain—*himself*. Threats are used and even the bam-

boo to induce him to withdraw and we regret to write that too often he is persuaded.

Another method is for the Literati to "Stir up the rude people of the baser sort," inducing the neighbors to present a petition against the missionary holding the property on "Feng Shui" grounds, declaring that should the foreigners be allowed to build in that special locality, Fortunes' favor would be lost to the town.

We know of many instances in Central China where impediments were placed in the way of missionaries as above indicated, and we doubt if one missionary in ten gets possession of property without such experience. The trouble is seldom investigated by the common people and indeed it is only when incited by their officials that the people interfere.

The struggle for a year of Mr. Hart to get a building site at Nanking for the Philander Smith Memorial Hospital, is a marked instance of the opposition of the Mandarins and Literati, direct and indirect, which we must undergo. The following extract from *The Chinese Recorder* of July, 1887, is but another: "From a letter of Rev. W. McGregor, we learn that efforts to purchase a site for Dr. Grant's Hospital in Chin Chew have failed through the opposition of certain of the *Literati*. The owner of the land was thrown into gaol on charges of having engaged in gambling, which, however, were withdrawn as soon as he promised not to sell or lease the ground to foreigners."

A great obstacle, hindering and clogging the wheels of our progress in China, is the use of opium. Thrust upon China it may have been in the beginning, it now holds the same relation in China as the liquor traffic does in America. It is an illustration of that striking but familiar verse in Dr. Wayland's Moral Philosophy:—

"Vice is a monster, of so frightful mien,
That to be dreaded, needs but to be seen;
But seen too oft, familiar with its face,
We first pity, then endure, then embrace."

And China is now so familiar with opium, so accustomed to its use, that the struggle to expel it from the nation would be equal to the contest that is already assuming such large proportions, to stamp out of our own land the curse of the liquor traffic.

It is estimated that nine persons out of ten now use opium in some form—certain it is that the majority are habitual smokers and when the habit is formed, the victim is doomed to slow but steady decline—financially, physically, mentally and spiritually.

I regret to write that another difficulty consists in the wicked and loose lines of representations of Christian nations who reside in the Open Ports of China.

With the Chinese, all foreigners are Christians, and they have not yet learned to make the distinction. The result is that the Christian religion, as represented in their lines falls far behind the high standard of morality taught the Chinese by their own sage Confucius.

Again we are confronted with the conservative spirit of the Chinese. How can we expect any rigid changes

or, progress in the introduction of a foreign religion amongst a people who call themselves "*The Middle Kingdom*," the very centre of the political world. Their ancestors whom they adore and worship bowed down to idols—why should not they? Shall they presume to be better than their forefathers? Nay, that must not be, for it would place the old worthies in disrepute and no son can afford to do that. Thus the Chinese mind argues and it would be difficult to refute him.

We might enlarge upon other difficulties as the mysterious fact of so many denominations in China. The Chinese are not acquainted with the polemics of the churches. God forbid that they ever should know them! and cannot understand why, if we are all Christians, Christianity should be represented by so many organizations.

Again we might speak of the great need of an adequate Native Ministry of consecrated and devoted men, the lack of which retards the work as no human being can estimate. It is the opinion of many of the oldest, as well as the younger missionaries that China will be reached not by the foreign missionary, but by earnest sanctified native preachers, whom we believe God will yet call into the work.

The great question of self-support would open up a subject of much interest and one closely allied to the success of mission work.

The *language* lies at the doorway of China as a great stumbling block, retarding the entrance of commerce, of western ideas and in no small measure of missionary work. The political representatives in China beat around the bush by using the *interpreter*. When engaged in commerce they employ the "*Comprador*," but missionaries have no such expediency—they must *master* the language and use it fluently ere they can enter upon their work, and is this an easy task? We have yet to hear the first student claim it.

Can the acquisition of a language which has no alphabet and no grammar, but is built up of about thirty thousand characters, each of which is distinct from the other and must be memorized be called easy? No, if it were an easy task, there would be no place for the "*interpreter*," or "*Comprador*." The expression of the Rev. Mr. Milne—the colleague of the early missionary Dr. Morrison—is now generally accepted among missionaries and other students of the language as apropos. He says: "That to acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of Apostles, memories of angels and lives of Methusaleh."

Religious Toleration in China.

Rev. Nathan Sites, D.D., writes us from Foochow, Sept. 25, as follows:

"Mr. Tiong Abok sends you enclosed an official copy and an English translation of the recent Proclamation, *exempting native Christians from taxation for idolatrous*

purposes. But it does more; for it publishes in substance the *Edict of Religion Toleration*, in China.

"The long list of titles of honor and position of the high provincial officers issuing it and going forth in their name, will make it a most powerful sermon against error, and for the truth.

"Different provincial rulers clothe their respective proclamations in different verbiage, but the one great fact of religious toleration underlies them all.

"Well did the Rev. Dr. J. P. Newman say: 'The greatest event of the decade is the *proclamation of religious toleration* by the Imperial authority of the Celestial Empire, and China to-day, opens her gates wide to religious liberty; that for which the martyrs died; that for which the Apostles contended and for which the reformers of all ages have fought.'

"Let the Church now send her evangelists to the Celestial Empire, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.

"A hundred copies 'stamped and sealed,' of this proclamation have been sent to Mr. Wingate, our U. S. Consul at Foochow, for use in the various chapels of the two American Missions here."

A SPECIAL PROCLAMATION.

FANG, Official of the first rank, President of the Board of the Army, Member of the Censorate, Governor General of Min-Che,

KO, Acting Garrison General of Foochow, Superintendent of Customs, Overseer of the Forces under the Division General and the Brigadier General,

YANG, Superintendent of Military Affairs, Commissary of Stores, and Salt gabelle, Governor of Fookien, Hereby issue this proclamation:

By an Imperial Edict granted long ago, missionaries of the various countries of the West have been permitted to preach Christianity in China, and Chinese subjects to embrace the same.

It is also stated in the treaties that "He who preaches and he who teaches it, is alike entitled to protection, provided that he leads a righteous life; and Chinese, who of their free will embrace it, being at the same time law observers, shall not be forbidden to do so nor be punished on account thereof."

Further it is on record that the foreign board some years ago memorialized the throne to the following effect: "Since religious festivals and processions, theatrical performances, incense offerings, etc., being not on the same footing with legitimate contributions for public services, do not concern Christians, (we pray that) they be not forced to subscribe or to be apportioned a share." This petition was graciously granted and was carried into effect.

The foreign consuls have now requested that the above orders should be again made known to the public in order to avoid disturbances which may arise from calls on Christians for such petty contribution. The officials of the Foochow Office of Trade through whom this request was made, respectfully pray us to grant their wish. Accordingly, *we* issue this proclamation for the information of soldiers and civilians in our jurisdiction.

You people ought to know that foreign Christian missions have for a long time been tolerated; that Chinese who join them are still our subjects, and still ought to obey the rules or law of the country; that they who preach and they who learn, being at the same time righteous in life, are to be protected without prejudice; and that religious festivals and processions, theatrical performances, incense offerings, etc., not being legitimate calls, are not to be forced on them, they being uninterested in the same.

From this date, all must respectfully obey the above orders, and they must not, by reason of such petty taxes give occasion to disturbances.

Let every one tremblingly obey and transgress not.

KWANG-SU, 13th year, 5th moon. (A.D., June 25, 1887.)

This proclamation is to be posted at, ———; it is not to be injured by wind or rain.

The Nineteenth Annual Meeting of the Central China Mission.

BY REV. C. F. KUPFER.

On Friday, October 21, the members of the Central China Mission, except Dr. Beebe who was unavoidably delayed one day, the native helpers, and a large number of the members convened in the chapel of the Fowler Institute at Kiukiang, with Bishop Warren in the chair.

After the devotional exercises conducted by the Bishop in English and by the Supt V. C. Hart in Chinese, the Bishop spoke to the conference in a most sympathetic and appropriate address, which was interpreted to the natives by the writer. With wonderful tact he gave a suitable word of encouragement and advice to each of his mixed audience. The messenger of the cross, the polished literary gentlemen, the rural farmer, the advanced student as well as the newest arrival in the institute, each received a word of encouragement and admonition.

Through a message of greeting from a band of Chinese Christians in America, the Bishop endeared himself in a remarkable manner to our native Christians. They at once felt that he had a heart full of love for their souls, and was by no means anti-Chinese. The remaining part of the morning was then devoted to the reports of several missionaries through which the Bishop soon obtained a kind of "bird's eye view" of our work in Central China.

In the afternoon a temperance meeting was conducted by the writer. The chief thought of the lecture was that God intends our occupation to be of some good to mankind in general and in particular. It was shown by analogy that all occupations can be conducted to glorify God and bless mankind, except those of distilling liquors and cultivating opium. This meeting was also addressed by the Rev. V. C. Hart and several native brethren, and the result was that quite a few joined our temperance society and signed the pledge.

On the morning of the second day the remaining reports of the missionaries and the reports of the ladies of the Woman's Foreign Missionary Society were given. Miss Dr. Hoag being prevented from attending sent her report through Mrs. W. C. Longden. In the afternoon a meeting was held in the parlor of the ladies' home for the consideration of "best methods for woman's work." At this meeting Miss Gertrude Howe read a very interesting paper on footbinding, after which different plans were discussed how to create an interest among the women of our native adherents.

The Sabbath was a day of good things. At 9 A. M. Bro. W. C. Longden preached the annual sermon in Chinese to an audience of over 300. Then followed the Bishop's sermon which was a feast of great variety to our souls, it was indeed as water poured on dry land. At 3 P. M. a meeting for young people was conducted by Miss G. Howe, Supt of our Sabbath school here. At the meeting thirty-two candidates for baptism were examined by the pastor in charge, and baptized by the bishop. Of these the bishop received twenty-nine into full connection at the evening service. The Lord's Supper was then administered to over ninety communicants by the Bros. Hart and Longden. And thus a most profitable and blessed day in the service of the Master closed. The remaining sessions were of a purely business character and nothing of special importance was accomplished.

Monday evening was given to a social gathering of the missionaries and visitors, twenty-seven in all. After refreshments in one of the recitation rooms we were entertained by the singing of some of Miss Howe's school girls and boys of the institute.

On Tuesday morning the meeting was closed by an earnest and profitable address of the Bishop. And we entered upon our work with renewed zeal and greatly encouraged in our efforts for the Master's work.

Kiukiang, Nov. 4, 1887.

Summary of Protestant Missions in China.

The latest statistics we now have of Protestant Missions in China are those made for December 31, 1886. The statistics for December 31, 1887, will not reach us before April or May next.

The report made Dec. 31, 1886, showed that there were in China, 925 foreign missionaries (449 men, 318 wives, 158 single women), 123 native ordained helpers, 1,365 unordained native helpers, 28,506 communicants, 11,375 pupils in schools.

The China Inland Mission has the largest number of missionaries (187); the American Presbyterian Church, North, the next (95); the Methodist Episcopal Church stands third (74); the American Board fourth (65); the London Missionary Society fifth (50); the English Church Missionary Society sixth (49). The statistics for each of the 37 Protestant Societies at work in China are given in the July, 1887, number of GOSPEL IN ALL LANDS.

In 1886, the native churches contributed about \$19,000 toward their own support and there is constant progress in this direction. In addition to what the different missionary and Bible societies are doing in China there are several independent missionaries, who are supporting themselves or are being supported by individual friends. Our latest reports from China inform us that the openings for successful mission work were never as many as now.

The Chinese and Their Customs.

BY FANNIE ROPER FEUDGE.

(Mrs. Foster, a missionary at home on furlough; and Misses Annie, Lucy, Pearl, and Fannie, four young ladies who are about going out as co-workers with Mrs. Foster on her return to China.)

ANNIE.—“Please tell me, Mrs. Foster, do you find the Chinese, as a nation, as far inferior to our own people, as many writers have portrayed them?”

MRS. FOSTER.—“By no means, my dear. The idea of calling the Chinese a semi-barbarous people, has been quite exploded; and that, upon the testimony of nearly every tourist who has penetrated ‘The Flowery Kingdom,’ beyond its sea-ports, and seen the Chinese in their own homes.

“In the refinements of social life, in genuine courtesy, in harmonious affections between the several members of the family circle, and especially in filial reverence and love they are certainly our equals, and in many respects our superiors. If, within the last century or two, we have outstripped them in scientific development, we have still to confess that many of our arts, and especially our luxuries, have come to us from the East, and that the Chinese were already a settled nation, having a well-organized government, with both schools and colleges, and a very respectable literature, while our ancestors were roaming the forests, clothed in skins, and our language without even an alphabet!”

LUCY.—“Is there any marked difference between their social customs and ours?”

MRS. F.—“Yes, this is everywhere apparent when you come to mingle freely with the Chinese in every day life. Indeed, their rules of etiquette, no less than their modes of life seem almost at antipodes with ours. We often surround the house with a garden or flower-yard; but in China, they build the house around the garden, or if there is no room for a garden, the house encloses a court-yard, upon which nearly all the rooms open from the rear, so that the court or garden is more secluded from public view than the house. The bed-rooms are usually on the ground-floor, and they have simply paper screens to the windows and doors, that let in the light, and secure privacy, but do not impede the ingress or egress of sounds.

“As in other countries, the poor live in huts or shanties; the well-to-do tradesmen in comfortable brick or frame houses, two or more stories high, and the nobility in palaces. In the latter, the interior apartments are the largest and best, while those fronting the street are smaller and less handsomely decorated; since orientals do not invite the entrance of burglars by an outer display of their wealth; but are content with the

ownership and enjoyment thereof, among themselves. But whatever may be the size of the dwelling—whether palace or hut—there is sure to be a corner, if not a room, dedicated to ‘the worship of ancestors and the gods’—a household altar, where are inscribed the names of their forefathers, and the images they worship. Here at stated seasons, the various members of the family prostrate themselves in adoration, and fresh incense is lighted every morning and evening—the new being invariably lighted before the old has burned out, so that perpetual incense may be said to arise from these household altars of the Chinese. I fear that *this also is in contrast* to many family altars in our own dear land.”

PEARL.—“This household worship is not all that the religion of the Chinese, calls for, is it?”

MRS. F.—“No, there is also the Temple worship, with its gorgeous display of gilded altars and robed priests, its perfumed incense and rich offerings, to which the rich contribute their gold, and the poor their loaf of *serie* or tiny dipper of rice. But every man, woman and child gives something, and hence feels that he has an interest in the concern. The Chinese worship also, at the tomb, of their ancestors; and once a year burn upon each grave a full suit of life size paper garments which are supposed to supply the spirits of the dead with needful clothing in their new abode.”

FANNIE.—“The Chinese do not seem to wish to forget their departed friends, nor to seek to drive off, as so many people do, the memory of everything associated with death.”

MRS. F.—“No, but they are strangely inconsistent. For while they meet death with stoical indifference and seem unconcerned as to a future state, they regard the quality of the coffin as a matter of vital importance, frequently purchasing one beforehand, and laying it up in a conspicuous place till it is needed. In fact, a handsome coffin, with silver plate and name engraved thereon, is deemed an appropriate present from a dutiful son to his sire; and it is always, when so given, placed among their handsome furniture, in the best drawing-room, to be seen and admired by guests, as long as the owner may live.”

ANNIE.—“What a queer idea! Are the arrangements for the funeral in keeping?”

MRS. F.—“Quite so; for their mourning color is *white* instead of black; they beat gongs and tom-toms to express their grief; and they wind up the funeral with a sumptuous feast—going to the late home of the dead *en masse* from the grave, and spending the remainder of the day, in feasting and merriment. The grave is shaped exactly like the Greek

letter, Omega, Ω ; and amid the peal of scores or hundreds of gongs, the body is laid away, while each person in the procession burns a strip of gilt money, i. e. paper of gilt tinsel, on the new made piles, and then turns away to discuss the feast of fat things spread for their benefit. The viands consist of roast pig, fowls and game, with huge pyramids of rice, fruits and confectionery; while wines, tea, and arrack circulate freely, accompanied by uproaring mirth.

“All this takes place beneath a large canopy erected on the side-walk in front of the dwelling, and there, too, the corpse has its last resting-place before being borne to the tomb; and as the procession starts, one of the sons of the house sets fire to a huge sedan chair made entirely of paper, saying, as the fragile vehicle ignites: ‘Here father (or mother), is a sedan for your journey; depart in peace.’ This portion of the ceremony seems so tender and beautiful as the son takes his last farewell of the loved one, that despite its frequency, it always brought the tears to my eyes, and a touch of sympathy for the bereaved.”

LUCY.—“Do the relatives of the deceased take part in the wailing, or is it done exclusively by the hired mourners?”

MRS. F.—“The sons and sons-in-law always lead the wailing and lamentations; and all the relatives who can be present join in these dolorous duties, a husband being the solitary exception. According to Chinese usage a man may mourn for his parents, brothers, children or friends, but *never for his wife*, however much he may have loved her. A woman bewails her husband, children, and parents, but never a *son-in-law* or *daughter-in-law*.”

FANNIE.—“But surely the natural grief for the loss of near and dear relatives is not to be regulated by mere outward forms.”

MRS. F.—“Chinese etiquette regulates everything in that ancient land, even to the manifestation or suppression of grief; and while with almost burning heart the husband may lay away the tender, faithful wife, who, for a quarter of a century or more, has been the sunshine of his heart and home, it would be deemed a degradation to himself to shed a tear or evince one sign of grief. So in stolid silence, without even a parting kiss or tender pressure of the hand, he must see the light of his eyes depart, and give no sign.”

PEARL.—“Do Chinese ladies and gentlemen visit or travel together, or must they go separately and the attendants of each be of their own sex?”

MRS. F.—“When ladies of the better class go abroad, they usually ride in closely curtained sedans, borne by men;

but when they walk short distances, it is generally at night, and they go closely veiled, with one or more female attendants walking on either side while one carrying an oiled silk lantern, precedes her mistress, and keeps a sharp look-out ahead. It is, however, only on very rare occasions, that a young or pretty Chinese lady of the better class, ventures out on foot, and then only for short distances. Chinese ladies are emphatically 'helpers at home.'

ANNIE.—“Of what form and material are ladies' garments made?”

MRS. F.—“Wherever it can be afforded the Chinese of both sexes dress in silk or silk crêpe; and the wealthy make large use of very costly furs imported from Russia and Siberia. Blue is the favorite color of the ladies' who dress, morning, noon and night, in long, loose, richly embroidered robes reaching from the neck nearly to the ankle. Full silken trousers are gathered closely around the ankle; and over these a daintily embroidered skirt laid in plaits, and confined at the waist by a very marvel of jewels and exquisite needle-work in the form of a girdle. The sleeves are wide and handsomely trimmed with satin, velvet or fur, according to the season. They are folded back, in ordinary indoor wear, but are brought down so as to completely cover the hands, in lieu of gloves, whenever the wearer is in the presence of other gentlemen besides her husband or father. Almost incredible quantities of jewelry, in the form of rings, ear-rings, chains, bracelets and bangles, are worn by all classes, the quality of course varying with the rank and wealth of the owner.

“The higher class press the feet of their female children from infancy, so that a tiny satin slipper less than four inches long, is often worn by a woman who is already a wife and a mother. The compression of the feet is a very painful operation, but probably far less injurious to health than tight-lacing, which is utterly unknown to Chinese ladies, as are various other abominations practiced by ladies in Christian lands.”

LUCY.—“How is the hair worn, and what is the general appearance of the ladies?”

MRS. F.—“The hair of unmarried females hangs down in long braids; but all married women twist it toward the back of the head, and fasten it with bodkins of silver or gold; while the beautiful arched eye-brows for which Chinese ladies are noted, are fashioned, from childhood by the hands of the mother or her maids. Many of the Chinese women are very handsome in youth; and their dress, is on the whole, modest, becoming and convenient—much more so than ours.

“Neither lady or gentleman is complete

ly dressed without a *fan*; and the *male* attire must include also, a pipe, tobacco pouch, flint and steel, and sometimes a pair of chop-sticks. The fan and pipe are carried in the hand, while the other accoutrements are attached to their under-belt.

“In hot weather, the laboring classes of men take off their upper garments altogether, and go about in their loose trousers only; but they usually wear sandals made of straw-leather; and wide, umbrella-shaped hats to shield their shaved heads from the torrid sun. They also have queer-looking overcoats made of a species of flax, which effectually turn off the rain, keeping the whole person and clothing comfortably dry.

“The garments of *men*, like those of the women, are all loose and wide-sleeved; and those of rich and poor, do not differ at all in shape, but only in material, the rich wearing silk and fur, the poor, dyed cotton. Among the rich, the upper garment is frequently gathered in folds around the waist, by a beautifully embroidered girdle; and in winter, all classes pull a pair of tight leggins over the loose trousers, and wear heavily-wadded overcoats. The *winter cap* is of velvet, fur, broadcloth, or flannel; and the summer hat of straw or bamboo.

“Chinese etiquette, and I believe even law, forbids any private citizen to change his winter cap for the summer one, or *vice versa*, until the governor of the province has changed his, and that fact has been officially announced. The thick-soled shoes are made of silk or cotton with leather soles, the edges of which are kept clean by whitening instead of blacking; and the stockings of both sexes and all ranks are *cut out* and *made* of silk or cotton like any other garment; and of course cannot be tight-fitting, or shaped to the ankle.”

PEARL.—“Won't you please tell us something of the household arrangements.”

MRS. F.—“All the domestic affairs including the employment of servants, the entertainment of guests, the performance of religious rites, and to a larger extent even the household expenses are generally left to the wife without any dictation from her husband; as is also the entire control of the children for the first seven years of their life. Thus the wife's power is often greater than that of the husband and father, and her influence over her children is next to omnipotent, in consequence of this law of *absolute power over them in every particular*, during the most plastic period of their lives. Hence, if China is to be won for Jesus, *we must save the women.*”

FANNIE.—“How are marriages provided for in the 'Flowery Kingdom.'”

MRS. F.—“Marriage is very general

in China and within the reach of all, but in upper tendom, at least, girls are kept secluded, and from childhood different training of the two sexes is maintained; and betrothals are arranged either by the parents or professional match-makers—'go-betweens' as they are called all over the East. Engagements take place very early for the girls—sometimes at three or four years of age; and of course the child whose future weal or woe is thus bartered away, has no voice in the matter. That 'marriages are made in heaven' no nation more devoutly believes than do the Chinese; and they enter upon its formalities in the gravest manner. Even the precise *hour* as well as the *day* of male and female infants' birth is carefully noted as having an important bearing on the marriage question. Both sexes are also consulted at the time of betrothal, incense is burned, and many technical formalities observed. A great feast follows the betrothal at which the prospective bride is arrayed in gorgeous apparel of crimson silk with bright buttons and manifold ornaments, all of which can be *hired* for the occasion if the family's means are limited. If she be still a child, the little betrothed is allowed full liberty among the male as well as the female guests, and of course enjoys the consciousness of being one of the chief personages on so grand an occasion, experiencing all a child's elation at finding herself of more importance than she had ever before dreamed; and little comprehending the dark future to which all this splendor is but the introductory.”

LUCY.—“At what age usually do these betrothed children marry?”

MRS. F.—“At any time, between twelve and sixteen that may be most convenient to all, the marriage takes place; when a feast is made, guests are invited, musicians are engaged, the house of the bridegroom or of his parents, is cleaned from top to bottom, the bridal chamber is newly furnished and decorated with bright or sensuous pictures suited to the occasion, and with more or less pomp and parade; the inexperienced child is borne away from a loving mother's tender ministry, to the unknown home of a man she has never seen, and possibly can never learn to love or even to tolerate, to be literally the slave of his mother's caprices, the maid of all work in his house, to be taunted and scolded, and perhaps beaten, while her husband never dreams of interfering, perhaps not even caring for the bitter bondage of his child wife, or seeing her tears, but utterly unable to help the cause, even if he wished to do so.

“For Chinese custom gives the mother-in-law—during her life-time—entire control of her son's wife; and if there are several sons married all living in the paternal

home, the case is still harder, especially for the wives of the younger sons, as they are under the control of the sister-in-law, as well as the old people. It is only after the mother-in-law's death that the sons may have establishments of their own, and then the real reign of the wife begins. Should they lose their husbands before his mother dies, the daughter-in-law is not absolved from her allegiance nor in the majority of cases is she permitted to marry again. Under such circumstances a woman's lot is pitiable, indeed.

"For the man it is very different. Before the earth is dry upon his wife's grave, the "go-between" enters the husband's gate to arrange for a new wife. But when the husband dies, he is always buried in the same grave with his first wife.

"Women in China are seldom educated, as knowledge of books is deemed for her of far less value than how to pamper the gross appetites of her sensuous lord. One Chinaman, a little wiser and kinder than his fellows, wrote a book on education; and even advised that women should be instructed, 'since monkeys may be taught to play antics, dogs may be taught to tread a mill, cats to run around a cylinder, and parrots to recite verses.' And women being regarded by the Chinese as nearly equal to the domestic animals, this philanthropic Celestial decides that she may share in the intellectual banquet condescendingly spread for the new household pets, always, of course, if she be young and pretty.

"If parents lose two or three sons by death, they often give a girl's name to the next, thinking thereby to deceive the evil spirit, who is supposed to take as little heed of girls as do the Chinese themselves. Boys are sometimes for this reason, suffered to grow up to manhood, wearing girl's clothes, and being treated in every way as girls, in order to outwit the devil. What a friendly joy to be released from such a bondage, and to receive the 'new name' and new nature of our Divine Redeemer, with the blessed inheritance of everlasting life."

North China Methodist Episcopal Mission.

From the Annual Report of the mission, just received from China we make the following extracts:

"The reports show the best year we have ever enjoyed. The total of members and probationers is 810, an increase of nearly 40 per cent. Our missionary collection is \$50.00 over the 'Million Line.'

"Substantial progress has been made in self support. The salaries of two *helpers* have been entirely met by local

contributions, and those of two others have been partially met. Local expenses have been largely provided for by local contributions. The whole amount received for self-support and local expenses is \$346.00, a decided gain on last year."

"In Wiley Institute there are 66 pupils on the roll. In the Peking Girls' Boarding School the past year there were 53 pupils varying in age from 7 to 23. In the Training Class over 20 men were instructed. In the women's work there have been 7 day schools, 5 for boys and 2 for girls, and they form valuable auxiliaries to the boarding schools in Peking.

"The receipts of the hospital at Peking are almost sufficient to pay current expenses, except drug supplies, and the salaries of 2 assistants. In the Isabella Fisher Hospital at Tientsin, the reports shows 125 house-patients, 37 eye operations, 8 general surgery, 3,917 dispensary patients, 280 visits to out patients. The Tsunhua Medical Work has been encouraging. The prejudices of the people have been to a great extent broken down."

Rev. L. W. Pilcher writes:—"China has at last begun to stir with signs of a new life. A fine thread of iron wire is rapidly penetrating every quarter of the Empire. Arsenals and shipyards have been in existence for several years; steamers ply between the ports; mines are being opened; railroads are in operation, and other lines are being rapidly built. In the civil service examinations the sages are no longer solely to determine the fitness of students of to-day for honors. By imperial decree, mathematics and Western science have been introduced into the examinations. A company of men chosen from the most intelligent class have been commissioned to travel in foreign countries for study and observation. The knowledge acquired will be used for the benefit of the country they represent. These and other powerful influences are turning the minds of the thinking and ruling classes to the West. Who shall be their teachers? Wiley Institute is the only institution in this great capital designed to meet this new demand, which at the same time proposes to strive against the infidel element, characterizing every movement of this kind among heathen pupils."

The statistics reported in September, 1887, show that connected with the mission are 10 foreign missionaries, 10 assistant missionaries, 5 foreign missionaries of Woman's Foreign Missionary Society, 4 native workers of Woman's Foreign Missionary Society, 3 native ordained preachers, 11 native unordained preachers, 12 native teachers, 7 foreign

teachers, 5 other helpers, 571 members, 239 probationers, 1 theological school with 3 teachers and 20 students, 2 high schools with 7 teachers and 113 pupils, 8 other day-schools with 105 pupils, 9 Sunday-schools with 404 scholars, 9 churches and chapels valued at \$15,350, 10 halls and other places of worship, 15 parsonages or homes valued at \$46,800.

The missionaries and their places of residence are as follows:

Peking:—Rev. Wm. T. Hobart, Mrs. Emily M. Hobart, Rev. Leander W. Pilcher, Mrs. Mary H. Pilcher, Rev. Marcus L. Taft, Mrs. Louise K. Taft, Rev. Frederick Brown, Mrs. Agnes B. Brown, Rev. George B. Crews, M.D., Mrs. Kate V. Crews, Miss Vesta O. Greer.

Tientsin:—Rev. George R. Davis, Mrs. Maria B. Davis, Rev. Wilbur F. Walker, Mrs. Flora M. Walker.

Tsunhua:—Rev. Oscar W. Willits, Mrs. Phena Willits, Rev. Nehemiah S. Hopkins, M.D., Mrs. Fannie H. Hopkins, Rev. James H. Pyke, Mrs. Bella G. Pyke.

In the United States:—Rev. Hiram H. Lowry, Mrs. Parthie E. Lowry. *En route*—Rev. W. H. Curtiss, M.D., and wife.

W. F. M. S., Peking:—Miss Annie B. Sears, Miss Nellie R. Greer; *Tientsin*:—Miss Anna D. Gloss, M.D., Mrs. Charlotte M. Jewell; *Tsunhua*:—Miss Edna G. Terry, M.D.

Rev. H. H. Lowry is the superintendent of the mission, and will return to China in the spring. Rev. L. W. Pilcher is Presiding Elder of the Peking District and principal of the Wiley Institute. Rev. W. T. Hobart is pastor of Asbury Chapel, Peking, and professor in Theological Department of Wiley Institute. Rev. M. L. Taft is pastor in the Southern City, Peking, and professor in the Theological Department of Wiley Institute. Rev. G. B. Crews, M.D., is in charge of the Medical Department and of Tung Jen Hospital at Peking. Miss Vesta Greer is a teacher in Wiley Institute.

Rev. G. R. Davis is Presiding Elder of the Tientsin District. Rev. W. F. Walker is pastor of Wesley Chapel, Tientsin. Rev. J. H. Pyke is Presiding Elder of the Tsunhua District. Rev. O. W. Willits is pastor of the church in Tsunhua. Rev. N. S. Hopkins, M.D., is in charge of the hospital and dispensary in Tsunhua.

West China Methodist Episcopal Mission.

The Rev. V. C. Hart, superintendent of the Central China Mission, was requested to visit the place where the West China Mission had been previously located and re-establish it if possible. In a letter written Oct. 31, 1887, Bro. Hart reports: "I visited Chungking, and various

places in the province of Szchuen during the spring and summer and had the pleasure of seeing our work in that great province re-opened with many encouraging prospects. There has been a steady transformation of public opinion going on during the year, and Bro. Cady who was left at Chungking has reported from time to time favorable indications.

"I visited the best and most populous portions of the province by land and water, and met with the best of treatment everywhere. Many thousands of books, pamphlets and tracts were disposed of, and some preaching done. Sabbath services were commenced at once at Chungking, and all the former members of the mission now in the province were brought together.

"Previous to our visit to Chentu, the capital of the province, there had been much excitement, and after our departure there was a temporary outbreak but no harm was done. I found the officials ready to afford protection and disposed to provide against any unpleasantness which might arise from the presence of foreigners in their midst.

"We should open another center either at Chentu or Kiating-foo. It will not be more expensive to keep six men at the two centers than at one, and much more good can be accomplished."

The missionaries at Chungking are Rev. H. Olin Cady, and Rev. Spencer Lewis. In the United States are Rev. F. D. Gamewell, Mrs. M. P. Gamewell and Mrs. Esther B. Lewis.

Central China Methodist Episcopal Mission.

Rev. V. C. Hart, the superintendent of the mission writes:

"The statistics show that we have made an advance at nearly every point. There has been a healthy growth, and an addition of about one hundred to our ranks. We have also made an advance in self support."

The missionaries are stationed as follows:

Nanking.—Rev. Virgil C. Hart, Rev. R. C. Beebe, M.D., Mrs. Harriet L. Beebe, Rev. John C. Ferguson, Mrs. Minnie E. Ferguson, Rev. James Jackson, Mrs. J. Jackson.

Kiukiang.—Rev. John R. Hykes, Mrs. Rebekah S. Hykes, Rev. C. F. Kupfer, Mrs. Lydia E. Kupfer, Rev. J. J. Banbury, Mrs. J. J. Banbury.

Chinking.—Rev. W. C. Longden, Mrs. Gertrude K. Longden, Rev. Ed. S. Little, Mrs. Carrie Little, Rev. W. H. Curtiss, M.D., Mrs. W. H. Curtiss, Rev. D. W. Nichols, Mrs. D. W. Nichols.

Wuhu.—Rev. Geo. A. Stuart, M.D., Mrs. Anna G. Stuart, Rev. John Walley, Mrs. J. Walley.

In this Country.—Mrs. Addie J. Hart, Rev. Geo. W. Woodall, Mrs. Sarah H. Woodall.

W. F. M. S. Chinking.—Miss Lucy H. Hoag, M.D., Miss May C. Robinson; *Kiukiang*.—Miss Gertrude Howe, Miss Francis Wheeler; *Nanking*.—Miss Mary E. Carleton, M.D., Miss Ella C. Shaw.

The statistics report 11 foreign missionaries, 11 assistant missionaries, 6 missionaries of the Woman's Foreign Missionary Society, 2 native workers of the Woman's Foreign Missionary Society, 3 native ordained preachers, 3 native unordained preachers, 25 native teachers, 14 other helpers, 262 members, 207 probationers, 13 students in theology, 4 high schools with 12 teachers and 115 pupils, 26 other day schools with 393 scholars, 15 Sunday Schools with 566 scholars, 7 churches valued at \$6,700, 12 other halls and places of worship, 13 parsonages and homes valued at \$50,200.

Foochow Methodist Episcopal Conference.

The Foochow Annual Conference met in November last, but at the time of going to press we have not received the proceedings, appointments and statistics. We refer to last month's magazine for the latest information we have respecting the mission and its missionaries.

The Hope of Paganism.

BY BISHOP R. S. FOSTER, D. D.

Christianity is confessedly the greatest power in the world. This is so politically, commercially, intellectually, and morally. There are other faiths, as Buddhism, with a more numerous following, but none with comparable power.

The powerful and ruling nations are Christian nations. The aggressive force, the elements of conquest and molding influence—wealth, learning, enterprise, progress—are all in Christian hands.

It is a significant fact that the political power of Christendom dominates almost entire paganism, whilst one-third of paganism is under the absolute sway of Christian rulers.

All the forces of modern thought are Christian.

The eyes of heathenism are turned to the centres of Christendom.

The heathen world, dissatisfied with its religion and civilization, not less than with its poverty and misery, is looking toward Christendom for help.

They are waiting for deliverance without knowing what it is they are waiting for.

Heathenism cowers and shrinks away in conscious weakness before Christian thought and Christian institutions.

Christian truth saturates the atmosphere of the globe.

The very essence of Christianity is that it reconstructs man and makes him a new creature. It not only recasts his ideas and practices, it resets his affections and will. It is a life. It is this fact, more than its external victories, that gives us the confidence that it will possess and remake the world.

How a Japanese Mother Saved her Son.

BY REV. H. LOOMIS.

There is an old Christian woman, named Morita, living in Tokyo, who is very zealous in her efforts to bring others to love and obey her Lord and Master. She had a son who was very dissolute, and wasted his mother's property in debauchery; and his wickedness went to such an extent that in the course of ten years he was sent to prison seven times.

So bad and disgraceful was his conduct that all his other relations and friends forsook him, and only his good and patient mother was left to pity and care for him in his wretched condition. Her faith in God did not waver; and whenever she saw him she told him of Christ, and endeavored to persuade him to forsake his sins, and walk in the ways of righteousness and peace.

But he was so hardened in sin that he turned a deaf ear to all her loving entreaties. He only said in reply, "Dear mother, it is all right for you to be good, and to go to heaven, but I am so addicted to evil ways that I cannot stop, and it is my purpose to live on in this same course, and go to hell."

Still his mother did not give him up, and prayed for him day and night.

About one year ago he was sent to prison once more; and while thus in confinement his wife died of the cholera, leaving four children, of whom the youngest was only a babe. The grandmother was at first much troubled, and said: "There is surely no other way than for these little ones but to die of starvation." Then, after awhile, she said, "Oh, no, it is a great mistake to doubt the power and goodness of God, and He who has created us is also able to supply all our needs." She took the little ones to her home and cared for them tenderly.

In the month of November last the son and father was released, and when he came to his home and found the motherless children thus cared for by the old grandmother, his hard heart was melted, and he became a truly penitent and humble seeker after that religion which had strengthened and comforted his mother's heart.

From that time his house was opened as a place for preaching, and frequent services were held there for his own benefit and also to lead others to a knowledge of Christ and His salvation.

One day he read the second chapter of Ephesians and was deeply moved by its appropriateness to his own case. He has been received into the church, and is vigorously laboring to extend the blessings of the Gospel among all his associates and friends.

Yokohama.

Giving for Missions.

BY FANNIE HOPER FEUDGE.

(Aunt Celia, a missionary at home on furlough. Julia, Fannie, Amy, and little Ettie, her nieces.)

FANNIE.—“Aunt Celia, why did you say you could not afford that lovely silk mamma wanted you to buy; and the same evening give \$40 to aid that new mission church in Japan?”

AUNT C.—“Because, dear, I could not well do both; and I thought I could better dispense with a new dress, than that little church continue to meet in a private dwelling, where there was room only for the members, and no space left for outsiders.”

AMY.—“Can't people out there build their own churches as we do?”

AUNT C.—“Many of them do—that is after the membership is large enough to divide the cost, between a considerable number. In the case of this little church at Sendai, they bought, and *paid for among themselves entirely*, a dwelling house, because they could not afford to buy a church edifice, and they were unwilling either to go in debt, or call on outsiders to help them.”

JULIA.—“Well, as they have bought this house and used it for church purposes so far, why not continue to meet in it, until they are able to buy or build a regular meeting-house?”

AUNT C.—“Because the membership has quite outgrown the building, and they have no longer any space to give even standing room to people who would come in ‘to hear the new doctrine,’ unless some of the members go outside, as they have been doing for months past. The members are all poor—many of them not earning more than \$3 a month, and the richest less than \$10. Yet these dear converts from heathenism so love and honor their new-found Savior that they are ready to make any sacrifice in order to obey His last command to ‘preach the Gospel to every creature.’ Many accustomed to the free use of tobacco from early childhood, have after joining the church given up smoking entirely, that they might give the money for the spread of the ‘good news of salvation.’ One old man gave up his tea half the days in the week, in order to save a few pennies for his Sunday’s contribution; and many deny themselves fish and meat, taking their rice every alternate day, without any relish, in order to devote a portion of their scanty earnings to making trips into the country villages where there is no missionary, and preach Christ to the swarming multitudes who have never heard his name. They know, as we do not, the bitter bondage of idolatry, its helplessness and hopelessness, and these converted idolators make the most effective teachers

and guides to the blessed Redeemer able to ‘save unto the uttermost.’ Shall not we, whom God has so abundantly helped above any other nation or country, deny ourselves some superfluities, that we may help these brave, earnest, willing workers in the world’s great harvest fields?”

FANNIE.—“Since these native Christians make such efficient assistants, why are not more of them employed by the mission boards, instead of sending out missionaries from this country? It would cost less, and the money contributed would go farther, and thus less be needed.”

AUNT C.—“You have used just the right words, my dear. The native Christians do make admirable ‘assistants;’ but they have not yet sufficient knowledge and experience to be able to manage the work without the guidance of the missionaries. This has been clearly demonstrated by the recent troubles in the Hawaiian Islands. Clear heads, varied intellectual endowments, and much prudence are needed no less than warm, earnest hearts, for mission work; and you must remember that these native Christians have been trained under heathen influences, that they lack the culture needed for translation and interpretation of the Scriptures, for the training of ministers and teachers, and even for the general control of the churches gathered from among the heathens. Both must work together; and in planning methods to win the world to Jesus, we may no more select the cheapest or easiest, than would Mary have done in buying the ‘precious ointment’ she poured upon the feet of her Lord. *He gave Himself* for us, and in doing His work, carrying out His last command dare we make stinted offerings? Who may compute the value of a single soul in dollars and cents? and when the heathen are dying by hundreds of millions without any hope of salvation, how can one be a Christian and hold back the money that is needed to give them the Bread of Life?”

AMY.—“Of course Christians ought to give what is ‘needed;’ but I do not understand why it takes so much money to carry on this missionary work. Last year, I think over \$10,000,000 were raised by Protestants in Europe and the United States, for Christian missions, and still the cry for more money seems just as urgent as ever.”

AUNT C.—“And the *need* for it is greater than ever before. In answer to the prayers of His people, God has thrown wide the doors of almost every land to the entrance of the Bible and Christian missionaries. China, of late, by imperial edict as never before, Japan and Korea sealed for ages against western

civilization, the once cannibal islands of the sea, and the ‘Dark Continent’ which seemed to frown back defiance toward every approach of the white man are now wide open, and stretch beseeching hands to Christian hearts to ‘come over and help.’ Not to hear is to disobey the manifest call of the Divine Spirit. Another call comes to us in the great awakening there has been, during the past year, among the young men in our colleges and theological seminaries throughout the country. While empires and kingdoms have been throwing down barriers, and opening sealed gates, God has been opening *from the inside*, the hearts of our young men and women, to go and carry the ‘Bread of Life’ to the perishing ones who, in this nineteenth century since the Son of God offered Himself a sacrifice for the sins of the whole world, have as yet ‘not so much as heard whether there be any Savior’ from sins. More than fifty of these consecrated young men and women, are under appointment from the different boards, to be sent to their respective fields, *so soon as the churches supply the money*. And while immortal souls are perishing by millions in heathen lands, and even within the bounds of Christian America, the Baal and Ashtaroth of the Phœnicians are worshiped in the leafy groves of New Mexico, where the lives of the women are no higher than that of the brute, nor the hope of immortality any stronger in one than the other—why should there not be a demand for ‘more money.’ Alas! that those who bear the name of Jesus should *need be asked* for money. They should rather press to the front with the free will offerings as did the Israelites when the tabernacle was to be built, until those in charge be constrained to say with Moses: ‘Let neither man nor woman bring any more offerings,’ because the contributions are ‘sufficient for all the work, and too much.’”

FANNIE.—“Do you suppose such a time will ever come in the history of modern missions? Oh, Auntie, it does seem strange that we whose knowledge and privileges are so much greater than those of the Israelites, should not even come up to their standard of ‘one-tenth’ for the Lord—that we who have received so freely should even count and calculate *how little* we can venture to give back of His own, to our Lord, and escape censure.”

AUNT C.—“The time *must* come when God’s people shall recognize the fact they are stewards—not owners of worldly goods; and that the grand qualification of a steward, is ‘that he be found faithful.’ How shall the account be rendered at the Judgment Seat, that the men of this country spend annually \$900,000,000 for whiskey, and \$600,000,000 for to-

bacco, and the women \$100,000,000 for diamonds and other superfluities of dress, while Christian men, women, and children, all told, give \$5,500,000 for the conversion of the world. Shall people of the world be so lavish for themselves—the Christian so niggardly for Jesus? We live in a day when every Christian is called to be soldier as well as laborer, and every man in this grand army must show his colors. The prince of this world is making a desperate onset against the Christ—not openly, but craftily as in the garden he first despoiled man of his innocence; and the conflict between light and darkness, truth and error, was never more real, more deadly than now. True and tried men and women are needed everywhere to withstand the foe; churches and schools and Bibles are needed in hundreds of places perfectly accessible to the missionary; but God's people hold back the money, to hoard, or spend it in vanity and folly; and then wonder why they are 'so often called on to give money' for the Lord's work."

AMY.—"It is dreadful, auntie, for us to receive so much, and give so little. I never saw it so plainly before. Won't you tell us how we girls can help in this blessed work?"

AUNT C.—

"Do what you can, be what you are:
Be a glow-worm, if not a star."

Save the pennies wasted uselessly, wear plainer dresses and give the surplus to missions, earn money in any useful avocation that is open to you, and above all ask the dear Savior to use you for His glory, and then be sure to *watch* for the opportunities He may send you."

ETTIE. (eight years old.)—"Auntie, can I give my \$5 gold piece to help teach those mothers not to drown their girl-babies any more? Uncle George sent it to me to buy a Christmas doll with real hair, but it would be so much nicer to save somebody's *live* baby from being drowned, than to have the prettiest doll that ever was."

AUNT C.—"God bless you, dear child, for the thought. May it be but the beginning of the blessed work He will permit you to do for Him.

"The teachers of a girls' school, away in Africa, wished her scholars to learn to give. She paid them, therefore, for doing some work for her, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing. The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar

hugging tightly in her arms a pitcher, the only thing she had in the world. She went to the table and put it among the other gifts, but before she turned away *she kissed it!* There is One who watched and still watches people casting gifts into his treasury. Would he not say of this African girl, 'She hath cast in more than they all?'"

Our Missionary Dictionary.

ALLAH.—An Arabian word meaning God, the Lord, the Almighty. It is said to be derived from the Arabic verb "lah," which means trembling and shining. Mohammedans reverently use it. They have ninety-nine attributive names of God, and their Rosaries have ninety-nine beads, with a large prolonged bead, making the one hundredth, for Allah. One of the most solemn oaths of the Afghans is by the name of God (Allah) three times repeated in three different forms, "Wallah, Bellah, Tillah."

ARYAN.—A name given by ethnologists to a family of the human race, also designated Indo-European, Indo-Germanic, Sanskritoid, Japhetic, and Caucasian. The original meaning of the word is said to have been equivalent to upper noble or dignified. It is a Sanskrit word, and in the later Sanskrit it means "noble, of a good family." The primeval home of the Aryans was in West Central Asia. Thence they went west into Europe and south into India.

*AVESTA.—A part of the Vendidad. This is the religious book of the Parsees; but the first part of the book is of very ancient date, and is the groundwork of the present Vendidad.

AYAH.—A word used in India to designate a lady's maid or a child's nurse. It is perhaps derived from the expression "Aya," or "Ayer" which a Hindu wife or husband employs to attract the attention of one another.

BABOO.—A respectful appellation among the Hindus equivalent to "esquire" or "your reverence." It is not infrequently applied to Europeans when addressed by a Hindu. In Calcutta, a baboo is a Hindu engaged in mercantile business, a native clerk who writes English, but in Benares it is applied to the near relatives of rajahs.

BALI.—A sacrifice performed by the people of India and Ceylon to local deities, to earth and air deities, to evil spirits, to the names of deceased ancestors, and to the Hindu deities Siva, Vishnu, their consorts and incarnations. It is a word used in Ceylon to express the worship of the heavenly bodies. The victim sacrificed is generally a cock; and the Baliya are clay images supposed to represent the controlling planet of the individual, and are de-

stroyed at the conclusion of the Bal ceremonies.

BRAHM.—A word applied by the Hindus to the Supreme Being. "Many Hindus of the present day recognize that the Almighty, the infinite, the eternal, the incomprehensible, self-existent being, he whose power is too infinite to be imagined is Brahm! creator, preserver, and destroyer of the universe, from whom all souls come, and to him again return."

BRAHMANISM.—The designation of the Hindu religion at present prevailing. It is a confused mass of local superstitions and myths. It worships a multitude of figures of local divinities who have been admitted into the Hindu Pantheon as avatars of Vishnu or Siva, the chief gods of the modern Hindus.

BRAHMO-SAMAJ.—A reforming Hindu sect who believe in the abolition of caste, the elevation and instruction of women, and the unity and spirituality of God. In 1880 there were 149 societies in India belonging to the order and 18 different periodicals were published.

BUDDHA.—A title employed to designate the religious teacher from whose doctrines have sprung up the forms of the Buddhist religion which are found prevailing in Ceylon, Tibet, Tartary, Burma, Siam, China, and Japan. The word in Sanskrit means wisdom, supreme intelligence. Sakya Sinha, who was born in the year 623 before Christ, was the founder of the great sect, and at his death B.C. 543 his doctrines had been firmly established. His body was burned and his ashes were distributed among eight cities, and the charcoal from the funeral pile was given to a ninth. He has become a saint in the Roman Catholic Church, under the name of St. Josaphat.

BUDDHISM.—A religion which had its origin in the teachings of Sakya Sinha. It is estimated there are 470,000,000 Buddhists. It is a fundamental doctrine that existence is an evil, for birth originates sorrow, pain, decay and death. It teaches that annihilation is the highest happiness which a soul can strive after. To cease to exist is the prevailing hope. Their ten commandments according to Max Muller, are:—Do not kill; do not steal; do not commit adultery; do not lie; do not get intoxicated; abstain from unsuitable words; abstain from public spectacles; abstain from excess in dress; do not have a large bed; do not receive silver or gold. The sacred canon of the Buddhists now extant is called the Tripitaka, *i. e.*, the three baskets. The first basket contains all that has reference to Vinaya, or morality or discipline; the second contains the Sutra, or discourses of Buddha; the third, Abhidharma, includes all works treating of dogmatic philosophy or metaphysics.

Notes and Comments.

The manuscript of Prof. Little's Address on Missions was received last month, but too late to be printed in this issue. It will appear next month.

Thanks for many kind words of commendation lately received. Let each appreciative friend send us at least one new subscriber, thereby increasing our influence for good.

Miss Tucker, known to many of our readers as "A. L. O. E.," a very interesting writer, and an author of many books for young people, is a missionary at Amritsar in India. "A. L. O. E." means "A Lady of England."

Of the seven missionaries of the English Baptist Mission on the Congo, who went out in 1885, four have died. Rev. H. G. Whitley and Rev. J. E. Biggs are the two latest victims to African fever.

The Evangelical Alliance suggests that on Friday, January 6, there shall be prayer for Missions.—"For the quickening of a missionary spirit and for the outpouring of the Holy Ghost; for all agents in Gospel work, that they may be kept humble, devoted, and courageous; for native churches and converts, especially such as endure persecution for the Gospel's sake; for Mission Colleges, Bible and Tract Societies, and the spread of vernacular Christian literature; for the overthrow of all false religions, and for the conversion of Jews, Mohammedans, and heathen to the faith of Christ; for the complete opening up of Africa to the light, and the cessation of its slave trade; for a blessing on all Missionary Conferences to be held this year.—Ps. 2; 67; 72; 110; 126; Isaiah 9: 1-9; 35; 40; 44; 57; 60; Matt. 9: 35-38; 13: 24-33; 28: 16-20; John 12: 20-32; Acts 10: 34-48; 17: 22-31; Rom. 10: 1-15."

The Southern Methodist Church has over 5,000 members among the Indians of the Cherokee, Creek, Choctaw, Chickasaw and Seminole nations of the Indian Territory. Bishop Galloway is calling for teachers for Indian schools to be opened among other tribes.

Miss Mary A. Sharp writes from Monrovia, Liberia, September 8, 1887, that there is not a public school building in the whole Republic. Great ignorance exists everywhere. There is no literature and none of the tribal languages are reduced to writing. The people are polygamists. What the natives worship is called "Juju." It may be a goat horn, an alligator, a snake, a stick with a rag tied on, a monkey. When they die they expect their souls will go into the bodies of brute, beast, or reptile.

The Women's National Indian Association held their annual meeting in Brooklyn, N. Y., Nov. 30—Dec. 1. Over \$10,-

000 had been expended the past year. About \$2,500 were in loans to Indians for building or repairing homes, purchasing agricultural or household implements and stock. Over \$3,700 were expended in missionaries' salaries, and in the erection of missionary cottages and a chapel. Three new missions had been opened in Idaho, Dakota, and Nebraska. A new line of work proposed is that of sending Christian farmers and their families to reside on government grants of land, to instruct the Indians in industrial pursuits, the duties of citizenship, and the truths of Christianity.

The Rev. James Johnston, formerly a missionary of the English Presbyterian Church has been visiting the United States to awaken an interest in a General Conference on Missions which is to be held in London next June, and to secure a good representation from the churches here. His mission has met with considerable favor and there is no doubt a goodly number of delegates from this country will be in attendance. The *Free Church of Scotland Monthly* in its issue for December says: "The General Committee appointed to make the needful arrangements comprise representatives from forty eight British societies—the only bodies refusing to co-operate being the S. P. G., the S. P. C. K., and the English Universities Missions, all of them High Church of England societies. Lord Aberdeen is to be President."

Our Missionaries and Missions.*

The address of Rev. R. S. Maclay, D.D., is changed from Tokio, Japan, to 1037 Market street, San Francisco, California.

The address of Rev. C. W. Drees, D.D., is 214 Calle de Corrientes, Buenos Ayres, Argentine Republic, South America.

Rev. Francis W. Warne and his wife, Mrs. Marguerette E. Warne, sailed Jan. 31 for India. Brother Warne will be pastor of the English Church at Calcutta. Rev. G. F. Hopkins and wife sailed on the same day for North India. His appointment will be made next month.

Dr. Beebe writes us from Nanking, Oct. 17: "The Viceroy residing here has given our hospital eighty Ku Ping taels, equal to one hundred and twenty Mexican dollars. This from one of the most prominent men in China, and who, a few years ago was trying to keep us out of Nanking. I have been admitted by his Excellency to the inner apartments of the Viceroy's Yamen, prescribed for his own daughter, and now he makes his gift to this hospital. 'This is the Lord's doings, and it is marvelous in our eyes.'"

Rev. Dr. R. S. Maclay writes us from Tokio, Oct. 18: "We have just been favored with a precious revival of religion in the Tokio Ei Wa Gakko, under

the care of our mission at Aoyama, Tokio. Over seventy of our students have been converted. Nearly every student in the school has become a Christian. This work of grace surpasses anything of the kind I have previously seen in the foreign mission field. The religious interest is now spreading among the churches of Tokio; and a meeting of all the Japanese pastors is to be held tomorrow to devise measures for carrying forward the work. The influence of the Holy Spirit has been especially prominent in this movement. Many of our young men have become powerful witnesses for the truth. It is inspiring to see their zeal and discretion. Pray for us."

Tidings from Dondo, Africa.

Rev. C. L. Davenport writes us from Dondo, South Central Africa, Nov. 3, 1887:

"More than four months have passed since my last letter to the GOSPEL IN ALL LANDS. During that time you have received a card telling you of the death of my beloved wife.

"Since then our numbers have been still further reduced. 1st, By the detention of two of our members in Loanda on business. 2d, By the sickness of my sister-in-law, obliging their return to the States. Thus we lost our mechanic, Andrew S. Myers (my brother-in-law).

"This reduced our numbers to two, sister Susie J. Harvey and myself.

"I applied to the general superintendent of the mission, before the departure of my brother and sister, for a married family to be sent to our relief and assistance. This he could have, but *did not grant*.

"Being in the midst of men of evil lives there was but one of two steps we could take. 1st, For Sister Harvey or myself to leave the station and thus overthrow the work, or 2d, to get married.

"We chose the latter and were united in marriage, at 6 P.M., Oct. 15, 1887, Rev. Joseph Wilks, of Pungo Andongo Mission, officiating. The work moves on grandly.

"Since last writing I have been preaching in Portuguese and thank God that I can. The Word is received with eagerness. Oh, let earnest prayers go up to God for salvation of souls in Dondo! The Lord is giving us strength to stand in our places, let our light shine, blow our trumpets and shout the victor's song.

"Dr. D. Reid (reported eaten up by the cannibals) is with us for awhile. He is well and strong. We have concluded to adopt Mary's Sharp's plan in regard to our school, somewhat; viz.: Any one wishing to liberate, educate, clothe and board a black boy or girl, can do so by

paying us 175 per year. Those wishing to rescue from vice, a mulatto boy or girl, educate, board and clothe them can do so by paying us \$140 per year. Thus we will be able to reach those whom we came to reach and who under the present system are excluded. Who will send the first? In this way we no wise affect our plan of self-support, as the money will be given for a specific mission work and not as a gift to us.

"My heart goes out to this people more and more. The darkness with which they are surrounded is so intense. I believe the day is not far distant when we shall see them rejoicing in the love of the 'Mighty to Save.'

"I promised to report our conference session. There was nothing took place of any note. The appointments were continued as before. Brother Henley Wright, was recommended for orders 'under the rule.'

"Now, I must tell you of a little incident that happened here among our scholars. I bought a young monkey, but it did not live long. The boys asked permission to bury it, which I granted and gave the girls permission to join in the procession. Amid the blowing of a tin horn and beating on an old tin pail, they carried it to one corner of the yard and while burying it sang: "Hold the Fort" (in Portuguese), and then dispersed."

Malange Mission, Africa.

Rev. W. H. Mead writes to the London *Christian* from Malange, South Central Africa: "Rev. Samuel J. Mead is the superintendent of this station, and has associated with him, besides his wife, four men and two ladies, including Dr. Reid, who was reported in the papers as having been eaten by cannibals, but in fact is still enjoying good health and practicing his profession here in Malange. My wife is with me. We thank God that through his goodness we now find ourselves self-supporting, mainly through the work of our own hands. Hard work it is, too—such as holding the plough, hauling logs, hewing timber, sewing and shop work, etc. We trust God for such health as shall be to his praise."

A correspondent of the *Christian Witness* writes from Malange Sept. 29: "God is prospering us here in Malange. We have a new school-room and chapel, 16 x 32 feet, very pleasant. The walls were standing when this property was bought, but we have roofed and plastered it, and fitted up. The walls are decorated with Scripture mottoes, and large pictures illustrating Bible truths that have been sent us. We find these pictures to be a great help to the native minds, which are quite childlike in understand-

ing what is taught them. We are thankful to God who permits us to say to you that through His hand we are self-supporting now at this station; we trust Him still for the future.

"Dr. Reid is with us and works in his profession, though the papers reported him eaten by the cannibals some time ago. Some of us hold plow, some dig roots and stones, some chop, draw and hew timber, make tables, etc., etc., some cook, buy and sell, some teach especially and all generally, some take in sewing to do. We are running to some extent a jig saw, and sell lumber.

"Bro. Shields from Ireland and Bertha are pulling on in the native language, and have commenced to translate hymns. Music is a great attraction and draws the natives to us. We have good congregations Sundays, the people seem to be interested more and more, and some have commenced to pray. We have the little organ, violincello, cornet and violin; we believe God uses them. The natives sing splendidly hymns in their own tongue, mostly translated by Bro. Heli Chatelaine while here. He has left us and is on his way to England to get together what he has collected of the native tongue, and intends to publish a grammar and parts of the Bible, etc., in the Ambunda language. May God bless him. They also sing in the Portuguese language, and some in English.

"Sunday morning is our class-meeting, then services and Sabbath-school until 11 o'clock. P. M. we take the cornet or other instruments, some native boys to sing and help explain the Bible pictures, and go to the native villages about, some of them a few miles away, and tell them of Jesus and his love. Need we tell you that God blesses us in this work? Wednesday evening we have school for all. Tuesday evening prayer-meeting, and private lessons in music are given by some of us two evenings a week; and we have morning and afternoon day school."

Work Among Seamen in Calcutta.

BY REV. W. P. BYERS.

The Seaman's Reading and Coffee Rooms, 19 Lall Bazar street, Calcutta, are a favorite resort for sailors of all nationalities. Swedes, Finns and Norwegians from the North, Africans from the South, Chinese, Japanese and Hindus from the East, Americans from the West, Greeks, Italians, English, Scotch, Irish, Welsh, Danes, strangers from Australia, South America, and the Islands of the Sea, congregate here from time to time.

Evangelical services are held every evening in the chapel, which opens off the coffee room. Numbers gather and hear the Word of Life.

It has been my privilege to assist dear Bro. Ray Allen and wife in these services for the past eight months, and during that time I have had the joy of seeing many turn to God. Sometimes we have had the opportunity of knowing that the work of grace has been thorough. At others we have only had time to point to the Lamb of God that taketh away the sin of world, and commend them to God and the word of His grace; and they have gone, perhaps never to return and tell whether they have been faithful, or what great things the Lord has done for them. Some do, however.

While we have been engaged in this and other work, we have been studying languages with a view of taking up native work as soon as possible, and, I am happy to be able to tell you, have made encouraging progress, considering the many other demands upon our time.

One more year and I expect to take up Hindustani work exclusively! Will our fellow-workers at home—our praying friends, our giving friends and our sympathizing friends sustain us by daily, constant prayer, for in that way only can we be kept really happy out here, and, joined with Christ, have the heathen for our inheritance and the uttermost parts of the earth for our possession.

Calcutta, Nov., 1887.

Conversions in Blacktown, Madras.

BY REV. A. H. BAKER.

We have just witnessed the first conversion in connection with our labors in this mission. Once a week I met with my two native teachers "for the purpose of prayer and conversation in regard to the needs and longings of our souls." Last week when the time came to open our meeting, but one of the teachers was present. I opened my Bible to 1 John, 3, read, and explained part of the chapter.

When I had finished, the teacher said he was not satisfied with his Christian experience. I explained to him that God was able and willing through Christ to save him from all sin. And then we knelt together to ask God to save him to the uttermost. He was wonderfully blessed but did not then receive a clean heart. And from conversation that I have had with him since, I judge he is not yet entirely sanctified. My prayer is that this blessed experience may soon be his.

While we knelt in prayer the native teacher came and knelt with us. This man is one who up to this time had been building his hopes for eternity upon his baptism and confirmation without ever accepting Christ as his personal Savior. But now he did not at all feel satisfied that he was upon the sure foundation. We prayed with him and he

prayed for himself very earnestly, and did not cease to pray until he could say, "I am saved, I have the witness of the Spirit."

To this meeting none are allowed to come save those of us who work in the mission. But this night one of our oldest schoolboys had broken the rule and had actually joined our circle, and was kneeling with us while we were praying that Ruthnum—the second teacher spoken of above—might find forgiveness and acceptance with God. But he soon told us why he had come. "I want to find Jesus. I have written this to my father and he is very angry. He will come and see you on the tenth July." His father is several hundred miles from Madras, and I knew his paying a visit to me from this distance because he was angry that his son thought of becoming a Christian, meant that he was determined to prevent his son by any means in his power from seeking the Lord. And the boy knew it.

Oh!" said he, "if I could but get my father's permission I would be baptized at once." I urged him to seek Jesus at once. "I will do it at once," he said. And then and there he sought and found Jesus. When we again arose from our knees he did so with the blessed consciousness that he was a child of God. Before that night came to a close it was our privilege to kneel in prayer with a heathen woman (one for whose conversion prayers had long ascended) and to see her, too, saved before the hour for retiring came.

The next morning the husband of this woman, one of the worst characters in Madras, a man who was released from prison but a few months ago, came as an inquirer. He was under great conviction but has not as yet yielded himself to Christ. Later on in the week the parents of two heathen boys sent word to me: "Get our boys saved, we want them to be Christians, but we are too old to turn."

Our meetings are well attended. But not yet knowing the Tamil well, I have to speak through an interpreter, and cannot make myself as well understood as I otherwise could. We ought to have at once a thoroughly saved native brother to help me in this work, but have not the money to support him.

Before I close I want to say, that those who sought the Lord are all doing well. One of them said to-night in our class-meeting, "My heart is full of happy." I believe all their hearts are just as full. I thought as I sat in the midst of this band of happy souls who but a few days ago were in heathen darkness, if our givers to missions at home could see them now, and at the same time realize what they were before it would not require many months or much pleading to raise the "million for missions by collections only."

Blacktown, Madras.

\$1,200,000

FROM ALL SOURCES

FOR

MISSIONS FOR 1888.

Some can give one penny a day. Others can give only one penny a week for missions. Let every one give what they can, but let *every member* of the church, and *every scholar* in the Sunday-school give something.

One Penny Every Day.

For all to us that's given,
For all our hopes of heaven,
For all for which we pray,
We'll pledge a daily off'ring;
For all this 'tis but trifling—
One penny every day.

CHORUS.

Now just one penny give us,
One penny every day.
You can do that for Jesus,
Keep giving as you pray.
For each unlooked for blessing
Our gratitude expressing,
In this a humble way.
We never can repay Him,
But still we'll gladly give Him
One penny every day.

Because the sum is trifling,
The impulse you are stifling
To help us while you may,
We could do much for Jesus,
If each would only give us
One penny every day.

To send the Gospel streaming,
O'er lands with darkness teeming—
The heathen far away,
In ignorance they're sleeping,
Because for self you're keeping
One penny every day.

Although 'tis but a feather,
When taken all together,
You can't think what 'twill
weigh;
So join with one another
To help each fallen brother,
One penny every day.

Rev. Geo. P. Smith, Superintendent of the First Methodist Episcopal Church Sunday School of Tonawanda, N. Y. wrote us December 12, 1887: "Our Sunday School during the last year contributed \$155.00 for the 'Million for Missions.' The apportionment for our church and school together was \$144.00. The distribution of 150 copies of the *Little Missionary* the last Sunday of each month easily doubles up our missionary collection which is taken on the first Sunday of each month."

"Papa, How Much Do I Cost You?"

A little girl, ten years old, lay on her deathbed. It was hard to part with the pet of the family; with her golden hair, her loving blue eyes and affectionate nature; how could she be given up? Her father fell on his knees by his darling's bedside and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced.

His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my dear?" answered the father. "Papa," she asked, in faint, broken accents, "How much do I cost you every year?" "Hush, dear; be quiet," he replied, in great agitation, for he feared delirium was coming on. But, please papa, how much do I cost you?"

To soothe her he replied, though with a trembling voice, "Well, dearest, perhaps \$200 to \$300. What then, darling?" "Because, papa, I thought maybe you would lay it out this year in Bibles for poor children to remember me by."

With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child. Yes," he added after a pause, "I will do it every year as long as I live; and thus my Lilian shall yet speak, and draw hundreds and thousands after her to heaven."—*The Dayspring.*

Sound, sound the truth abroad.

Sound, sound the truth abroad,
Bear ye the word of God
Through the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is hurled.

Speed on the wings of love,
Jesus, who reigns above,
Bids us to fly;
They who his message bear
Should neither doubt nor fear,
He will their friend appear,
He will be nigh.

BRAHMAN.—A member of the highest of the Hindu castes. The duties of Brahmans, according to Menu, are—(1) Performances of holy sacrifices; (2) assisting at the performance of such by others; (3) reading the Vedas; (4) teaching the Vedas; (5) making gifts; (6) accepting gifts. They are now, however, largely engaged in trade and agriculture. As a race they are generally highly cultured. The Gospel of Christ has been received by some of them, and when converted they are excellent missionaries.

WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH,
Editor.

FEBRUARY, 1888.

205 Broadway,
New York City.



INDIAN INDUSTRIAL SCHOOL AT ALBUQUERQUE, NEW MEXICO.

New Mexico.

New Mexico and Its Resources.

(We are indebted for the following account of New Mexico to the *Albuquerque Morning Democrat* issued January 1, 1888.)

To the archæological student, New Mexico presents many attractions in the study of the aboriginal cliff dwellers, who first settled the country thousands of years ago, the conquest of the cliff dwelling pigmies by the Spaniards in the later centuries, the still later occupancy of the country by the Mexicans, and finally the more recent advent of the energetic American, whose enterprise is rapidly sweeping away all relics of the ancient races who have held this fair domain in the grasp of antiquity for thousands of years.

These four epochs in the history of the territory are plainly marked by the caves of the cliff dwellers, the pueblo villages of the Spaniards, and their subjugated natives, the churches and acequias, or irrigating canals of the Mexicans, and the modern structures of brick and stone erected in the modern civilization by the American population. But it is not with archæological history or antiquarian lore that we have to do. In the restless pushing of American enterprise, New Mexico has been won over to the era of progress and development. Antiquity is lost sight of in the influx of home building immigration, and the questions of present import are, What are the capabilities, the resources and advantages of the territory, considered with reference to the present demand for larger territory to be occupied by the flooding tide of immigrants now flowing westward in search of homes and occupation.

The total area of New Mexico is 122,444.37 square miles, or 68,374,400 acres; confirmed and unconfirmed land grants, 13,097,603.13 acres; pueblos, 1,092,234.94 acres; Indian reservations, 2,963,622 acres; military reservations, 202,151.51 acres; entries made at Santa Fé and Las Cruces, 1,858,920 acres; total occupied, 19,205,634.58 acres; subject to the homestead, pre-emption, timber culture, desert land and mining laws of the United States, 59,167,765.42 acres.

POPULATION BY COUNTIES.

The territory contains fourteen counties, which are with their county seats

COUNTIES.	POPULATION.	COUNTY SEAT.
Colfax.....	6,000.....	Springer
Taos.....	11,275.....	Fernando de Taos
Rio Arriba.....	14,000.....	Tierra Amarilla
Mora.....	15,000.....	Mora
San Miguel.....	30,000.....	Las Vegas
Santa Fé.....	15,000.....	Santa Fé
Bernalillo.....	26,000.....	Albuquerque
Valencia.....	16,370.....	Los Lunas
Socorro.....	14,000.....	Socorro
Sierra.....	60,000.....	Hillsboro
Lincoln.....	7,000.....	Lincoln
Dona Ana.....	10,000.....	Las Cruces
Grant.....	9,500.....	Silver City
San Juan.....	2,500.....	Aztec

TOWNS AND CITIES.

Santa Fé is the capital of the territory, the military headquarters and an educational center. Its antiquities, the interest centering about it as one of the oldest cities in the United States, and its balmy atmosphere and equable climate will always make it a popular resort for the invalid and tourist, while the arable valleys by which it is surrounded, and the valuable mines of gold and silver and the immense deposits of excellent coal contiguous to it are destined to make it a commercial center of considerable importance in the future.

Albuquerque, the county seat of Bernalillo county, and the junction of the Atchison, Topeka & Santa Fé and the Atlantic & Pacific railway systems, is the commercial and monetary center of the territory. Although but seven years old, the city already has a population of 10,000 souls, which is rapidly increasing. The central geographical location of Albuquerque and the connection here of the Atlantic & Pacific railroad make it the objective point of all southwestern railway lines which seek an overland connection, and the Kiowa branch of the Atchison, Topeka & Santa Fé, the Chicago, Rock Island & Pacific, and the St. Louis & San Francisco roads are already building rapidly from the east toward the city. With these lines of railway, surrounded as it is by vast areas of arable soil, the neighboring mountains ribbed with great belts of silver and gold, and underlaid with inexhaustible deposits of bituminous and anthracite coal, Albuquerque is destined to become the most important city of the southwest.

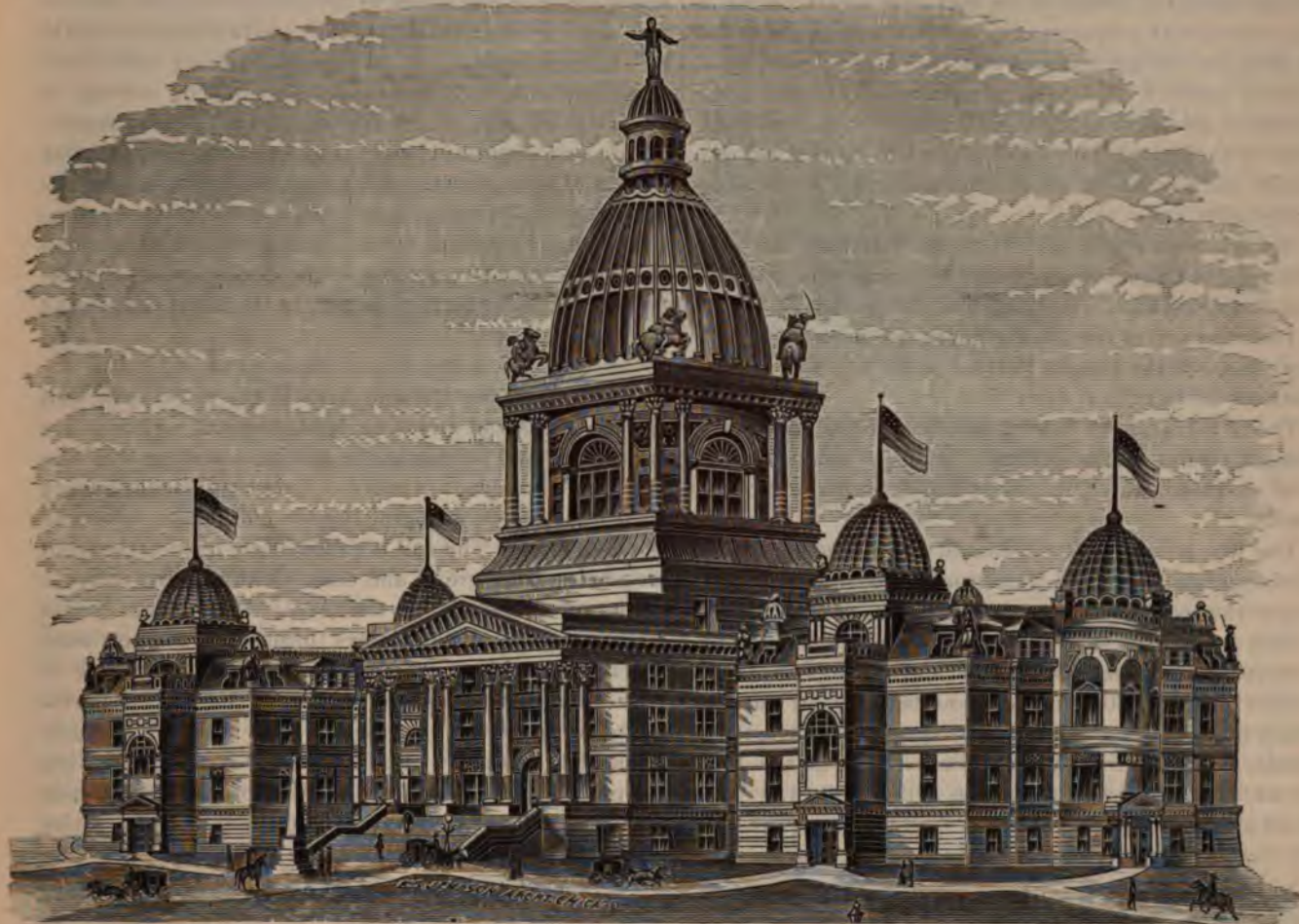
Other cities of scarcely less importance than Albuquerque and Santa Fé, are Las Vegas, an important live stock and wool market; Socorro, with vast smelting and mining interests; Silver City, the center of an important producing mining district; Deming, a prosperous city of southern New Mexico; and Kingston, with its great mines and mills.

Among the enterprising and growing towns of the territory, all of which are prosperous and possess a bright future, and some of them with natural resources in process of development, which will soon place them among the most important cities of the territory are: Raton, Georgetown, Las Cruces, San Antonio, La Mesilla, Springer, Los Lunas, Mora, Tierra Amarilla, Farmington, Lincoln, White Oaks, Taos, Kingston, Cerillos, Lordsburg, Lake Valley, Hillsboro, Watrous and Richmond.

TOPOGRAPHICAL CONTOUR.

The contour of the country is characterized by a succession of mesas, valleys and mountains, foothills, bluffs, canons and mountain parks, many of the mountain ranges being covered with an ample growth of pine, cedar and piñon timber. The mountain ranges, extending north and south, generally break into spurs and foothills, descending to the lower altitudes and terminating in low mesas, skirting the water courses.

In the northern part of the territory the Culebra range looms up on the east in the Raton spur, and to the



CAPITOL BUILDING AT SÁNTE FÉ, NEW MEXICO.

south in the Taos, Mora and Santa Fé mountains. To the west are the Tierra Amarilla and Conejos ranges. Northwest of Albuquerque and east of the Rio Grande river, is a broken range of lofty spurs known as the Sandias which extending southward become in turn the Manzano, Oscura, Jumanes, Fra Cristobal, Caballo, San Andres and Organ mountains. To the east of this range is a series of plateaus which extend to the Llano Estacado, separated and broken by a number of low mountain ranges, spurs and cañons, among which are the Gallinas, Jicarillas, Carrizo, Capitan and Sierra Blanca.

On the west side of the Rio Grande, from San Antonio mountain, near the northern boundary of the territory, another broken range, known by different names in different sections of the range, extends southward, terminating in the Florida mountains, near the Mexican line.

On the western border of the territory a range of lofty mountain peaks, composed of the San Francisco, Datil, Zuni, Escudila, Tuleosa, Mogollon, Steins, Animas and other mountains, form the continental divide.

These various ranges form equable divisions of territory, between which lie valleys and mesas of rich agricultural soil. The mountains furnish a large supply of water and timber, and excellent grazing ranges for cattle, as well as shelter for stock in stormy weather.

ALTITUDES AND ELEVATIONS.

The mesas and table-lands in the northern part of the territory are generally about 6,000 to 6,500 feet above the sea level. In the central portion of the territory the mesas attain an elevation of about 5,000 feet, and in the south about 4,000 feet. The fall of the Rio Grande, from the northern border of the territory to the point where it cuts the New Mexico, Texas and Chihuahua boundary, is about 3,500 feet. The ranges generally rise from 2,000 to 5,000 feet above the mesas and high table-lands.

The altitudes of various cities in the territory, in feet, are as follows :

Albuquerque.....	4,918
Santa Fé.....	7,044
Kingston.....	7,400
Socorro.....	4,655
Lordsburg.....	4,200
Silver City.....	5,916
Las Cruces.....	3,844

WATER COURSES.

The vast valleys of New Mexico are drained and irrigated by a system of water courses, which as the country settles up will place the territory in the front ranks of the agricultural regions of America. The Rio Grande is the principal river. Rising in southern Colorado it flows in a broad stream, southerly and centrally through

the territory, the broad valley and low mesas on each side, which with a system of canals will eventually be irrigated, presenting millions of acres of the finest agricultural lands in the world, and capable of sustaining with their products a population equal to that of any State in the union. The Rio Grande has numerous tributaries, each of which water extensive tracts of farming and grazing lands.

In the northeastern portion of the territory the Rio Colorado or Canadian river, fed by numerous tributaries, flows eastward, emptying into the Arkansas.

The Pecos river rises in the Santa Fé mountains and flows through the eastern portion of the territory to the southern border.

The San Juan river flowing westward from the northwestern portion of the territory with its tributaries of clear mountain water, furnishes ample drainage for that section.

The Rio Mimbres, Rio Gila and San Francisco rivers furnish an abundance of water for the southwestern section of the territory.

This grand system of water courses, supplemented by numerous small streams, arroyos and springs in every section of the territory form a bounteous water supply, which when utilized by extensive systems of irrigating canals, will make New Mexico the paradise of the horticulturist and the viticulturist, as it is now for the stock raiser and the farmer.

TIMBER AND FUEL.

Ample quantities of timber abound in the mountain ranges and is distributed in various parts of the territory so as to be convenient for local purposes. The principal varieties are pine, cedar and pinoñ, the latter being especially valuable for fuel. Ash, oak, maple and black walnut are found in some sections. The Glorietta mountains, Tijeras cañon and various other sections furnish excellent lumbering timber, which is furnished at the business centers at very low rates.

Underlying large areas of the territory are immense deposits of coal, which furnish the finest qualities of anthracite, bituminous and lignite coal, in sufficient quantities to supply New Mexico with fuel for all time to come.

MINERAL RESOURCES.

New Mexico is exceeded in its output of the precious metals by Colorado, Nevada and Montana, only because those regions have greater development and more capital invested in the mining industry than New Mexico has. No more extensive mineral belts or higher grade of ore exists in the world than are found both in the northern mining region, where nuggets of gold and sheets of silver or fabulously rich chlorides have been mined ever since Santa Ana made conquest of the country with the object of maintaining his army by the products of the mines, and the mineral belts of the southern portion of the territory, where at Kingston, Silver City, Lordsburg, Chloride and many other points, the metal-ribbed mountains of New Mexico are yielding their

wealth of gold and silver to the enterprise of the miners, who are operating their properties with extensive works and modern appliances. Although fortunes have been made and rich leads have been developed, mining in New Mexico is yet in its infancy, and is just now receiving its first important impetus by an extraordinary influx of capital from abroad, which has been encouraged by such favorable results, that a new era in the mining industry may be said to have begun, by which is marked the beginning of an activity in the development of mineral resources hitherto unknown in the history of mining regions of the west.

AGRICULTURAL RESOURCES.

No more productive soil exists in the world than that of the valleys and mesas of New Mexico. Agriculture has made rapid strides in the territory during the past two years, hundreds of miles of irrigating canals having been constructed, bringing under cultivation immense tracts of land. The soil is exceedingly fertile, the root crop being prodigious, and oats yielding from fifty to seventy-five bushels to the acre. Magnificent farms meet the eye in all the valleys throughout the territory, and the experience of farmers proves that the soil of New Mexico is capable of producing the finest cereal crops in the world. An extract from a letter recently published in the *St. Louis Globe-Democrat* regarding the prolific soil of the Mesilla valley of the Rio Grande applies equally as well to the valley lands of the entire territory. The letter says:

"Everybody who comes and sees the Mesilla valley is conquered by it. The dryness of the atmosphere insures health. The irrigation insures the fullest possible control over the rich soil. There is no winter here. In summer, if the sun is hot, the Mesillian can sit under his fig tree and see things grow. He need never pray for rain, for in his bright lexicon there is no such word as drouth."

A ranchman, who recently bought one of the largest places in the valley, furnishes an illustration of this fascination with the locality. He had roamed the States well over, always ready for a speculation. But when he was offered \$75 an acre for his Mesilla farm, which had cost him but \$10 but a few weeks before, he refused without a moment's hesitation, and went on with his plans for a home. "I have found," said he, "the place where I want to live. There is nothing like it anywhere else in this country. Ten acres of land means a handsome living to a family, no matter how large. More land than that is the margin for profit. How is that? I'll show you. Put two of your ten acres in vines—700 vines to the acre. They will bear from ten to forty pounds to the vine, with twenty pounds as a fair average. That means a clear profit of \$280 to the acre. Five acres in alfalfa means four tons to the acre at the lowest estimate, and that will bring \$13 a ton, or \$260. One acre in onions will clear \$1,000, it has done it again and again in this country. There are two acres left for the home garden and the orchard.

You've heard of the onions that grow here? They reach a weight of three and a half pounds, and the valley cannot supply the demand."

HORTICULTURE.

Fruit growing in New Mexico has proven an exceedingly profitable occupation, orchards of all varieties being thrifty, free from insect pests, symmetrical in form, and bearing fruit of a superb flavor. The range of fruits which have been found to thrive in the soil and climate of New Mexico include all those varieties grown in Iowa, Illinois and Ohio, and also many semi-tropical fruits and nuts, including the prune, grape, apricot, peach, fig, almond and peanut, for the profitable cultivation of which New Mexico possesses all the advantages of moderate temperature, rapid growth, and a climate free from the rigorous weather incident to other fruit growing regions.

SECURING LAND.

The counties that contain the most available lands in greatest quantities are Colfax, Valencia, Socorro, Lincoln, Dona Ana, Grant and Sierra. In these seven counties there is approximately 12,000,000 acres of land that will in time become valuable, while the valley lands of the Rios Grande, Pecos, Hondo, Penasco, Canadian, Gila, Mimbres, Rindosa, and others of less importance will approximate to 2,000,000 acres. The demand for land in New Mexico is rapidly increasing and in the last three months there have been filed more applications for homesteads than in any other like period in the history of the territory. The minimum price for government land is \$1.25 per acre, except such lands as are contiguous to railroads, to which grants of land were made by the government. In such case the price is \$2.50 per acre.

Rich, fertile bottom land can be purchased in the Rio Grande valley at from \$10 to \$50 per acre. The more accessible sections of the territory are rapidly filling up with actual settlers, and there is but little unoccupied land in the immediate vicinity of the towns and cities, but new-comers will find opportunities to purchase improved ranches upon favorable terms, or by going a little farther from the centers of population may locate wild lands under the public land laws.

The public lands in New Mexico are subject to entry under the homestead, pre-emption, timber culture and desert land laws.

One hundred and sixty acres can be entered under the homestead, pre-emption and culture acts, while 640 acres, or any other smaller legal subdivision, can be entered under the desert land act.

A party can make a homestead, timber culture and desert entry, or a pre-emption, timber culture and desert entry at the same time; but he cannot take a homestead and pre-emption claim at the same time.

A party who is twenty-one years of age, or who is at the head of a family, can make an entry of public land.

A woman who is at the head of a family, or a single

woman who is over twenty-one years of age, can make entry of public lands.

Only those persons who are native born citizens of the United States, or who have declared their intention to become citizens, can avail themselves of the privilege of the land laws. No person of foreign birth can obtain any right to land by actual settlement before he has declared his intention to become a citizen; hence the first thing a person of foreign birth, who intends to enter public lands, should do upon his arrival, is to go before a clerk of the court and declare his intention to become a citizen.

No party who is the owner of 320 acres of land in any State or territory can take a pre-emption claim; neither can any person who leaves land of his own in this territory to go upon the public land obtain any pre-emption right by settlement. Ownership to land is no bar to making a homestead entry.

New Mexico Three Hundred Years Ago

BY HANNAH MORE JOHNSON.

When Cortez and his horde of adventurers took possession of Mexico in 1520 they scarcely waited to strike down the proud Aztecs who opposed their progress, and to seize upon their vast wealth, before one expedition after another was sent in various directions to seek for other mines of gold and silver and to discover, if possible, a path by sea to India, then supposed to be the world's treasure-house of precious metals.

In one of the most alluring and disappointing of these enterprises the Spaniards went far to the north, to what is now known as New Mexico. Here they found the kingdom of Cibola (buffalo), whose seven populous cities it was said surpassed in wealth and magnificence all that they had seen in the domain of Montezuma. Franciscan missionaries were the pioneers in this exploration of the north. Indian stories of builders so luxurious in their tastes that they mingled precious stones with the mortar of their temples, and gold and silver piled in heaps like common stones, lost nothing when retold by these zealous men, who hoped by tales of fabulous wealth to allure their mercenary countrymen to make this great outlying region a possession of the church. This was in 1539.

But both this expedition and the next, which was sent in 1540, were lamentable failures. The historian who accompanied them establishes, however, the fact that more than 300 years ago New Mexico and Arizona were inhabited by enterprising and well-to-do farmers and mechanics who lived in what they described as "excellent good houses of stone of three, four, or five stories high, wherein are good lodgings and fair chambers, with ladders instead of stairs." The town where the explorers wintered had "some 200 houses, all compassed with walls, with good paved cellars and great store of maize."

This description gives some idea of the peculiar architecture of all Pueblo or Village Indians then and now.

When they forsake the chase for the farm and workshop they live in communities, adapting their houses to such a state of society. The family includes the clan or the tribe. As all find shelter under one roof, their dwellings sometimes contain hundreds of rooms and once accommodated thousands of persons.

The cells in these human hives, like those in a honeycomb, were built without any wasted space. No halls, stairways, or chimneys were possible in their plans. Each story being narrower than the one below it by one or more rows of rooms, the roof had a terraced look. Sometimes these receding stories gave the building the shape of a pyramid. Whether square or oblong or round, it often had wings, and unless built on a hilltop overlooking the country, towers were added for the sentinels who gave the alarm in case of danger. These with the high massive walls gave the appearance of a fortress, which in truth it always was. Surrounded by gardens, orchards, and cultivated fields, these palatial houses must have been viewed with greedy eyes by the savages who hovered about these thrifty farmers, particularly when pinched by hunger or when a fine harvest had been safely housed.

The interior arrangements of these communal dwellings were quite as peculiar as the outside. The lower story, having neither door nor window in the outer wall, was entered by ladders placed on the ground and reaching to the first terrace. This was always drawn up to keep out intruders. The upper stories were entered in the same way from the terraces. When the inmates wished to go from one of the interior rooms to another story they went and came by ladders through holes in the floor or ceiling.

Small, low doorways (they had no doors) placed opposite each other and the slit-like windows in the outer walls gave ventilation. The cooking for the community was done over one great fire. If warmth was needed a fire was built on the stone floor of one of the apartments, from which the smoke escaped as best it might. Coronado, who visited this country in 1540, says that the people, who dressed in white cotton all the year round, lived in their cellars in the winter season.

Such was an Indian house in New Mexico in the olden time. That land is now full of their ruins, some of them so well preserved that we recognize "the good lodgings and fair chambers" which Coronado saw in 1540.

Shortly after this region came into the possession of the United States, some of the Government troops, who were following an old Indian trail leading through the Chaco Cañon, came upon the ruins of a great stone building, of whose history the Indians seemed to know little or nothing. Many of its apartments were tolerably well preserved and a part of the house was several stories high. The soldiers found so many cedar beams and rafters here, imbedded in the masonry, that when firewood was needed they made sad havoc of the walls by dragging them out to burn, leaving the whole in

general ruin. This pueblo was one of a group of fifteen of the finest to be found in this country. They are situated in the northwest corner of New Mexico. The small river Chaco, which runs through the Chaco Cañon, has cut for itself a deep winding channel bordered by cottonwood-trees and, in the season, with tender grass, on which the wandering Indian herdsman pastures his little flock.

On the higher level of the cañon, and scattered along for twenty miles at the foot of its high precipitous bluff, are these ancient ruins, some of which may have been deserted before the Conquest, since the Spaniards speak of visiting ruined cities. No two are alike in size or shape. Altogether they must have given shelter to from fifteen to twenty thousand persons. Of these ruins the Pueblo Bonito is the largest and most finely situated. It stands apart from the rest, about 200 yards from the foot of the bluff. Its plan is oblong with rounded corners. Within the inclosure was a great courtyard and *estufas*, or council chambers, for the assemblies of the tribe. The whole building had a river front of 1,300 feet.

The superior workmanship of early days is seen in the masonry of this great building. It is built of fine sandstone, a material never used by Pueblo Indians now. The outside wall which is very thick, is faced with stones so small and so carefully laid that at a little distance it looks like a beautiful piece of dark mosaic. One careful observer estimates that every square foot of this wall contains fifty of these small stones. Layers of these seem to have formed the walls of the apartments, their ceilings being always of wood, the floor of stone or cement. Interiors elsewhere among these people were often of stucco, beautifully tinted in colors so unfading that in that dry, pure air they have lasted for centuries.

The Pueblo Indians seem to have been a peace-loving race, always in danger of attack from their savage neighbors. In time of war the women and children were sent to some retreat among the mountains provided for such emergencies. Natural or artificial caves were chosen, many of which are found now, some of them cut in the face of precipices so high that it seems impossible that trembling women and children could climb up to them. Cisterns furnished the poor fugitives with water, and corn was stored within reach for the time of need.

The inhabitants of the Chaco Cañon seem to have had a great fortress, now called El Capitan, as a shelter in war. Its ruins occupy a commanding position on the heights back of the Pueblo Bonito. When the first explorers of the valley were about to leave it, one of them saw behind a huge boulder, lying at the base of the cliff, what seemed to be steps of stone and timber wedged into a fissure in the rocks. This proved to be an Indian stairway, up which he climbed without difficulty to the table-land above. There he found an immense cistern hewn out of solid rock and still full of cool, sweet water, as clear as when it first satisfied the thirst of its Indian owners long ago.—*Christian Weekly*.

The People of New Mexico.

What is now the Territory of New Mexico was first visited by a European, Cabeza de Vaca, before the middle of the sixteenth century. Not many years later permanent settlements of Spanish-speaking people were made at Santa Fé, which claims the distinction of being the oldest city in the United States. At the close of the Mexican War, by the treaty of Guadalupe Hidalgo, February 2, 1848, New Mexico was ceded to the United States. General Kearney had, two years before, raised the American flag on the fort and palace of Santa Fé. By an Act of Congress, September 9, 1850, New Mexico was organized as a Territory, but embracing what is now Arizona and the southern part of Colorado. The former was detached in 1863, the latter in 1867. The fertile valley of Mesilla was added to the Territory in 1854, by purchase from Mexico under the Gadsden Treaty.

A writer in the *Presbyterian Home Missionary* gives the following account of the people :

"There are four kinds of people in New Mexico. First, the wild Indians ; second, the Pueblo Indians ; third, the Mexicans ; and fourth, the Americans.

"The first of these consist chiefly of the Apaches. This is a roving tribe, or a tribe that would rove if it were allowed to do so. Some three hundred of these came across the range last summer from their reservation in 'Tierra Amarrilla,' under a sub-chief named

'Saint Paul,' and camped in the mountains near Mora to hunt deer. The sport of the saintly hunter and his followers was cut short, however, by a company of soldiers who came after them and took them back to their reservation. They are dressed in buckskin pants and calico shirts, with a blanket thrown over them, with their hair platted in a long braid, and some paint on their faces. They sometimes bring baskets and earthenware for sale, but at this time they had none.

'Saint Paul' and his wife came into town one day in a gala dress. They both wore buckskin pants. Saint Paul with a wife, and she with pants on, will doubtless seem doubly shocking. But it is true. In addition to the pants of pure white buckskin, only the ankles of which were seen in her case, she was wrapped in folds or rolls of white cambric in such profuse and shapeless masses as defied all analysis of description. It was sad to see so many children amongst them growing up in ignorance to be another generation of savages. Would it not be true kindness to use the strong arm of authority, if necessary, to enforce the education of the children at government expense ?"

THE MEXICANS.

"This is the most numerous class at present. They are principally employed in farming and stock-raising. The heaviest settlements of Mexicans are in Mora and Taos Counties, and in the old cities of Santa Fé, Las Vegas and Albuquerque. These have all the charac-



A SCENE IN MESILLA VALLEY, NEW MEXICO.



NAVAJO INDIANS OF NEW MEXICO.

teristics of the Mexicans of old Mexico. They are naturally quick and shrewd, but have little mental training or discipline, and so few of them have the ability to carry on great enterprises. The nervous power of the Mexican people is probably much impaired by the long-continued and almost universal use of tobacco by both sexes. The languid torpor which they generally manifest, and which is so severely criticised by many Americans, is no doubt to some extent due to this cause. We must also bear in mind that they have not received the immense mental stimulus and tonic which our own more favored land has obtained from an open Bible. The educational power of the Bible as a *mental stimulus* is not fully understood and appreciated, even by many Christians. Then, too, the Romish system of morality has not, as a matter of fact, proved efficient to restrain the corrupt tendencies of the heart. Drunkenness and other gross vices are fearfully prevalent here, and of course bring, as elsewhere, spiritual, physical and material ruin in their track. "Those who will give due consideration to these causes, that for centuries have operated in forming this people's character, will not be surprised to find that they are weak, and that the reforming of them spiritually involves much money, labor and prayer."

THE PUEBLO INDIANS.

"These are not Aztecs, as some writers have supposed; they speak three different languages at their different Pueblos, but of those I have not met any one who spoke Aztec or a language sounding anything like it, or can understand the commonest household names and words used by the Aztecs around Mexico City, nor have they any apparent affinity of form or language with the Maya Indians of Yucatan. I speak of the Pueblos of Taos, Picoris, St. Domingos, Jemez, and Isleta. I have never met any Zunis, Lagunas or Moquis. Dr. Thomas, the worthy and efficient agent of these Indians, seems to have entered successfully into the work of communi-

cating to them our civilization by the admirable school for the Pueblo children at Albuquerque. Its success makes the friends of the Indian race wish there were ten such schools instead of one in the Territory."

Rev. O. J. Moore writes from Santa Fé, New Mexico, of the New Mexico Indians :

"Out of a population of more than 28,000 in this territory about three hundred wear citizen's clothes wholly, and something like 9,000 wear combination suits, composed partly of the ordinary citizen's dress and partly of clothes made after their own peculiar fashion. The men, as we ordinarily see them here, wear pantaloons made of some kind of skins, or of white cotton goods. The "dudes" usually have an addition to this department of their wardrobe, of a long fringe, beginning at the knee and extending down the outside seam to the bottom of the pantaloons. The men almost invariably wear blankets thrown loosely about their bodies for coats, and they seldom wear hats. They still wear moccasins made of deer-skin, or other soft leather, and sometimes, especially in summer, of less substantial material. The dress of the woman is but little different from that of her lover or husband. She has no covering for her head, simply a blanket for a dress, which is usually much shorter than civilization would dictate. Her lower limbs are covered much after the fashion of the men, except that the material is always of white cotton goods. Her moccasins are of a piece with her pantaloons.

"We see upon our streets here representatives of three different tribes—the Pueblos, Navijos and Apaches. The Pueblos are our near neighbors, some of them living not more than six miles from the city. These Pueblos speak the Spanish language, and come within the city almost every day, with wood for sale, which they usually convey to the market after the fashion of their Mexican brethren—upon the backs of the little, innocent and much abused *burros*. Sometimes the



INDIANS OF NEW MEXICO.

young men come in with game, and during the fruit season they bring some very nice grapes to our market, which they dispose of at very reasonable figures. They generally come to our doors with their simple merchandise. The Navijos live at some distance from this place, but they frequently visit the capital city, usually bringing horses for sale. This is by far the largest and most thrifty tribe of Indians in the Southwest. They number over 17,000, and own large herds of sheep and horses, and other stock. According to the annual census for 1886, they had 800,000 sheep, valued at \$1,600,000; 3,000,000 goats, worth \$600,000; and 250,000 horses, valued at \$6,250,000; besides a number of mules, burros and cattle. The Navijos are really an industrious class of people. They weave a great many blankets, and exhibit the spirit of industry in many ways. I cannot say that their style of dress is much less crude than that of the Pueblos; but they usually wear hats, and in every particular that goes to make up a vigorous manhood, they are superior to the Pueblos, in spite of the fact that the latter have been trained in Roman Catholicism for something like two centuries, and the Navijos have enjoyed scarcely any of the privileges of Christian civilization.

"We see something of the Mescalero and Jicarilla Apaches. These Apaches are peaceable generally, but they adhere to the practice of painting their cheeks red, and upon the whole have a more warlike appearance than either of the other tribes just mentioned."

A Saint Day Among the Pueblo Indians.

A correspondent of the *Nashville Christian Advocate* gives the following account of a day among the Pueblo Indians in New Mexico:

"On the 4th of August, which is the patron saint day of the Pueblo Indians of Santo Domingo, a party of from thirty to forty ladies and gentlemen left Cerillos to witness the quaint exercises and dance of the Pueblo Indi-

ans on that day. The village of Santo Domingo is situated on the banks of the Rio Grande, in New Mexico, about thirty miles from Santa Fé, and fourteen miles from the wide-awake mining camp of Cerillos. On arriving at the village, we were conducted to an adobe building, which was large and clean, and white as snow, to deposit our lunch-baskets, etc., as it was necessary for us to spend the entire day to witness all of the curious ceremonies. We, however, missed the opening dance, which commenced at early morn, but were in time to see the Indian women throw their babies out into the deep part of the river. Our hearts would almost cease to beat until we could see the little bronzed creatures rise to the surface and strike out for the shore like so many kittens.

"The first exercise was a dance performed by the Zuni men, assisted by the Santo Domingo women. It was a grand formal dance headed by eight men, painted white, whose loins were girded with fine black embroidered cloth glittering with gold fringe and belted with immense girdles composed of ornamental pieces of silver, carrying each one in their right hands a noisy calebrah, and in their left a bow. Long feathers ornamented their heads, sticking up like horns. Evergreens were fastened around their shoulders, and on their feet were exquisite moccasins, with silver-fox-skin ornaments hanging from their ankles, and fox-skins and coyote-skins with long tails hanging down their backs. The girls were dressed in rich black stuff, with bright, shining, costly Navajos belts, immense and fine necklaces. Each girl held a long feather in her hand, with green cedar branches. The men also carried evergreen branches, and these were all waved gracefully by both men and women at certain intervals.

"This dance was repeated again and again all day long, without the dancers appearing the least bit tired. While the thermometer was a hundred in the shade they were exposed to the sun's most glowing rays, out in the

streets, bareheaded and almost nude. This dance was repeated in connection with their worship in front of a brush arbor, where stood their saint, guarded by his "familiar," a dog, who was believed to have contained the spirit of some good saint, who watched over the life and fortunes of Domingo while in life. When the drum suddenly struck up, forty women sprang to their dance, while two or three hundred of others chanted a refrain that was deafening, to which the dancers kept time. This is called the 'green board' or 'corn dance,' on account of the green board head-dress, ten inches high, that the women wore. The dance consisted of a great number of figures, displaying considerable variety, and executed with exquisite and rare grace.

"The figure of Saint Domingo was made of gilded carved wood of rare workmanship, said to have been brought from Italy 150 years ago. The natives went four times that day to pray and carry offerings to the saint, of melons, corn-bread, shucks for making cigarettes, and one offered as little as a match and a teaspoonful of tobacco. These offerings were later in the day gathered up and given to the priest in charge, who divided them up among the people. After laying their offerings at the saint's feet all knelt to the figure, some kissed his robes, some only touching his garments and then kissing their hands and crossing themselves in various ways. It was a strange sight to see these Indians, almost nude, and white ladies in their stylish picnic costumes, Spanish ladies dressed in costly silks and satins, side by side.

"Many incidents of the day will render it memorable to us. The bright little Kentucky lady of our party, who is a first-class sketching-artist, went down for the purpose of sketching some of the Indian characters. While we were seated under the arbor with the saint, our little friend beside us was sketching a sleeping Indian. Just as she was taking the outlines of his clasped hands, and bowed head, the Indian dude of the village (for the Indians, too, have dudes) shook her rudely from the chair, and would have shoved her on the floor but for her activity.

"All of the little lady's Kentucky blood was aroused, and she indignantly gave him a blow with her sketch-book, and shook her fist at him, and would have slapped his face if the Indian Governor had not arrived on the scene and made peace. He explained that it was an insult to the saint to sketch his people on that day, and the dude feared it would bring sorrow and grief to the lady and her party, for although the saint wouldn't speak, he could hear and see.

"For a few moments I thought that war was inevitable. There stood our little sketcher, with her tiny hand drawn in defense of her rights, the fire flying in sparks from her sweet and usually gentle blue eyes, and in the background stood the Indian dude backed by 3,000 savages, dressed fantastically, all ready to resent any insult offered to their saint, but peace was declared, and after that all went 'as merry as a marriage bell.'

"There were several couples married that day, too, but we were not permitted to witness the ceremony, as it was performed in the council chamber, where a light has been kept burning night and day for ages, and will be kept until Montezuma returns to his people."



INTERIOR OF A ZUNI INDIAN HOUSE.

Methodism in New Mexico.

BY PRESIDENT A. F. HOYT.

How many of our good Methodists in the North and East know but little of New Mexico and what our own Methodism is trying to do? I must confess that to me it was a sort of an unknown land till after my appointment to the Albuquerque College in August last. Since then it has been dawning upon me gradually that this is one of the finest sections within the entire United States. At the present writing I am spending three days in Las Vegas, about 130 miles north of Albuquerque. I preached in our Methodist Episcopal Church twice and spoke a few minutes to the Sabbath-school on Sunday. Rev. W. R. Kistler, formerly of Kansas, is the pastor. Saturday was spent in visiting the town and becoming acquainted with some of the business and professional men. Monday was spent in visiting the Congregational Academy, the Seminary of the Methodist Episcopal Church, South, and the public school, and in further sight-seeing about town. But owing to a multitude of other duties we did not have time to visit and bathe in the celebrated Las Vegas Hot Springs, located about five miles from the railroad depot.

This is a high and dry climate, and on that account very healthful. The town, of about 8,000 population, is certainly one of the finest not only in New Mexico, but in all the Southwest.

There are many fine buildings, among them stores, hotels, churches, residences and court house. The town is mostly situated on an inclined plane. It is well supplied with good water by a system of water works. The streets are well laid out, and already two public parks have been opened. The country about the town is as fine as the eye often rests on. Nice farming land can be had at a very low figure. We saw grasses, grains, fruits and vegetables of all kinds, that have been grown near by without irrigation that equaled any we have ever seen in Michigan, Ohio, Indiana, or any part of the South. Our first thought was, why do not 50,000 of these people now going on to California stop off here and find good homes in and about Las Vegas? We wish a host of our Methodist people could see the advantages of this section over any other and locate here. We need them in our church and school

work. This is one grand mission field, a delightful country in which to live and make money, and it affords vast opportunity for doing good. Methodism ought to make itself felt here in this great Territory. One good way to do so is to establish a system of institutions for higher education and so prepare to mould the minds and lives of the vast multitudes of young people that will soon be knocking at our doors for education and the Gospel.

We have pastors in nearly all the more important towns, and several churches and parsonages; but we need more means to push on and out into this vast growing field. Our Albuquerque College is doing very well for its first year. It ought to be enlarged to meet the growing demands made upon it. Branches or feeders ought to be located in all the larger towns of the Territory, and our educational work pushed forward to be ready for the people who will soon be coming back here from California, and hastening on here from the North and East.

If the value of our land and our delightful climate were well-known to the people in the older sections of the States, 150,000 people would settle permanently in New Mexico in the next fifteen months. At least one-third of these should be Methodists. Will our Methodists take the hint and be on the ground with churches and schools well supplied with pastors and teach-

ers? To do this we need the help and hearty cooperation of all our own people North and East. A few thousand dollars of the Lord's money that now lies idle in Methodist pockets, rightly bestowed out here, will enable us to be ready for the Master's work.

Las Vegas offers a grand opening to our W. H. M. S. as a place to put at least one good, earnest Christian woman to labor in behalf of both English and Spanish people. Truly, as one looks out upon this beautiful country and sees the need of more laborers he feels like saying, "The harvest is plenteous, but the laborers are few." Let us pray the Lord of the harvest that He would send forth more laborers. Thus shall we serve both God and our country.—*Central Christian Advocate.*



ART PARLORS OF MRS. ALBRIGHT, IN ALBUQUERQUE.



Missions Among the English Speaking People of New Mexico.

BY REV. S. W. THORNTON,
Superintendent of the New Mexico M. E. English Mission.

New Mexico is a vast territory. To state that it has an average breadth of 335 miles and an average length of 368 miles, and that it has an area of 122,444 miles conveys but slight idea of its area. If one could take the States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, and New York, and put them on the surface of New Mexico there would yet remain nearly the area of New Jersey uncovered.

I do not mean by this comparison to intimate that New Mexico can ever sustain the 10,000,000 of population of these great States, or develop such great possibilities of cities, and commerce, and education, and art, and agriculture, but I do want to call the attention of Christians and statesmen and educators to the importance of this land that has been supposed to be a mere desert inhabited by semi-pagans and with little promise in the future.

Glance at the map and note the rivers. The Rio Grande rises in Colorado and flows south through the centre of the Territory; in all its windings it waters a valley, say 400 miles long and two miles in width, every acre of which is capable of the highest cultivation, and with abundance of water for irrigation. The Rio Pecos, with its branches, traverses also a vast country. 8,000,000 of acres are farming lands. Raton, Carthage, Cerillos and Gallup are coal mining towns, with extensive fields now being developed.

The entire southwestern corner of the Territory, from Socorro down, is rich in mines of gold and silver. In the mountains is found valuable forests of pine and millions of acres of good pasturage afford ranges for herds of cattle and flocks of sheep, so that it seems safe to say

that within twenty-five years New Mexico will have an American population of from 500,000 to 1,000,000.

It is impossible to give the present American population, but it is somewhere from 35,000 to 50,000, an energetic, live, pushing people, building up thriving cities and towns, with the best modern improvements. It was only with the building of the Atchison, Topeka & Santa Fé Railway in 1879-80 that these centres of population sprang up, and our mission work among English speaking people properly dates from that time.

It is the joy and glory of the church of God that, as the restless tide of immigration flowed into these new lands seeking wealth and homes, she followed them with the precious truths of the Gospel. In the providence of God our own church had the man on the ground before these towns were settled, and just the man for the place, a man of courage, and faith, and perseverance—the Rev. Thomas Harwood, now superintendent of the Spanish work.

As the spring freshet sweeping down the valley gathers up and carries on the crest of the foremost wave, in addition to much that is valuable, a great deal of refuse and rubbish, so, on the first wave of immigration into these new lands there comes among the good much of the bad. The saloon is often about the first building erected, and with the corps of venders of strong drink come the crowd of parasites that cling to these centres of iniquity, and for a time this class of godless men and women control public sentiment and morals, restraint is thrown off, the Sabbath utterly disregarded, and profanity and vice abounds.

Such was the condition of things in New Mexico eight years ago. Nowhere is the faithful preacher and the church more needed, and it is about as difficult to get the Gospel into the hearts of uncivilized heathens as into the hearts of these educated sons and daughters of Christendom. In New Mexico we have special difficulties. A native population of 100,000 under control of a Jesuit priesthood, and men who seek political preferment, and men engaged in trade are tempted to seek to please this strong power.

In the midst of all this, and of many forms of antagonism that I have not space to mention, yet seen and keenly felt by missionaries on the ground, I rejoice to report that the church of the Lord Jesus Christ has been firmly planted in New Mexico.

I ask the reader to study carefully the table presented on the next page and note the location and work of the different churches.

I now give a brief sketch of our New Mexico Mission, beginning at Raton, eight miles from the Colorado and New Mexico line, a neat railroad town where are carshops, round-house, etc. Extensive coal fields have been developed here, and the country eastward is rich in grazing lands. We have a good church built of stone, 34 x 55, and neatly finished, but on which is an indebtedness of \$1,000. Rev. George W. Ray, a graduate of Drew Theological Seminary, is pastor. Membership as

TOWNS.	ESTIMATED POPULATION.	PRESBYTERIAN.	CONGREGATIONAL.	EPISCOPAL.	BAPTIST.	M. E. CHURCH, SOUTH.	METHODIST EPISCOPAL.	CHURCH BUILDINGS.
Raton.....	1,000	M. P.			M. C. P.		M. C. P.	3
Blossburg*.....	300						M.	
Springer.....	200						M. P.	
Wagon Mound.....	50						M.	
Watrous.....	100							1
Las Vegas.....	4,000	M. C. P.	M.	M. C. P.	M. C.	M. C. P.	M. C. P.	4
Sante Fé.....	1,000	M. C. P.	M. C. P.	M. C. P.			M. C. P.	4
Cerillos*.....	200						M.	
Albuquerque.....	4,000	M. C. P.	M. C. P.	M. C. P.			M. C. P.	3
Socorro.....	1,200	M. C. P.					M. C. P.	3
Magdalena*.....	400						M. C. P.	1
Kelly*.....	600						M.	
Carthage*.....	300		M.					
San Marcial.....	300						M. C. P.	1
Rincon.....	50							
Lake Valley*.....	200						M.	
Hillsboro.....	200						M. P.	
Kingston*.....	1,000						M. P.	
Deming.....	600		M.				M. C. P.	2
Silver City.....	1,500	M. C.					M. C. P.	1
Las Cruces.....	300	M. C. P.					M.	
El Paso.....	8,000	M. C. P.		M. C. P.	M. C. P.		M. P.	4
White Oaks.....	300						M. P.	
Nogales.....	50						M. P.	
Pecos.....	50						M. P.	
Bonito.....	50						M. P.	
Gallup*.....	1,000						M.	
Farmington.....	300						M. C. P.	1
	27,350							30

M in the above blanks indicates Mission work.

C, that there is a Church building.

P, that there is a resident preacher.

* Towns thus designated are mining towns.

El Paso, Texas, is included because it is included in our New Mexico Mission.

reported at the annual meeting was 50, now somewhat increased. There is an excellent Sunday-school and an average evening congregation of say 150.

This church last year raised for self support \$1,076.25, and on the Million Dollar Line \$1.36 per member. This is a prosperous mission and is doing a great work in and for Raton and surrounding country. Blossburg, three miles west, is attached to the Raton church, where we maintain a Sunday-school and have a small membership.

Forty miles south of Raton is Springer, county seat of Colfax County, and twenty-five miles further is Wagon Mound. These two places, together with some outlying country settlements, have been formed into a circuit under the pastoral care of Rev. J. H. Fraser, of Drew. This is a new mission without any churches, but Bro. Fraser has made an excellent beginning, and these places have become so settled that the outlook is good for the future.

Forty-five miles south of Wagon Mound is Las Vegas, an enterprising city, or rather two towns, a new and an old town; the new town with a population of about 4,000. We have a good location in this city of four lots, on which are a frame church and parsonage. The church 30 x 56, but on which is an indebtedness of \$500. The membership of this church at last report was 35, and last year this little company of workers raised over \$30 apiece for the support of their own church affairs.

The next mission is Santa Fé on an air line across the mountains about forty-five miles west of Las Vegas, but eighty-three miles by rail.

This is our oldest mission. As long ago as 1852 some

one attempted to open the work but did not succeed. From time to time the attempt was made, but only within the past eight years has there been a permanent success. We have a church built of adobe, 30 x 50, and a parsonage, but the American population has so grown away from that part of the city that we feel the necessity of securing a better location and building again as soon as possible. Our church, with Rev. O. J. Moore, of Drew, as pastor, is accomplishing great good in Santa Fé.

Albuquerque is next, eighty-five miles from Santa Fé, situated in the valley of the Rio Grande, a city of 4,000 population and the leading city in the Territory—a city of elegant business blocks, street railway, gas, water and electric light works. Our mission here was begun in 1880; we now have a good adobe church, 35 x 70, one of the best Sunday-schools in the country, a membership of fifty-eight, twenty-seven of whom have come into the church within the past four months. Socorro comes next, seventy-five miles west of Albuquerque. It is the county seat of Socorro county, a county rich in its mines and both grazing and agricultural lands.

Our mission in Socorro has had a varied history. Sometimes it seemed almost the right thing to give up the effort, yet we felt we had too much to lose. Now, however, the work under Bro. Lowe looks promising. We have no church, but are granted the use of the church of our Spanish brethren.

Running on down to Nutt Station, a distance from Socorro of 128 miles, thence fourteen miles on a branch road, we come to Lake Valley. Here a few years ago was one of the richest of silver mines, but now working but a few men; only a few families remain. Eighteen miles northwest is Hillsboro, county seat of Sierra County, and twelve miles west of this is Kingston, a silver mining town of importance. We have formed these towns into a circuit, Rev. N. W. Chase as pastor in charge. We have a small membership, have purchased lots at Kingston, and the pastor is raising money with which to build a church.

If I could take the reader along the main street on our way to a school-house for evening service, he would see the typical mining town in all its wickedness. Here is a long frame building, both doors thrown open, a bar at the front, down the long room are gaming tables with from fifty to one hundred men, some gambling, some drinking, some looking on, all smoking, and at the rear end of the room a woman with rich soprano voice singing. There is no screen before the door, all is open, yet there is but little rioting and brawling.

We go on to service past a dozen such places and soon the room fills until crowded. Men come from these places into the place of prayer. Last time I preached there fully twenty-five men stood by the door through the entire service. You never saw a more orderly congregation. No whispering, no disturbance. Who are they? Why some of them are graduates of your Eastern colleges, sons of godly mothers and fathers, children of many prayers.

Here comes in a mine owner, takes his seat at the organ and brings out the rich tones of "Martyn," "Rockingham," "He Leadeth Me," etc., and all hearts are touched. I ask his parentage. With quivering lip he says, "Mr. Thornton, I'm a bad boy, but my father was a prominent Presbyterian clergyman and I grew up in the church."

Oh, that the Church at home would give and pray that these young men of such wondrous possibilities may be rescued and saved. Bro. Chase has a great work in these three towns.

From Kingston we stage it back to Lake Valley, thence by rail to Silver City.

Because of the extensive silver mines this town was built up before the advent of the railroad, and is a good solid town of elegant brick hotels, blocks, and residences.

We have a church 30 x 50 and a brick parsonage of four rooms, all paid for. Rev. W. H. Williams has recently been appointed pastor and has already begun to see the fruit of his labors.

Returning to the junction at Rincon, we take the main line for El Paso. Las Cruces, thirty-three miles from Rincon, is in the famous Mesilla Valley, a scene in which is represented in our engraving (page 55).

We have planted a mission circuit here and expect to have a man on the ground soon.

Early in 1886 our Bishops received letters from parties in El Paso urging that we plant a mission in that city. As the Austin Conference would have to send a man six hundred miles to reach El Paso, and as it is but twenty miles from the New Mexico line and easily reached by myself, the Bishops decided that I could properly take up El Paso in connection with the New Mexico Mission. I did so, and we found an open door, ready access to the people, and the mission has a fine prospect for the future.

Rev. J. W. Sinnock is pastor. Our people have a rented hall in which to worship. We need and must build a good church at this point. El Paso is a city of vast importance. It is the border city, has five trunk lines of railway, and it is of vast importance to Texas, Mexico and New Mexico that we as a church establish ourselves strongly there.

It would be a splendid investment to put ten thousand dollars into church property at once.

Thus the reader can see that our work is mainly along the line of the Santa Fé Railway. You will see also that the M. E. Church, South is establishing missions along this line. Our plan has been that in a town of say six hundred inhabitants, if there seems to be an opening for but one Methodist church, the one that first enters the field is not disturbed by the other.

The reader may ask, "Why is not your membership larger?" I answer, because of the fact that the first few years of the history of these towns, the people are so unsettled. Persons come into the town hand in their letters and perhaps stay but three or six months. In one

instance a faithful pastor lost by death and removal ten of his members within six months. We are now, however, rapidly growing out of this condition of things and society is becoming settled and permanent. Another reason is that many Methodists (?) from the east either backslide as they cross the Missouri river or else are ashamed to unite in Christian labor with our little bands of tried and true laborers.

Do I hear some brother minister ask, "Well, has the money that has been spent in our missions in New Mexico paid? is it a good investment?" I answer gladly and heartily, *yes*. It has been a good investment. Success cannot be measured here alone by increase of numbers, but the power and light that radiates in these dark communities from these missions of ours is incalculable. In many ways are our preachers doing a mighty work here laying foundations for a coming State.

We suffer in our aggressive work for lack of more money. I could place missionaries in a number of new points where settlements are forming if I had but money.

A word about the educational work of our missions. The New West (Cong.) have established an academy at Las Vegas, which has about one hundred students with a faculty of four teachers.

A university at Sante Fé having four teachers and forty-five scholars, and an academy at Albuquerque having four teachers and one hundred scholars. None of these are boarding schools.

The Presbyterians have no schools among Americans in operation in the Territory. The Methodist Episcopal Church South have a seminary at Las Vegas with two teachers and about fifty scholars.

Our Church has in operation at Albuquerque the Albuquerque College, with five teachers and nearly one hundred and fifty scholars enrolled.

These five institutions are carrying on the work of higher education in the Territory; are doing a great work and need the support of Christian people.

Best of all, the churches are, in many places, being revived to higher spiritual life, and souls are being converted. At Albuquerque the churches have been engaged in Union Meetings for a month, quite a number have been converted and believers quickened.

A higher spiritual interest pervades Raton, Santa Fé, and Silver City, and all along the line we look for "Times of refreshing from the presence of the Lord."

New Mexico Spanish Methodist Episcopal Mission.

BY REV. THOS. HARWOOD,

Superintendent of the New Mexico Spanish M. E. Mission.

Our Spanish Mission embraces all the Spanish speaking people in New Mexico. We are also doing a little work among the Mexicans in Southern Colorado and Western Texas.

There are quite a number of the Mexican people in Southern Colorado, Southern California, Western Texas and in Arizona. There is nothing being done among

them in any of these States and Territories, by our church, except through our New Mexico Spanish Missions.

Our Spanish work ought to be pushed in all the above named places; but for want of MORE MEANS and authority to enter these fields, but little has been done.

The last General Conference was asked to provide more definitely for the Spanish work in this Southwest border. The petition was by action of said General Conference referred to the next General Missionary Committee, and said Committee at its November meeting in 1884, separated the English and Spanish of the New Mexico work and made two missions of it, the English and the Spanish. Both missions have run very smoothly. The Spanish has more than doubled in membership during the past two years.

The first missionary work done in the Territory by our church was in 1850. But this seemed only an experiment and the work was not kept up. In 1856 a missionary was sent out but only spent a few months and returned. In 1867 Rev. J. L. Dyer made a trip on horseback clear down to the Mexico line and returned, preaching wherever he could procure a congregation, making a ride of some 2,000 miles, but the services were all in English.

The writer of this article was sent to this field by Bishop Scott in 1869, and has remained at his post ever since. His first work, however, was among the American people, and but little real Spanish work was undertaken until about 1871, and even then only as a kind providence seemed to open the way.

In 1871 the writer visited Peralta, where he found and reorganized a class of some forty-two persons. It seems that our first missionary to New Mexico in 1850 left Santa Fé, where he made his headquarters, and went as far south as Peralta and Socorro.

While at Peralta he was the guest of Don Ambrozio Gonzales. He left a Bible with Don Ambrozio. Dr. Lore visited the place in 1856 and found Ambrozio and a few of his family Protestants, and organized a class of six persons and made Don Ambrozio leader of the class.

In 1871 I organized said class into a church of forty-two persons and we made Don Ambrozio local preacher. He served his people faithfully for many years, became a member of the Colorado Conference, lived to see, through the efficient labors of Rev. John Steel at Peralta, a large church, Sunday and day schools, and a neat church and parsonage and school property, in his town and Protestantism spread more or less all over the township, having at this writing over 1,000 members and probationers. He quietly passed from labor to rest in the fall of 1884.

Seven Methodist preachers and some three hundred of his Mexican neighbors followed him to his grave weeping.

We hope the General Conference at its approaching session will make a special study of the wants of the Mexican people in the Southwest.

Surely the results of our work in New Mexico are of sufficient encouragement to justify special efforts of missionary work all along the lines of this Southwest border.

This work is far from being a "honeymoon" as the following may indicate: A few weeks ago the people sent in a petition of an even hundred names, praying that their old preacher might be left, notwithstanding the appointment of the Bishop at the late annual meeting. A telegram came to-day saying, "Come to Taos at once." The severe storm had blown a portion of the new, but unfinished church building down.

Last Monday morning a telegram was received, "Come to Wagon Mound if possible on next train." What was the trouble? The Americans wanted to accommodate a traveling exhibitor of some kind and let him into the church. The trustee and pastor consented to it, except one Mexican trustee. He objected and they got into a row and were in the courts. We have had two cases of suspension to investigate since our annual meeting but they came out all right. But it would seem that "Satan has been let loose upon our work."

We also give an abstract of the proceedings of the last annual meeting written by one of the members:

"Our mission convened as per announcement on Oct. 6, at Wagon Mound, Bishop Walden presiding. T. M. Harwood was elected secretary, L. Frampton, statistical secretary, and J. F. Cordova interpreter. Twenty-four out of twenty seven members answered to the roll call. The session was opened with the Lord's Supper, administered by the Bishop, assisted by the Superintendent, Thos. Harwood, Benito Garcia, Blas Gutierras and Dr. Alex. Marchand.

"Wagon Mound is a small place, and we had fears that the members of the mission, and visitors, amounting to about forty in all, could not be very easily entertained; but a more cordial and royal entertainment of a conference we have hardly ever witnessed. The people of the town and the surrounding ranchmen (for ten miles out) came in and gave us congregations ranging from 50 to 125 in all the meetings.

"The Bishop seemed much at home with our Mexican brethren, and by his wise counsels, stirring discourses and searching inquiries into the peculiar character of our Spanish work, we believe, will do us much good. We raised \$200 for missions and \$50 for Church Extension, the amounts asked for, but found it hard work, owing to the extreme poverty of our people.

"The statistics are all quite satisfactory, and a few are as follows: Members, 668; probationers, including baptized children, 447; churches, 12 and two others nearly ready to be dedicated; parsonages, 12; acres of land, 35; value of church and school property, \$33,000; Sunday-schools, 19; scholars, 400; mission day-schools, 10; number of scholars, 370; preachers employed, including six helpers, 27. The membership, including probationers, shows a gain of 36 per cent. over last year, and an increase of 300 souls.

APPOINTMENTS.

SUPERINTENDENT, THOS. HARWOOD.

Albuquerque, T. M. Harwood.	Peralta and Belen, J. F. Cordova.
Anto chico, to be sup.	San Antonio, Marcial Serna.
Cailli, Juan Garcia.	Santa Fé, F. N. Cordova.
Conejos and Costilla, to be sup.	San Pedro (Col.) to be sup.
Dona Anna, Sylvestre Garcia.	Socorro, Benito Garcia.
Espanola, O. Torres.	Springer, Juan Sandoval.
Gallinas, Ocate, Epefania Flores.	Taos, Alex. Marchand.
Hillsboro, Cristobal Salazar.	North Taos Ct. to be sup.
La Joya, Theodo Chavez.	Tiptonville and Tramperos, L.
Las Cruces, Blas Gutierras.	Frampton and one to be sup.
La Mesilla and Chimborazo, T.	Val Verde, Marcos Barela.
Acebes.	Wagon Mound, to be sup.

General.

The Place of the United States in the Conversion of the World.

BY PROF. CHARLES J. LITTLE, LL.D., OF SYRACUSE UNIVERSITY.

An address delivered before the General Missionary Committee of the Methodist Episcopal Church in New York, November 11, 1887, and published by request of the Committee in GOSPEL IN ALL LANDS.

MR. CHAIRMAN AND CHRISTIAN FRIENDS:—I would fain bring you something better than a broken voice and a tired brain, coming to address you upon a subject so important as the one I have chosen for discussion in your presence. *The place of the United States in the Conversion of the World* is a topic in singular contrast to the one which has to-day occupied all thoughts and tongues between the Atlantic and the Pacific. The four dangling corpses which fling their dreadful shadow over the whole land have aroused us to possibilities of a kind altogether unexpected and hitherto incredible to our optimistic feelings.

As our complicity with slavery involved us at last in a crisis which threatened our very existence, so our passive complicity with the sin of the whole world, our sloth, our avarice, our lack of intelligence, our utter failure to comprehend that our perpetuity as a nation depends upon our accomplishing, not some human and carnal dream but the purpose of Almighty God in our development and establishment as an organic people, may involve us in a second crisis far more serious and exhausting than the first.

The conflict impending in America to-day is the conflict of the moral and spiritual energies of the people with the energies of corruption and of death, the conflict of consecrated intelligence with a public mind thoroughly carnalized and a popular imagination inflamed with sensual desire, impatient of restraint. Of the issue of such a conflict we need not be afraid if we are conscious of internal strength and of divine support; if we can in the very agony of our trial keep alive the sense of our "manifest destiny," the conviction that the victory of Jesus Christ in America involves the future and the salvation of the human race.

There is I am well aware no novelty in this suggestion. It has been discussed with great learning and ability by Charles Sumner, by John Fiske, by Josiah Strong and many others; it has been expounded by figures that startle and suggestions that bewilder; by appeals to our fear, our pride, our conscience, our enthusiasm. Consciously or unconsciously the instinct of our place among the nations determined the preservation of our union, and will do more than any other influence to make thinkers of every section ultimately accept and also glory in the issue of the civil war.

It was the very spirit of prophecy which seized upon Matthew Simpson in the March of 1861, "when erecting

himself above himself" as he faced the excited multitude all trembling with the flashings of the coming storm, he thrilled them with the words of Cæsar to the frightened boatman,

"Quid times? Cæsarem vehis."

What do your fear, you carry Cæsar with all his fortunes! What do you fear, America, you are freighted with the hopes and welfare of humanity, you are carrying Christ and the salvation of a world!

Yet I have been quite willing to discover that the place of our nation in this great work is after all a subordinate one. For in the long run, no nation can be saved by false and impossible ideals, however splendid. Collective egotism is as offensive and as pernicious as individual arrogance; it is no less so because it struts about as patriotism. It would be supreme folly in us to assume burdens which have not been assigned us; quite as dangerous as to shrink from duties which are manifestly the outcome of our genesis and history, our position and our powers.

Our conceit might easily be flattered by dwelling upon distant enterprises full of gorgeous promise, as though they were already near achievement. But the tasks of a great people must be studied and undertaken with a sober mind, with intelligent energy, with resolute and invincible purpose, with comprehensive and far-searching sagacity.

The enthusiasm which sustains a mighty movement must be steady and continuous, not fitful and intermittent; it must be renewed by repeated visions of that invisible banner which marshals the armies of God to the fulfillment of his purpose, and not by the delusive glitter of vast and specious undertakings, shapeless and unsubstantial dreams, utterly unlike the tasks for which God creates a puissant people.

Hence I approach the problem of our mission as a nation, with a candid and a sober mind; desirous rather to discover the simple truth in the matter than to reiterate and reinforce with passionate advocacy the view of that mission to which I have already called attention.

Now before attacking the problem directly, let me bring into clear relief two propositions, not likely to be disputed but very likely to be forgotten by you.

The first of these is that the only tenable theory of the progress of the human race is the Christian theory. Even Christianity minus the redemptive power of Jesus Christ is pure and unmitigated pessimism;—man fallen, corrupt, impotent; man entangled, helpless in a web of circumstance which excites him to perpetual effort and mocks him with perpetual disappointment.

The Gospel is not an opiate to create illusion and delusion as to facts; it is a joyful confronting of them with the power of an endless life. Every other optimistic system breaks down hopeless in the presence of the perpetual recurrence of human struggle.

The highest teaching of our time which is not Christian teaching, amounts to nothing nobler than a sullen consent, or at best a cheerful submission to conditions

of misery and peril pronounced inevitable. We Christians may believe in

"A far off divine event
To which the whole creation moves"

because we are witnesses of and to a power mightier than nature, a power redemptive and transforming, full of peace and of eternity.

To us the poet adds only the music of the lines; the music of the thought came first to the startled shepherds beneath the sky of Bethlehem when the starry firmament blazed out one splendor and the old earth thrilled again to hear angelic song once more.

We may wait patiently for the vision for we have some assurance of its coming; not merely in the song of promise but in the outflow of quickening and redeeming strength which keeps the promise alive. Bewildering as many aspects of human history are, complex and apparently chaotic often to our feeble apprehension—we alone among the sons of men need not abandon hope and glorious expectation. For we alone are engaged in an enterprise in which the immediate power of God is absolutely needed and therefore likely to be revealed.

The lightnings may carry the messages of commerce; the potencies of matter suffice for every form of industry or visible art; our very knowledge may analyze itself to forms of sense; but wherever a soul, a sinful soul, shall be converted, the living God must be at hand.

To this first proposition the second bears a close relation. Every great historical development, every nation in a word, has been or is tributary to the redemption of mankind. Egypt did not exist merely to build pyramids for its kings, but to fertilize the Mediterranean with learning, to shelter Joseph and to educate Moses. Greece did not exist merely to create art and literature but to develop that philosophic instinct which by opposing to superstition, science, prevents the degradation of Christian truth in its purity to the idolatries of the vulgar or the wicked perversions of the corrupt and powerful.

Israel did not exist for Jacob, for Moses, for David only, but for the coming Christ. In its singular isolation it was at work for the whole race; the narrowest of all peoples preparing salvation for mankind. Macedonia, Rome, England, each in turn have diffused throughout vast areas an influence without which the propagation of the Christian faith would have been apparently impossible.

Smaller nations like Switzerland and Holland and Denmark are not exceptions to the rule. It was to Geneva that persecuted Protestants fled for refuge in the days of Bloody Mary; it was at Leyden that John Robinson and his Pilgrims found a home when England thrust them out and America was as yet without attraction for them; it was the Danish power in India which sheltered Carey and his helpers when the East India Company would have gladly flung missions and missionaries into the sea!

My argument is addressed to Christian men and women who believe in the unity of God's activities and in the harmony of his various plans. But if I stood before an audience of men that discard all purpose in nature and in human history, of men that shrink from the Fuegian and the Hottentot, of men that look with cheerless gloom upon the seething, shoreless, transient billows of human life, I should point out to them in quiet triumph as simple matter of fact, the one palpable and abiding effect of the co-operation of historic nations, the diffusing of the mind of Jesus Christ, and the irrepressible conviction, that the disappearance of the mind of Jesus Christ from among those nations, means a return to moral chaos, to spiritual and political Nihilism.

We, then, citizens of a nation whose genesis and history are unexampled in the annals of mankind, must recognize the lien of Almighty God upon our national life. We no more than Israel or Rome, Germany or England, exist for private or political reasons. To assume that we have been established only that we may reveal to posterity a marvelous display of energy devoted to purely material aims; that our institutions, our political systems have no higher destiny than to afford free play and increasing power to vast multitudes who shall be destitute of any ideals but those of sense and of the passing moment is to involve the sure and swift decay of our organic life.

In that case the catastrophe of the twentieth century will be as terrible as the progress of the nineteenth has been stupendous; we shall be turned into hell with the nations that forgot God, punished not for what we have done but for what we shall have failed to do.

But for this audience I may assume the belief that the world is to be converted sometime and that it is to be converted by human co-operation with almighty energy. For it is the life-thought of Christianity, that humanity is to be redeemed by humanity, Christ Himself becoming man in order to redeem him. Now there are three possibilities conceivable.

(1). The world may be converted by the diffusion of Christian belief from soul to soul, independent of any form of organization. Few would deny the essentially radiant character of Christian energy. From soul to soul, from community to community it diffuses itself by the law of its being.

This quality of radiancy has originated missionary enterprise, and has more than once in the crisis of missionary history made that enterprise splendidly disobedient to remote command. But in nature and in society, energy organizes itself to the end that it may operate more efficiently. Light gathers into suns so that planets may live upon its undulations,—the waters dissolving, the forests rising at their touch, all creatures rejoicing in their silent movement. So the radiant energy of Divine Truth would in any but a sinful world organize itself without effort into forms the best adapted to its diffusion.

But as things are, the Gospel must struggle to get

itself organized amid forces destructive, hostile, corrupting. Hence the gloomy spectacle of organized forms of Christian doctrine perverted from their primal purpose, or too feeble, too utterly inadequate for the work imposed upon them.

Yet we must not forget that these organizations were in every age the best which contemporaneous conditions could admit. If we are wiser and nobler than our fathers we shall have not only increased energy but more efficient organization for its distribution and employment. But the notion of a self-diffusing energy, acting without organs of any kind is a myth, a metaphor, or an abstraction.

In the past the truth has been diffused by organized effort, however imperfect or defective such organic movements may have been. Christianity can no more survive without a church radiant, diffusive of life and spiritual power, than the solar system without the orbs into which its energies are wrought.

A second possibility (the barest spectre of a possibility), is the transformation of the Roman Catholic Church into a vast missionary system, subordinating to itself all other Christian activities, or co-ordinating them with its own. Such a dream, the dream of men like John Henry Newman is a beautiful delusion too unsubstantial for discussion.

But if such a dream *could* be realized to the astonishment of men and the glory of God, it would come only through the influence of a powerful and thoroughly redeemed Protestantism.

Of the growth of Romanism I am not afraid, if Protestantism increases duly in vigor, in consecration, in the affections of all the people, adding to its faith courage, and to its courage intelligence and generosity; for, then, Romanism will be compelled to purify itself or disappear. But such a transformation, should it ever come, will come too late, I fear, to be of service in the redemption of the world. That is a problem for Protestant Christians, for the people of England, Germany, Holland, Scandinavia and the United States.

Now the bare fact that we shall soon be half the Protestant world, is startling enough, if the conversion of the human race is a task for Protestants chiefly. For that of itself indicates that the chief responsibility is ours by mere superiority of numbers.

It would ill become us to speak carelessly of Germany or Scandinavia; we Methodists especially are bound to keep ourselves forever mindful of Moravian missions; much less would it become us to forget the splendid work of England and of Scotland, the homes of Carey and Morrison, of Gordon and Hannington, of Duff and Livingstone. But we must awake to the fact that we are the largest Protestant nation in the world; that our numbers, our wealth, our history, our institutions all involve us in an unexampled destiny.

Now we are not only in numbers the largest Protestant nation in the world; we are the only nation upon earth which has never been anything else. Our history

is after all only the most wonderful chapter in the story of the Reformation.

1492 was the year in which Columbus came to America but it was also the year that Lorenzo de Medicis died and Savonarola became the mightiest man in Florence. In that year Luther was a boy of nine years old and Hugh Latimer was a boy of eight working upon his father's farm. Zwingli was of the same age, but of somewhat nobler birth.

The first efforts to settle this continent was a scheme of the great Coligny to place the Huguenots in Florida. No story in our annals, no story in the annals of mankind so clearly, so terribly reveals the intensity of the struggle which shook and stained the sixteenth century.

The American colonies of the seventeenth century were the outcome partly of Protestant success, partly of the struggle of the purer and simpler forms of Protestantism to keep themselves alive. Dutch on the Hudson, Swedes on the Delaware, English on the James, were all borne thither by the spirit of adventure which had been transferred from the Mediterranean to the North Atlantic, from Italy and Spain, to the Netherlands and Britain. But the Pilgrims at Plymouth, the Puritans at Salem, the Scotch-Irish in New Hampshire, in the Carolinas, in Virginia and Pennsylvania, the Quakers that came with Penn, and the Anabaptists invited by him;—all the diverse religious immigrations which have really determined the development of our institutions hitherto, were due to other and far nobler impulses; impulses which led on the one hand to the creation of Christian States, on the other to heroic efforts for the salvation of the natives.

Of the many utterances upon the Indian question none is more touching than the cry of John Robinson, the Leyden pastor of the Pilgrims. When he had read the letter in which the settlers informed him that they had been compelled to put some savages to death, he exclaimed in bitter disappointment: "O that you had converted some before you had killed any."

I quote it here as the earliest testimony we have to the spirit which showed itself afterward in men like Roger Williams and John Eliot, like Brainerd and Loskiel, and our own remarkable Russell Bigelow. Always Protestant, outcome of agitations in the heart and mind of a Protestantism yet struggling for existence, stirred with missionary impulse from the beginning in the persons of our noblest teachers, we nevertheless inhabit a land rescued with difficulty from France and Jesuitism.

The defeat of Napoleon at Waterloo was no more important to mankind than the victory of Wolfe at Quebec; indeed had Wolfe been defeated, there might have been no Waterloo and the career of Napoleon been altogether different. As it is, the withdrawal of France from America and from India have given to the Anglo-Saxon races the supremacy of the world.

Here we are, then, a Protestant nation, situated be-

tween the Oriental and the European world; the latest and superficially at any rate the greatest birth of time.

This geographical position of a Protestant Christian nation, remote from the struggles and perils of Western Europe, with an ocean front directly opposite Japan and China and India is of itself amazingly important.

Western Europe is trembling to-day at every movement of the Slav. An irruption of the hordes of Russia might be as disastrous to Vienna and Paris as the migration of Goths and Huns to Southern Europe, and Saracens and Turks to Antioch and Constantinople.

From such contingencies the broad Atlantic is to us a sure protection. When Mr. Seward purchased Alaska it was in the firm belief that commerce would be eventually transferred from the North Atlantic to the Pacific as in the fifteenth century it was transferred from the Mediterranean to the North Sea and the Baltic.

Here we are a Protestant people possessed of a domain not only separate from whilst intermediate between the other worlds, but a domain so rich and so fertile that we are absolutely independent of the rest of the earth.

A thousand millions may live in comfort upon the productions of our soil; every form of energy may here find material for its display; the quickening atmosphere which sweeps across our prairies and down our mountain slopes inspires our people to strive their utmost up and on. Room and riches, energy and opportunity, freedom and power, faith in God and faith in individual possibility, the constructive influence of law, and the diversifying influence of interblending races, never met together on this wise in all the cycles of terrestrial history.

No wonder that a candid statesman like Mr. Gladstone admits that we are soon to displace England as the chief servant in the household of nations; no wonder that less generous spectators wish for some mighty confusion to arrest us in the upholding of our colossal empire.

To the one who thinks of us, a missionary nation radiant with beneficent activity, illuminating the ends of the earth with the outstreamings of the Holy Ghost, the prospect of our greatness is a thought of joy.

But what if we should fail in the day of our opportunity as Germany failed after the death of Luther, as France failed in the days of Coligny and of Pascal? What if we should become through our selfishness a very scourge of other nations, the home of mad adventure and reckless enterprise, an enormous aggregation of discontent and turbulence, torn by social convulsions and exploding over the whole earth in outbreaks of unreasoning passion?

But again our appearance among the nations took place in a decade in which are clustered more great events than can be found in any ten years of human history.

In 1785 Watt and Boulton revolutionized the industrial world by the use of the steam engine in manufactures.

In 1786 Wm. Carey began to think of India as the field to which Almighty God had called him.

In 1789 the Bastille was destroyed and with it the absolutism of Western Europe.

In 1790 Madame Galvani watching a dead frog upon the dissecting table of her husband at Bologna noticed those convulsive twitches which led to the construction of the Galvanic battery.

In 1793 China was entered by the embassy of the Earl Macartney. In this same decade the hold of France upon India was lost forever, and the Northwest Ordinance was passed which led by inevitable consequence to the destruction of negro slavery in America.

The introduction of labor-saving machinery, meant an enormous increase of wealth and enormous aggregations of human beings in our modern cities with a consequent multiplicity and complexity of problems for both church and state.

The appearance of democracy in France was the beginning of that disintegration which was to crowd our shores with immigrants and to overwhelm us with the discontent, the ignorance, the intellectual and social disorder, the passionate and anarchic irreligion of the continental world.

Our own union had broken with European tradition; it had committed the welfare of the people to the free thought and free activities of a self-governed, though deftly-regulated state.

In the muscles of that twitching frog were unseen prophecies of rapid intercourse which would bring Calcutta to the wharves of London and bind the cities of the world together with arteries of ceaseless and instantaneous thought.

The project of Wm. Carey to the grosser senses of his contemporaries seemed quite as worthless as the twitchings of any half-dissected frog; but God who did not disdain to hide the secrets of his power in those humble muscles, thrilled the conscience and the heart of all the Christian world through the tireless brain and courage of that English shoemaker.

These are not mere coincidence; they mark the convergence of great and constructive energies in the production of an epoch, through which should play, not the fortunes of a tribe, or a nation, or a race, or a continent, but the fortunes of a world.

Now upon us as a nation devolved four great tasks: first, the demonstration of the feasibility of popular sovereignty; secondly, the establishment of a free church in a free state, of unmolested and voluntary Christianity; third, the absorption without deterioration to our national life of vast multitudes from other shores; fourth, the extrication of ourselves from the system of slavery and its consequences which coiled us about in almost strangling folds.

No one of these problems is as yet more than partially solved. Slavery is gone but many of its consequences remain; the churches are here and are growing with a rapidity which startles the European observer.

and yet are not growing rapidly enough to meet the wants of such a population; our failure to master the heterogeneous elements of our diverse population is not only manifest but puts to hazard our institutions and our future welfare.

Wonderful as is the century now closing—and anything so wonderful is not to be found in earthly chronicles—we are confronted with a situation far more appalling and inspiring. To master such a situation requires a sagacity, a comprehensive intelligence, an inspiration, a faith of almost superhuman character.

Nay it will require an ideal of national life, a motive for national endeavor, a source of national enthusiasm which are not to be found in any of the impulses which usually feed a nation's life.

Sometimes the mere rush of energy carries a people forward to its destiny; sometimes a passion for plunder or for glory makes them the willing instrument to individual greed; sometimes a wild, unreasoning, half-noble, half-brutal enthusiasm sweeps them, as in the crusades, to peril, to hardship, and to death.

But problems such as are now confronting us are of quite another kind. These demand intelligence, not vehemence; unflinching trust in God, not mad belief in some man's star; unconquerable devotion to man as man, invincible belief in human possibilities, not despair of human freedom and distrust of human conscience. Now whence are these to come?

Where are we to find the ideal of national existence vast enough, divine enough, to stir us to that expression of our energies which shall save us to ourselves?

Let me answer in the words of a member of the Massachusetts Legislature spoken during the discussion of the charter of the American Board. "Mr. Speaker," said this wise man, in answer to those who pleaded that the money and the energy of Christian people were needed most at home, "Mr. Speaker, religion is a curious commodity, the more of it you export, the more you have at home!"

In that one phrase lies the clue to our national salvation. God in his infinite wisdom has so bound the nations together, that the intelligence and wealth, the prosperity and spiritual growth of each is involved in the redemption of them all. The very nature of the missionary enterprise is such as to develop in the participating nations the qualities which are essential to a vigorous and splendid life. And that because God has appointed that no nation shall live merely to itself.

All other problems are included in the problem of the world's conversion. The intelligence, the courage, the truth, the self-devotion equal to its vast proportions are equal to any difficulty and to any emergency which our future history may bring. God, I maintain, has so ordained it, that we without the others, may not be perfect.

Now, I am satisfied, that it is both possible and easy to establish this truth with respect of England and the United States. No man acquainted with English politics of

a century ago, especially with the relations of England to India can fail to praise God for the double influence of Indian Missions, first upon the administration of India, and secondly upon the general character of English statesmanship.

A century ago the plea of British interests, by which was always meant, the interests of British money makers, was the dominant plea in every public question. By that plea America was lost, by that plea Pitt was dishonored and Ireland was cheated, by that plea India was plundered and denied the grace of God.

To-day that plea is no longer omnipotent. The souls of Carey, of Livingstone, of Duff, of Hannington, of Gordon, have transfigured the minds of English statesmen and of the British churches! Tell me where in all Britain could Duff and Livingstone have done more for the people that remained at home than they did in India and in Africa?

When I read the story of Hannington's boy looking up into the eyes of one who had known his father with the touching appeal, "Tell me something of my father!" it seemed to me unutterably sad that a father should leave his children so bereft. But a sharp voice rung in my ear, "Will your boy be sheltered by such a memory? Will the recollections of such a father's life cling about your children an invisible armor, a perpetual stimulus to noble deeds?"

What such an example is to one's own children, it is to the whole generation of noble souls. The spiritual posterity of Livingstone and Hannington is greater in Britain and America than it is in Africa for which they gave their lives. So it has been with Judson and Harriet Newell, with Melville Cox and William Taylor. "Send me to Africa," said Cox, "the doctors tell me I have but a short time to live. I can do perhaps better service than a healthy man; at any rate my few days can be as well spent for God in Africa as in any part of the world."

Now if you will trace the influence of such lives through the American churches, I think you will soon discover that they have been the quickening power of evangelistic enterprise at home. One would expect the development to take the contrary form, though the command is, when you read it carefully, not "Preach my Gospel at Jerusalem, ending with the whole world," but "Preach my Gospel to every creature, beginning at Jerusalem!"

Take quite a recent instance of the working of this principle. A Women's Home Missionary Society has been organized within our church. The founders of that society avowed the other day at Syracuse that they were prompted to their work by the existence of the Woman's Foreign Missionary Society organized some years ago.

Now we are in the midst of perils innumerable and great; but the peril which includes all others is a feeble, a cowardly, a selfish Christianity; a group of rival churches struggling to outdo each other in the retention

of good society. For my part I welcome the environment of danger which now surrounds the spiritual energies of our nation.

God takes delight in driving his mighty enterprises along the ledges of disaster. His chariots are chariots of fire. He takes the molten earth, and cools the crust around a glowing core, to build upon it the glorious habitations of the sons of men. He drives his worlds in their tremendous orbits, His hand untrembling and His vision undisturbed, amid the million terrors lurking through immensity, and not a planet breaks from out the countless throng. It has been His way to guide the church through peril, for in that way He can make it strong to do His will.

Why should the church be afraid? Is it conscious of cowardice, of avarice, of low ideals, of missions unperformed, of duties neglected, of ignoble motives in its nobler undertakings, of mean and paltry conceptions of its calling? Then it does well to be afraid.

But if the church and through the church, the nation shall come to see in the very conditions which surround us the presence of a glorious task, then we may face the future with bounding hearts, rejoicing in our age and opportunity.

If we have no higher ambition, after piling up more wealth in one century, than England has in six, than "to beat our own record" by piling up as many millions more, God will surely smite us for our carnal mind. Men in other lands look on quite dazed to see with what light heartedness we enter upon enterprises of bewildering vastness. To the old-world cry of "See what we have done," we utter back our challenge "See what we are going to do."

But every careful observer of all this seething energy is painfully aware of a spirit of unrest, a spirit of wild adventure which like a fierce water-spout bursts here and there from its surface. We are a nation without an army, yet a nation in which the old Berseker rage is accumulating with startling rapidity.

The tension of our national life is fast nearing the moment of discharge. What will the outcome be? An epoch of reckless and useless conflict and conquest? Schemes of world-undoing, collisions of class with class, outbreaks of utter folly in garments of millennial splendor, of turbulence and greed and social chaos? Or will it be some glorious undertaking, some splendid scheme of mild beneficence; some missionary enterprise in which the mind of America shall reflect the mind of Jesus Christ?

Europe in the days of St. Bernard was not more susceptible to the preaching of a crusade than the people of America are to-day. If they are not soon enlisted in the rescue of humanity, they will become the eager and passionate followers of the prophets of destruction and the apostles of unrest; if intelligent and consecrated leaders do not gather them about the standard of a world-redeemer, they will make this land to tremble with the explosion of their pent-up strength.

Certainly I recognize with gratitude the work which has been done; the splendid comparative record of our last quadrennium, unequalled in the history of any American church; the daring movements of Bishop Taylor which challenge the very messengers of God to admiration of their terrestrial brother; the increasing interest in all the denominations of our land in every form of Christian work.

But I will permit myself to indulge in no illusions. The wealth of the church is yet unconsecrated. It increases by millions where its benevolence increases by thousands, I fear I ought to say by hundreds. We have spent more intellect in idle disputations than in the study of our missionary labors; we have trusted rather to the stress of machinery than to courageous and continuous appeal to the brain and conscience of the church.

We are still, to use Dr. Duff's phrase, only *playing* at missions. And because we are only playing at missions we are only playing at everything else of moment to mankind. We are only playing at popular government, only playing at social reform, only playing at the education of the masses, only playing at art and literature, too often only playing at religion.

A cry of agony runs through the western world; a cry of mingled terror and despair. The noblest intellects are smitten with a ghastly fear. "Is it God or only a ghost that fills the sky and flings His shadow athwart the stars?"

We who answer, "God!" must prove our answer by our faith and works; prove that Christ is with us by the revelation of His mind. We who have been made by His providence citizens of this great republic must rise to the responsibility of our enormous privilege, recognizing our allegiance to the Kingdom of Jesus Christ for which alone the nations fulfill their lesser destiny.

There are times when certain careless words clothe themselves with strange solemnity. So has it come to pass with the old extravagance about the boundaries of our country:

Bounded on the East by the Rising Sun, on the North by the Aurora Borealis, on the South by the Precession of the Equinoxes, and on the West by the Day of Judgment.

Yes, the old jest is now dead earnest, terribly, portentously true!

For when our nation appeared among men it was like the rising of the sun to thousands who had watched and waited for the morning. The burdened of the earth rejoiced and their gladness filled them with new strength, for they beheld a land where all men are brothers, where love was the light of the people and liberty clasped hands with law.

Bounded on the North by the Aurora Borealis, for as the flashing fires of the North are but the witness of the overflowing electric energy which enwraps the earth, so the exhibitions of our strength that have already taken shape upon the firmament of history, are but the witness of a power without a parallel in human chronicle.

But the great laws of God which determine the seasons and hold the planets to their course hold us also to His purpose and His will. Irrevocable and relentless, irrepealable for no world, no man, no nation; destructive to the false and disobedient; a transcendent pledge of life to all that are true to the Eternal and Invisible.

And beyond us on the West looms up the Day of Judgment. For yonder on our vast frontiers where gathered multitudes shall weave for America in the twentieth century either a garment of glory or a shroud; yonder across the blue Pacific where China stands sullen but slowly yielding to the light, where Japan is thrilling with new purpose and new experience; where India verges swiftly to some great surprise, *there* is our Day of Judgment.

Missionary Touring in Persia.

BY REV. P. Z. EASTON.

(Continued from Last Number.)

Connected with the caravanserai is a small tea house where we get cups or rather glasses of tea for a shai (three-fourths of a cent) per glass. Our bill for tea and hay for the horses is 17 shais or about 13 cents. A ride of nine or ten miles further brings us to our stopping place for the night, the village of Ilkidri, about nineteen miles from Tabriz. The people of the village are mainly Ali Illahis, that is, people who believe in the deity of Ali.

They are, I think, a remnant of heathenism, putting Ali in the place of the god they formerly worshipped. Looked upon with suspicion by the Mussulman they are generally friendly disposed toward Christians, and Ali Agha, son of the former spiritual head of the village, to whose house I am going, has made a profession of Christianity, and is now employed by the Presbyterian Board to teach a school in his native village.

You may ask, what evidence does he give of being a Christian. In answer to this, in the first place I would say that, being in receipt of a salary he ought to give very good evidence of his Christian faith. The presumption in the case of any one who comes to the missionary professing to be a changed man, and desiring to be admitted to the church, is that he has interested motives, hopes in some way or other to profit pecuniarily by the change.

This is true of all, but especially of Mohammedans. A very common experience is for a man to attend religious services for a short time, and then make a call on you, state that he is a poor man without work or that he has pressing pecuniary obligations, and would either like to be taken as a servant, or wishes you to let him have a few tomans (a toman is \$1.43) for a short time. This last plea is made by khans and others holding good social positions. It is needless to say that if you loaned money you would never see it again.

In the case of Ali, Mr. Wilson, of the Presbyterian Board, in whose charge he is, believes that he has good evi-

dence that Ali is disinterested in his profession, because he lately refused an offer of a higher salary from the people of his village. Ali's house is at the opposite end of the village from where we enter and when we arrive there both he and one of his sisters are waiting to greet us. We enter by a door into a small court on the sides of which there are rooms, and at the further end a door opens into the stable yard.

It is not best after riding to sit down at once. So we take a few turns about the court before going inside. Our room is better than in the average village house, in that, though built as they are of mud and unburnt brick, that is, bricks dried in the sun, it has a window in place of holes in the walls or roof to let in the light. Around the sides of the room there are small recesses which take the place of cupboards. On the mud floor there is a reed matting, and over this several pieces of the common native carpet, called kelim, and felts. A couple of native pillows, long and round, serve as a seat.

Soon callers begin to drop in. One is a young man who is a leader of the Ali Illahis. Another is the Katkhuda (literally "Lord of the village") or head man of the village, and a third his son who has lately become a soldier, but who, like many other public functionaries in Persia, finds it difficult to get his salary. Just now he is home on leave and is taking lessons in Ali's school.

Several other of the scholars come in. The conversation turns on the school which has just commenced with a half dozen scholars, the prospects of which the Katkhuda declares to be good; on the crop of the village, wheat, cotton, etc., the last a profitable but very uncertain crop; on the latest news, etc.

The Katkhuda has the rheumatism, and wishes me to prescribe for him, the first of a number of such requests, every Frank being looked upon as a physician. Except in very simple cases I decline. This time I advise to try olive oil. As soon as we can get cows' milk, a mymeh or large round tray is brought in on which the victuals are placed, around which we sit on the floor and eat. Several women, relatives and neighbors, come in and accept very willingly the cakes we offer them. Nor do they think of veiling their faces as Mussulman women would do under the circumstances.

Supper over, there is a little gathering for prayer, the men and boys sitting near, the women in the end of the room. I read the 10th of Matthew, make a short address and then pray. Several remain after prayers, and I take out a package of Scripture texts in Persian on such passages as John 3: 16, 14: 6. Gal. 3: 13, etc., and have a talk with the scholars on the topics presented, afterwards giving one to each who can read. It is after 10 when I get to bed, and next morning am up at 5. Breakfast, prayers, and conversation with some women, among them Ali's young bride who has brought in her book to show what progress she has made, and a little after 8 A. M. we are again on the road.

Twenty miles away to the right, among some hills

which rise from the shore of the lake, are some other Ali Illahi villages which I visited some years ago. There as here the people were friendly, but with the exception of Ali I know of none who have made a profession of Christianity. As we leave the village, on the left there is a small shrine on the top of a hill where the people of the village go to worship, making sacrifices, burning lamps, etc.

A little further on is another shrine, and when I was in Illsichi last year a large part of the population had gone to a shrine two days away. This and other remnants of heathenism are not peculiar to the Ali Illahis. Mohammedans, and even Armenians have similar shrines. Sometimes on the road one comes across a tree, apart by itself, whose branches will be covered with rags, votive offerings of the worshipers who have passed by.

Coming to a caravansarai we have a choice of roads, one making a detour to the left, the other striking directly across the low country to Grigan, whose gardens and fields we can see on the other side lying against the base of the mountain range. I choose the direct route and for a time all goes well, but by degrees the horses' hoofs sink into the soft ground and I find we must look out for another route.

With some difficulty we find a road across the swampy ground, and for several miles have to go on very carefully. After passing the swamp our way lies between fields and orchards, the road generally full of water used for irrigation. Fruit and nut trees abound, especially the white walnut, of which there were many large specimens. After crossing a river where, as is usually the case, the bridge is broken down, and going for some distance along a narrow bank we come to a village, and crossing another stream, this time on a bridge, reach the caravansarai where we are to lunch.

When again on our way we enter the hills which now come down to the shores of the sea. The road is stony and in some places on the smooth rocks my horse's feet slip. This part of the road is lonely and at times dangerous because of the robbers who infest it. At 5 P. M. we reach the village of Khanija on the shore of the lake and our day's journey of twenty-five miles is ended. It has been a hot day's ride, especially the latter part of it, and we are glad to get under cover.

At one time I made the journey from Khanija to Tabriz (forty-four miles) in one day, and on the other side of the lake have made fifty-two miles in one day and traveling with fast horses, changing at the different stations, on one occasion rode one hundred and twenty miles in twenty-two hours, traveling day and night, but I am not likely to repeat such journeys, as I tire much sooner than I did six or eight years ago.

This time we go to the Katkhuda's house, of whom I have heard through Mr. Ward, of Tabriz. Although head of the village, I find out on inquiry that he cannot read, his merza or scribe performing that part of his functions for him. It is oftentimes the case that in a village of several hundred people, only the Mollah and

one or two others can read. In the larger villages the proportion of readers is much greater, and in the cities there are numerous schools, generally connected with the mosques.

The Katkhuda gives us a cordial reception and orders the semovar or Russian tea urn, which is much used in Persia, to be heated, and soon we have a refreshing cup of tea. After some general conversation with the Katkhuda in regard to America, Europe, etc., showing him where they were situated in the atlas (Persians generally have very indefinite ideas in regard to countries outside of their own borders) supper, or dinner as it might be called, was served and we retired early.

Next morning we were off between 7 and 8 A. M., our way still through the hills and mountains. At one place we came on a guard house, built to protect the road, and the guard, as their custom is, came for a present. Sometimes these guards are as bad as the highwaymen. On the mountain pass between Oroomiah and Salmas on the other side of the lake, on an examination being made some years ago, seven dead bodies were found under the guard house.

It is not an unknown occurrence for a governor to enter into league with robbers, receiving part of the profits.

Finally we descend from the mountains into a plain. Crossing a little stream with a rather high bank on the other side, the load horse in climbing the bank slips and falls, and the servant in endeavoring to save Chrissie is somewhat bruised but not seriously.

A little way further on we reach our midday resting place. There I find a boy who can read and give him one of the Scripture texts, at the same time explaining the meaning. Also to a second, and shortly after the first boy returns and says that his teacher would like one. Again our way lies along the side of a hill overlooking the plain, and then we descend not far from the shores of the lake. There, too, the ground is marshy, and part of the way a causeway has been built and bridges made over small streams or inlets from the lake. In a number of cases these bridges are in a ruinous condition.

In some places we are quite close to the shore but the ground is so swampy that it would be difficult at this season of the year to approach it. As we ride along thunder clouds arise in the south and cover the sky. It looks as though we would be caught in a storm but, as is often the case, only a few drops fall. Long before we reach Binat our way lies through the gardens and fields in its suburbs. On entering the town, a place of about ten thousand inhabitants, one is struck by the number and size of its mosques.

In Persia, even in the large cities, the mosques generally are by no means such imposing buildings as one sees in Turkey, and especially in Constantinople. The only really fine mosque in Tabriz is the Blue Mosque, now in ruins. Another feature of the place are the pigeon towers, which I have not seen anywhere else.

although they are numerous in the neighborhood of Ispahan.

Passing through the bazar we find at the other end the caravanserai where we are to put up, a large building of two stories, the upper in which are the rooms for travelers, provided with balconies, and the lower occupied by stables. We get a good sized room about eighteen by ten with three windows in front, and a door in the side with a balcony in front, shut off from the rest of the building, altogether much better accommodations than one generally finds.

But there is nothing on the mud floor. After a while the attendant brings in a couple of pieces of reed matting, and through the good offices of an Armenian we get a piece of carpet which with what we have does pretty well. But first the floor must be sprinkled not only to lay the dust but to rout out the fleas which are apt to be numerous in such places. Finally we get things to rights, food and provender are purchased for the morrow which is Sunday and about 9 P.M. we get to bed.

Sunday morning soon after prayers, I sally out into the bazar, taking with me a package of the tracts above mentioned. Handing one to a storekeeper, he tells me that he cannot read, but that a little way further on there is a Mollah. Accordingly I hunt up the Mollah and hand him Rom. 6 : 23 : "The wages of sin is death but the gift of God," etc. He takes and reads it and then turns to me and asks what it means.

I call his attention to the antithesis that we can earn death but must receive eternal life as a free gift from God and that through Christ. To this he replies that Mussulmans do believe in Christ and accept Him not only as a prophet but as one of the great prophets, greater than all that preceded Him. To which I answer that He is more than a prophet and hand him John 14 : 16 : "I am the Way, the Truth, and the Life : no man cometh unto the Father but by Me."

This he will by no means accept. He is ready to allow that Jesus is an intercessor with God, but not that He is the only one. Jesus is a great prophet but Mohammed is a greater than He, and as those who came before testified to Jesus, so Jesus bore witness to Mohammed. Asking him for proof of this last statement, he refers to the passages in regard to the coming of the Comforter, and on showing him from Acts 1st and 2d the fulfillment of the prophecy he begins to wax wrathful, and to fall back on the position that the Christians had corrupted the Gospel in order not to acknowledge the claims of Mohammed, that he believed in the Christ who had foretold the coming of Mohammed, but as to the Christ of whom I spoke His religion should be pulled up by the roots.

Meanwhile a second Mollah, a man with mild eye and a pleasant expression of countenance, made his way through the crowd and rebuked the first Mollah for the expressions he was using, reminding him that Mohammed had spoken very highly of the Christian Scriptures, and had acknowledged them to be the Word of God.

He then turned to me and evidently better versed in the Scriptures than the other Mollah, endeavored to prove from them the claims of Mohammed. In the discussion which followed I had an opportunity of bringing out the radical differences of the two systems as regard atonement and regeneration and the crowd listened eagerly to what I had to say. Going back through the bazar I distributed a number of Scripture texts.

From that time on I was kept busy. Scarcely had I returned before callers began to arrive. Among the first was a Mollah who, however, was very unwilling to speak and, when urged on by those around got up and left. Several of those who came were from Tabriz and they, as is generally the case, were especially friendly.

As I was talking after dinner with some visitors, a young man came in and invited me to come and see his master. A little while after a second invitation came and, following the messenger, I was taken to one of the shops in the bazar, where I found a theological class of some thirteen or fourteen young men gathered around a teacher. I soon found that the tone of this audience was a very different one from that of those I had met in the morning, not only unsympathetic but hostile. On the one hand I had to listen to long-winded harangues on the part of the teacher, on the other, I was sure to be interrupted in my replies, both by teacher and scholars. Some of the topics discussed were those of the morning. As might be expected the question of the Deity of Christ was soon brought up. How could man be God? Did God have a wife that Jesus should be his son, etc.? It was easy to answer the second question by asking them in turn whether the devil had a wife, since he is spoken of as the father of liars and murderers, that here as in other cases the term "Son" implied not physical derivation but moral resemblance, all those who were like God being Sons of God, and those who were like the devil, sons of the devil.

That we did not call Jesus God because he was the Son of God, but because he was the Word of God; that as to his human nature that was as truly human as our own and was never confounded with that Divine nature which he had from all eternity; and that as Divine and human He and He alone was fitted to be our mediator and intercessor.

When I spoke of the sinlessness of Christ, they replied that all the prophets were sinless, in this as in most other things following tradition rather than the Koran which clearly teaches the sins of Mohammed, David and Adam.

Adam they put almost on equality with Christ. Towards the end of the discussion there was an improvement in the tone of the audience and I went away with the feeling that if I had accomplished nothing else I had done something in the way of removing misunderstandings. Walking along one of the streets which led outside the city, an old man beckoned to me.

Seeing that I was a Frank he thought that I was a

physician and wished to consult me in regard to his physical ailments, and also to ask my advice as to whether it would be advisable for him to go to Russia where wages are higher than they are here. When, however, he knew what my work was, he very willingly sat down and listened to what I had to say to him on the necessity of preparing for another and more important journey. In the evening several Armenians called for prayers and conversation.

In the morning going through the bazar I found the friendly Mollah of the day before, and handing him John 3:16 we had a conversation which drew around us a number of the passers by. Everywhere I was followed by a crowd at my heels and many came asking for the Scripture texts. Among those who called at the caravanserai was one who said that he was going to the shrine of a holy man and wished to know whether I did not desire the benefit of his prayers.

In the afternoon in taking a walk in one place a number of men met me and asked me to come and talk with them. As they seemed rather a rough crowd I declined for the present and continued my walk. On my return, however, that way, I found them in the same place, and as they were still urgent and had prepared a place in a barber's shop near by, I went in and took a seat.

The place was filled immediately and a number stood around the door. Among those present was a Mollah and one of the theological students of the day before. The latter tried the tactics of the previous day by trying to interrupt me, but the crowd promptly stopped him and insisted on fair play. The Mollah was well disposed and I had an excellent opportunity to deliver my message.

Missionary Touring in Western China.

BY REV. F. D. GAMEWELL.

On November 12th, 1885, my arrangements for a trip having been made, I started from Chungking for Cheng-tu, the capital of Sze-chuen, three hundred and fifty miles northwest from Chungking. There are no cart-roads, and of course no carts nor wheeled vehicles of any kind in Eastern Sze-chuen. Traveling is confined to sedan chairs, horseback, or boats. On account of numerous rapids, it is best, when possible, to travel only down stream by boat.

As regards the choice between horseback and sedan chairs, aside from the objection to riding up and down stone steps which lead over the mountains, the argument which I heard advanced by a German gentleman in favor of jin-ric-shas obtains. He was a resident of Shanghai and kept a jin-ric-sha and a jin-ric-sha coolie. He said that jin-ric-shas were a great boon, and that it was much better to keep a coolie than to keep a horse, because when a horse died it was your loss, but when the coolie died it was his loss.

You will remember that at Chungking we were 1,600 miles from the coast, representing a journey of a month

and a half from Shanghai. From Chungking to the capital, the distance of 350 miles by land, requires by sedan chair a journey of ten or twelve days. I had engaged five coolies, three for my chair and two for my bedding, baggage, Scriptures and tracts, and in addition to these there was a head-coolie sent by the chair-hong, with which my contract was made. They were hired for the trip to Cheng-tu at 3,300 *cash* per man, say \$2.50 per man for this walk of 350 miles, occupying nearly a half month!

During the first few miles after leaving Chungking the traveler passes through what may be known as the Chungking cemetery. The city being at the confluence of two rivers is confined on either side, and landward it is confined by this vast graveyard, which extends from river to river, and stretches on from the city wall to a distance of three or four miles. Though the whole ground has been buried over, the Chinese continue to bury there, and in the street chapel I have heard expressions of incredulity about the resurrection which seemed to be based on this cemetery.

The Great Road that leads to the capital is of stone, about four feet wide, sufficient for the passing of chairs, and, with the exception of a stretch of about twenty miles, half way to the capital, it would be considered a fine road in any country.

During its entire length one meets with numerous *pai-lous*, or memorial gateways, of elaborately carved stone and very graceful. After passing beyond the cemetery and beyond the fortified town of Fu-ton Kuad, situated on a picturesque knoll, we ascend the first ridge of mountains west of Chungking.

The temple which we had occupied during the summer, in order to escape the heat and foul air of the city, is situated in this ridge at a point called Ko-lo Shan, from which on a clear day may be seen on the right the Yang-tse winding in and out among the hills, on the left the Chia-ling river, flowing between no less beautiful hills, but with straighter course as if hastening to meet the Yang-tse, and at the point where these two rivers meet Chungking, bright in the summer sunshine, though twelve miles away.

Beyond the Yang-tse the mountains rise in range after range, until the dim blue outline of the seventh range is all but lost in the background of blue sky. The whole country is dotted over with cottages, whose white walls form a pleasing contrast with the green of the graceful bamboo groves among which they nestle. Attention has been called to the resemblance which these dwellings bear to the old English style of houses. "But distance lends enchantment to the view," and on nearer approach we find that the inhabitants of these cottages are just as dirty as their northern brethren.

Passing over this first range of mountains and journeying on for four days through many market towns we reached Yung-chuan, the first city on the high road to the capital. The road had led through a very broken country, crossed at intervals of about seven miles by

ranges, estimated by Mr. Baber as 1,000 feet above the general level.

Though it was the middle of November our road carried us through orange groves laden with their golden fruit, which was readily purchased for a little copper. These delicious Mandarin oranges sold ten for a cent. As there is a large exportation from the province of the orange-peel for flavoring and medicinal purposes, the orange-peel is reckoned as valuable as the orange, and in Chungking during the fruit season the market price is two *cash* for the orange and peel, or one *cash* for the orange without peel.

On the road from Chungking to the capital there are over a score of large market towns and cities. At Yuting-pu we are about eighty miles from Chungking and from this point on to Tzu-chou, say a distance of one hundred miles, is a thickly peopled district. Salt abounds, the principal wells being at Tzu-liu-ching, a 'few days' journey from the main road, where some of the wells are bored to a depth of more than 2,000 feet.

The salt industry is a Government monopoly, and is the source of great revenue. Many of the largest boats on the upper Yang-tse are salt junks. The Lu-chou river serves to carry the salt right from the district where it is produced down to Lu-chou, and thence it is carried on down the Yang-tse. The district embraced within this one hundred miles is a manufacturing district. Iron and coal abound, and Yung-chuan, Jung-chang and Nei-chiang are thriving manufacturing towns. Coolies and cows, both shod with straw sandals to keep from slipping, were constantly met carrying various articles of iron-ware to the Lu-chou river for shipment.

Beyond Tzu-chou we entered a district devoted to the cultivation of sugar. As far as eye could reach were vast stretches of sugar cane of luxuriant growth, reaching a height of eight or ten feet. The method of producing sugar is so crude, however, that it is inferior in quality and more expensive than foreign sugar.

As I journeyed along from day to day I met with excellent sales of Gospels and tracts which I had brought with me. The price charged for our books is less than the cost of production, and the nominal sum asked is to prevent, so far as possible, their aimless acceptance and destruction.

My supply of books and sheet tracts on opium could have been easily exhausted, but I retained a part of it for Cheng-tu and the country beyond. Seventeen miles beyond Chien-chou, the largest city between Chungking and Cheng-tu, the last range of mountains between the two cities is crossed. The highest point of the road is 2,400 feet above Chungking, or 3,200 feet above the sea level. From the highest point the view is very striking; as you look back you see the broken country through which you have been passing, and looking forward may be seen the Cheng-tu plain, 1,500 feet below.

Stopping for the night at Lung-chuan-yi, a place at the foot of the mountains and starting out early next morning, by ten o'clock in the morning of November

26, twelve days after leaving Chungking, I reached the eastern suburb of Cheng-tu, and an hour later was within the city walls. Cheng-tu, meaning Perfect Capital, has a population of 350,000 souls. Cheng-tu reminds me of Peking in its general plan. But there is this delightful exception that the streets though not so wide as the streets of Peking are paved from curb to curb and are clean. There are a few badly kept streets along the city wall, but the principal streets are as well kept as those of our best cities in the United States.

With the exception of Chi-nan-fu in the province of Shantung, I have seen no city in China that will bear comparison with Cheng-tu. I walked about its walls, which are kept in good repair, and whose circuit is twelve miles, and daily about its streets finding a ready sale for my books. Even here in the extreme west of China, two and a half months by water from Shanghai, many articles of foreign manufacture are displayed. I bought ready-made a camp-stool of the most approved foreign pattern. I also bought for twenty cents per pound butter in the skins in which it had been churned by the Tibetans, who carry it to Sung-pan-ting, a place near the Tibetan frontier.

Cheng-tu is historically known as having been the capital of Liu-pei, and vestiges of a palace built by him about 222 A. D., are said to still exist on the site of the present examination hall.

Cheng-tu lies in the midst of a plain of the same name, and the Cheng-tu plain may justly be considered one of the most popular portions of the globe. It is about forty miles wide and eighty miles long, and fairly teams with life. Within a radius of thirty miles of Cheng-tu are fifteen walled cities, and between these cities many large market-towns and villages, so that the plain may be considered almost one vast city.

Forty miles northwest of Cheng-tu is Kuan-hsien, a city which is at the limit of Chinese civilization. Beyond this the hill-tribes begin, and the officials will not be responsible for the safety of the traveler. Indeed Kuan-hsien itself is not considered a place of safety, and just before my visit to Cheng-tu a band from the hill-tribes had swept down upon the place and made away with a good share of plunder.

The members of the China Inland Mission are the only Protestant Missionaries in Cheng-tu. They have been carrying on daily preaching and a dispensary work, and entertain large numbers of visitors. When I was in Cheng-tu only two men were at the station, and no attempt had been made to work the surrounding country. The ladies were successfully conducting a girls' school.

Cheng-tu is the geographical center for mission work among perhaps sixteen million souls, and the field as yet is almost entirely unoccupied. The Cheng-tu plain is cut up by a net work of streams of pure water from the mountains, twenty miles away. One of these streams passes through the city, which is not completely built, and in which property for mission purposes can probably be readily secured.

My return trip to Chungking was down the river known on the maps as Min, but by the natives as the Fu, to Chia-ting-fu, a city of 25,000 inhabitants, situated at the junction of three large rivers, the Fu, the Ya, and the Tung. Not far from Chia-ting is the famous Mount Omi, where under certain conditions a rainbow appearance is seen known as the "Glory of Buddha." I did not have time to visit the mountain, but I saw foot-sore pilgrims from distant Mongolia with their faces set toward Mount Omi.

The Tung river is not navigable above Chia-ting-fu except for rafts, and even for rafts the navigation is so dangerous that employers give a written contract to employees, who are starting down with a raft of logs, to provide them with coffins in case of fatal accidents. Even below Chia-ting-fu we were shooting rapids so constantly, that I found it impossible to write. It is proper to state here that the rapids vary with the condition of the river and the relative height of water.

Reaching Sui-fu, at the junction of the Yang-tse and Min rivers, I readily disposed of my remaining Gospels and tracts, and dropping in at the Yang-tse, in four days was at my home in Chungking.

The return trip from the capital occupied ten days, and the entire country through which I passed with its millions of souls, is without a single representative of Protestant Christianity.

Dedication at Perugia, Italy.

BY LEROY M. VERNON, D.D.

Perugia, midway between Florence and Rome, is one of the most delightful of the minor cities of Italy. It is indeed a "city set on a hill;" enthroned on its lofty eminence, it shines like an aerial city, remarkable for beauty from every point of approach, and as first among those that—

"Like an eagle's nest, hang on the crest
Of purple Apennine."

From its walls the naked eye sweeps away forty miles in almost every direction, over hills and valleys dotted over with picturesque hamlets and villages. Its cool and airy heights, with its other charms, make it a favorite summer resort, especially for foreigners residing in Italy.

This was the archiepiscopal seat of Leo XIII, for many years prior to his elevation to the Papal See. Repeatedly, in its history, has it seen its chief ecclesiastic advanced to the Pontifical throne. Before the inception of our mission the Waldensians sent thither one of their ablest men; endeavoring to establish a church there, but soon after abandoned the field.

Several years ago we occupied it and from the first were graciously favored with a fair measure of success. Though our actual membership is not large, it embraces some of the choicest trophies of our Italian work; besides during these years many have been converted and received into the church, numbers thence going elsewhere, often to strengthen other congregations, and not a few after a godly life and a good testimony passing to their final reward.

"Our people," in Italy also "die well." Among these last was Filippo Perfetti, a distinguished author and Professor of the University of Perugia, whose widow is still a member. The first effective and perhaps most successful work there was done by our very scholarly and brilliant writer, Dr. Caporali.

Our work has suffered incalculable detriment how-

ever, from the want of a suitable place of worship. Since beginning we have occupied five different places, each less available than the others. What wonder if the fruits of our labor sift through our hands away from us, in spite of our best endeavors, amid so many buffeting winds and contrary forces!

Finally last fall the Missionary Society enabled us to purchase an excellent property, well situated, near the chief thoroughfare. It is but a few yards from the archiepiscopal palace. From the *Belvedere* of our four story building, the Methodist pastor looks straight into the vine clad bower, on the house-top, where the arch-bishop walks daily, and may easily talk with him across the narrow intervening chasm, in a natural voice—at least without at all transgressing the disciplinary rule against "speaking too loud!"

By provision of our society, a chapel has been constructed within this building, embracing a large part of the ground and second floors; above is a very comfortable parsonage, and a small apartment to rent besides. The chapel is not large, nor richly finished; but is in excellent taste, beautiful in its simplicity and severe elegance, and architecturally harmonious and impressive.

The acoustic qualities are excellent, the minister speaks from a small and graceful apse, and on the wall above the arch are in golden letters: "God is Love." The ceiling and walls are sparingly gemmed with some of the beautiful Christian monograms from the Catacombs of Rome. The pulpit and altar railing are of beautiful, solid black walnut, and the platform is faced about with Assisi marble.

This comely chapel will prove an everyway creditable and serviceable center for our soul saving work in Perugia. It is a place of worship to command the respect and sympathetic interest of all Protestants whether native or foreign.

We dedicated this very eligible chapel Nov. 6th, to the service of Almighty God, "for the reading of the Holy Scriptures, the preaching of the word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and usages of the Methodist Episcopal Church." The occasion was impressive and epochal for our cause in the city. Meetings were held during the following week every evening, Dr. Gay, of Rome, coming to our assistance. The services and attendance have been very gratifying and we trust the results may be lasting and blessed. The Church has been much revived and a number awakened.

The front of our edifice, unmodified by the recent adaptations, is highly prized by the Municipality for its architectural style and merits. The doors and windows are chastely dressed in cut stone, and broad lines of the same demarcate distinctly the different floors. Upon this stone work, of the first and second stories, is engraved across the whole front and over the door, in large letters, an old inscription, which we here present as an exercise to our young Latinists:

BONO PROBARI MALO QUAM, MULTIS MALIS MINOR NE,
TIMEAT MAJOR NE DESPICIAT, ET DIVET* FELIX.

Perugia, with the overflow about its gates crowding down glacier-like toward the plain, numbers some forty thousand souls. It is in the midst of a highly cultivated and most interesting country. The people are kind-hearted, fairly intelligent, steady-going, industrious and frugal. Ours is the only Protestant Church in all this broad region between Florence and Rome, to disseminate the Gospel and to care for the souls of the people.

* Some claim this *divet* should be *vivet*.

Monthly Concert.

MEXICO is the subject of the Missionary Concert for March.

PRAY FOR MEXICO.

Pray that the Government may continue to give protection to Protestant Missionaries. Pray that the Superstition of the People may give place to the Truth of the Gospel. Pray that our Missionaries may be encouraged by seeing many souls converted. Pray that the Bible may be read and believed. Pray for the speedy Conversion of the People.

A Missionary Tour in Mexico.

BY REV. WM. GREEN.

We desire, with your permission, to take your readers with us on a missionary tour of nearly three hundred miles on horse-back, in the very heart of the Sierras. For some time this trip had been in contemplation, but the pressure upon the time of the Presiding Elder of this district, had made it uncertain when it should be. At last, December 1st was decided upon, and we made preparation for the journey.

It was our intention to start at sun-rise on that day, but owing to the unavoidable delay of one of our party, we were unable to carry out our intention. But the morning train brought our man, and we started in the afternoon. The party consisted of Rev. S. W. Siberts, Ph. D., Presiding Elder of the Central District, Rev. L. C. Smith, pastor of Tulancingo, myself and a *mozo*, or servant.

Three of us were on horseback, and the *mozo* on foot. A *mozo* is a necessity to all travelers in Mexico, and especially for missionaries. Traveling in this country is different to any other country we have ever seen or heard of. The *meson*, or place where yourself and horse rest for the night, is an entirely separate place from the *fonda*, or restaurant where the meals are taken. In some villages there is neither *meson* or *fonda*, and the *mozo* has to find one place for the traveler to eat, another for him to sleep, and still another for his horse. None of the *mesons* have a hostler, as it is the universal custom for travelers to provide their own.

The reasons for this are various. Where there are no *mesons*, all the provender for the horse has to be sought for by the *mozo*, and sometimes this is a serious task. But the principal reason is to guard against thieves.

At one o'clock we were in motion. A ride of one hour and a half brought us to Real del Monte, the highest point of our journey. This is one of the oldest and most important mining towns in the Republic, and is situated on top of a mountain, at an elevation of ten thousand feet. Its population is almost eight thousand. Many of its mines were worked by the Aztecs before the Spanish Conquest, and are still rich in silver ore, mainly blackish silver sulphides. Here we have a pretty little chapel, and a small society.

Our *mozo* had gone on afoot to make preparation for our first night at Atotonilca El Yrande, a distance of twenty-five miles from Pachuca. Atotonilca has a population of five thousand, and is situated on an extensive plain, with a beautiful climate; but it is a very fanatical place. We have never been able to open work here, though many attempts have been made. But we intend to try again.

The *mozo* left Pachuca about half an hour before us, and was awaiting our arrival at six o'clock. One of the most astonishing things is the speed and endurance of these Mexicans. Though they go afoot, a first-class horse has no chance with them. Our *mozo*, day after day, would make the longest journeys in several hours less time than we could, and we were all well mounted.

But I must detain you a moment with a description of our *meson* in Atotonilca. It is an *adobe* building, of no particular shape, and covers almost half an acre. It is surrounded by a wall twelve feet high, for protection. All the rooms face the inner *patio*, or yard. The stables and the sleeping rooms are an indiscriminate mass, and almost the only difference observable is, a rough unpainted door almost two inches thick in the room, and a manger in the stable. The one is as respectable as the other. Most of the room floors are nothing more than mother earth. A window in a room, or even a solitary piece of glass for light or ventilation, is an unheard of thing in a Mexican *meson*. Everything is built with a view to safety.

I never in my life put any horse I ever owned into a more uninviting place than the rooms provided in a *meson*. After we had secured our room, for we all slept in the same one, and had made provision for our horses, we set out to find our supper. Our *fonda* was a mud building, perhaps twelve by eighteen feet. It served the purpose of a kitchen, sleeping and living room for a numerous family, dining room for the traveling public, a pulque shop, a general store, and any other requirement necessity put upon it.

But we were hungry, and asked no questions about our food or surroundings, nevertheless it was our unanimous opinion that we fared well. Next morning at half past three we were in the saddle without breakfast. This day's journey was the longest, and most tedious division of our trip, and had to be made in a day, as there was no place to stop over night nearer than Zecualtipan.

By daylight we were fifteen or twenty miles away, at the edge of the great *harranca*, a valley two thousand feet deep, and at this point twenty miles wide. This *harranca* is one of the most wonderful things in Mexico, or on the globe. By some stupendous convulsion of nature this enormous hole has been hewn in the plain. It is sixty miles long, two thousand feet deep, with a width varying from six to forty miles. Both ends abut against mountains, and though a river of considerable size runs through it, it has no visible outlet.

We had descended several thousand feet from Real del Monte, and now we had to descend two thousand more, and when we reached the bottom, we should be in the Sierra Caliente, or hot country. The road down the side is very rough, as it is nothing more than a mountain path, narrow and zizzag, made in part by the heavy rains of the summer.

We soon found out that to ride down was dangerous. Our mozo said it was "muy pedregoso," that is very stony. It was six miles to the bottom, but there was no alternative, we must dismount and take it afoot, leading our horses after us. The lower we descended the hotter it became, and we had to take off our coats and vests, tie them to the saddle and make the best of it. We have no idea what is the temperature at the bottom, but we were warmed to fever heat, and somewhat wilted from the exercise and the scorching rays of the sun. Not a breath of air was stirring, and the atmosphere was like an oven. By the river side is a small village of six or eight houses called Los Venados.

The houses are made of sugar cane, and thatched with grass. It was now half past nine o'clock, and we tried to get breakfast, but in vain, for it was very doubtful if there was food enough by joining all their forces to feed so large a party as four. So we mounted our horses and began the ascent of the other side. At this point the harranca is about the shape of a capital W. We ascended the middle barrier up a steep and winding pathway, and went down fifteen hundred feet into the second valley, a distance of twelve or fifteen miles, to a small village called Milpillas.

Here about noon we found breakfast for ourselves, and provender for our horses. I need not describe this fonda, for it was indescribably dirty. Added to the smoke and smell of cooking in a small room, with the sun scorching hot, the place served as a butcher's slaughter house and shop. Two dead pigs hung in the door way, and one was being killed and cleaned in front. The cook looked as though she had not washed herself or clothing in a year, and in sober truth, it is doubtful if she had. But a few months in Mexico spoils the novelty of these things.

It was now afternoon, and we had to climb the last side of this double harranca, as our next place was four thousand feet above us, and fifteen miles away. Zecualtipan is a town of eight thousand people, and is the centre of a large iron and tanning industry. Here we have a small society and congregation, under the care of a native pastor. We arrived in time for service that evening.

In this town we fared well, for the people are liberal in their ideas, and, moreover, it has the most respectable meson we have so far seen in Mexico. The Presiding Elder preached to a house full of people, who listened attentively to the Gospel. Here we changed our horses, and added the native pastor to our number for the balance of the journey. Early next morning we were in the saddle, as we had a long journey before us, over a road, the like of which I never saw.

Down two or three thousand feet, up two or three thousand feet; and up and down we went, hour after hour. Our "*Camino Real*," or king's highway, led over high mountains, round the edge of precipices two or three thousand feet below us, through rivers, and through little villages whose people seldom see a white man. The horse I rode was a refractory mustang, who showed his contempt for me, by trying to throw me off in every conceivable way. But he failed.

We rested at a village called Malila, beautiful for situation, and tried to buy oranges, which grew here in great profusion. We were offered all we needed for six cents, but though this was the principal store of the town, the lady who kept it, could not give us change for ten cents. We had to give her the ten cent piece, and she gave us more oranges than we could eat, or carry away with us in the pockets of our saddles. Fortunately we had lunch put up before we left Zecualtipan, or we should have had to fast till night, for there was no place where we could buy anything to eat, except fruit; but our provision, and the mountain stream, which we lapped like Gideon's army, saved us from hunger and thirst.

The point we desired to reach that day was Molango a town of five thousand people. The road we were traveling was up a steep mountain. Before us, on top, was an open space which one of our party said was "La puerta de Molango," the door of Molango. When this point is reached, the valley and town of Molango burst upon you instantly. We have no idea what is the distance from the top of the mountain to the village, but it seemed almost fifteen hundred feet. From "La puerta de Molango," the village appeared to be built upon a level plain.

Two beautiful lakes rested peacefully, apparently only a few yards from the centre of the town. But when the village is reached you discover that there is no plain, it is built upon the hillside, there is scarcely a foot of level ground on your supposed plain, the lakes are nearly a thousand feet below you, and two miles away.

Brother Smith preached that night to a congregation of fourteen people, and we thought we had a large congregation, for it is a very fanatical place. But though our number was small, good was done, for on our return we had more than twice that number; and many were desirous to know more of us and of our doctrine, and sought us for religious conversation. We sowed the good seed, and trust it will bring forth an abundant harvest in Jesus' name.

One of our greatest difficulties in towns like this is, the priests tell the people the most ridiculous lies about us. At one place it was said that we were after little children, which we killed and ate. At another, they said we killed them, and baked them for the fat to grease our steam engines. Railroads and steam engines are regarded by the people in these out of the way places with dread and hatred; they think they are Protestant inventions to carry them off and kill them. Many

have never seen them, and consequently have the queerest ideas of them. Many of them have never seen a wheeled vehicle of any kind, and are actually afraid of them.

Our next halting place was Caluali. Here we received a royal reception. The town has a population of two thousand, and is well down toward the Gulf. The climate is that of the Sierra Caliente, and is so soft and mild that in a thousand years one would not need an overcoat of any kind. Caluali is a beautifully located village, and one of the most liberal in the Republic. Such a climate in a civilized land would make the fortune of every man and woman in it, as a sanitarium for invalids.

The thermometer, if there was ever such a thing there, does not change five degrees in a year. The air is so soft and healing, that you can sleep in the open air, winter or summer, without inconvenience. Every kind of tropical fruit is found here. Oranges grow in such profusion as to be absolutely useless as merchandise. The plaza is an orange grove whose dark green leaves and yellow fruit, make a pleasing scene. Here are bananas, whose broad and feathery leaves spread out in graceful curves. Here are pine-apples, figs, mangos and fruits of great variety.

As soon as we reached the center of the town we reported our presence to the *Presedente Municipal*. He at once ordered the soldiers to take charge of our horses, and make ready the school house for service. All our belongings were placed in his office for safe keeping, and here, he had erected four beds for our accommodation. Two soldiers were detailed as our special guard who watched over us till morning.

Caluali has no meson or fonda, and the mozo set out to find a place for us to eat. After a little search, a lady offered to furnish us with supper and breakfast. I must detain you with a description of our evening meal. The house was made of sugar-cane, size about twelve by sixteen, the floor of mother earth. There was but one chair, which we gave to the Presiding Elder, the rest of us sat or kneeled on the floor.

The table was a rough board against the wall. Our fare was fried salt meat cut up in strips like ropes, and tortillas, or cakes of corn ground by the lady of the house on a Mexican mill, called a "*Matati*," and patted out between her hands as thin as they can be made, and then baked on an earthenware platter, called a "*Comal*." They have no more taste than a chip, but are hearty food nevertheless.

There was neither knife, fork or spoon visible, and only one plate on the table, and that held the meat. We took our meat in our hands, and using our teeth for knife and fork, went to work with a will. Supper over we returned to the plaza, on which was situated the municipal buildings and school house. There were gathered a large number of people discussing the situation.

So rapidly had the news of our arrival spread, that

a great many were in from the outside of the town on horseback. We entered the school house and commenced to sing. Soon over 200 people had crowded in. Senor Espinoza, the pastor of Zecualtipan preached, followed by Rev. L. C. Smith and the presiding elder. The congregation was attentive and respectful, and impressions for good were made. An appointment for February was left, to the apparent delight of all assembled.

It was late in the night when we broke up the meeting, and retired to our room. It was said that there was not a man of influence in the town, who was not present at the service. Next morning when we were ready to depart, one of the principal men sent us our breakfast of sweet bread and coffee. Such a thing had never occurred in Caluali in all its history.

On our way back we passed through the large Indian village of Aguacatlan. Its inhabitants, of whom there are about 1,500, are pure Aztecs, and speak the Aztec language as their fathers did a thousand years ago. The houses are of the most primitive kind, made of corn-stalks, or sugar-cane, and thatched with grass. Most of them are set up on poles several feet from the ground, this is also true of their pig-pens, and is a necessity to protect them from the panthers, bears, and other animals that prowl round in the night.

At Coutepec we came near having a serious time. It was about noon, and Bro. Smith thought he might get us something to eat. On enquiring, an Indian woman sold him some "*tamales*," or Indian corn ground, mixed with "*chils*," a fiery red pepper, and boiled in lard. He had paid her six cents for all she could spare, and as we were ready to start, handed her a copy of our paper. "*El Abogado Christiano Ilustrado*."

But no sooner did she find out that we were Protestants, and had given her Protestant money, and a Protestant paper, than she refused both. After a few moments we moved on, but we had not gone far, when an Indian came running after us. With what intention we knew not, but he was very much excited. After a little persuasion he took the paper and departed.

But before we were aware of it, he stood beside my horse with a knife in his hand whose blade was twelve inches long. We saw at once that he meant mischief, and we had to remember "that a soft answer turneth away wrath." Soon others appeared on the scene, and for a few moments it looked as though we should have to defend ourselves. But by kind words we managed to escape, with no further damage than a few hard and unmentionable names.

As we were ascending the mountain out of the village, we heard the church bell ringing violently, and the native preacher said, it was rung to call the people together, to see what was best to be done with us. Whether this is so or not we have no means of knowing. If they had pursued us we could not have got away from them, for in that mountain region they could catch any horse.

On our return to Molango, we had service, in which all took part. Our congregation numbered over thirty. We also held service at Zecualtipan on our return to that place. Our congregation filled the house. We were well repaid for our journey, for we had preached to strange and needy people, whom if the Gospel does not help, their case is sad.

Romanism has crushed them to the earth. Their clothing is of the scantiest kind, more than half their persons are uncovered. Their morals are indescribable. They break all the commandments without a scruple. In their tastes and aspirations, they are but little better than beasts. Their homes are like cattle pens, filthy beyond conception. Their bed is the floor.

They never change their clothing as long as a rag holds together. Two dollars will clothe a large family, and when once they put their clothing on, it is never removed till it falls off in rags. How wretchedly they contrast with the sublime scenery amidst which they live. It has been a favorite doctrine in some quarters that the contemplation of nature is beneficial to the morals of the spectator. And of late years, poets and philosophers have insisted upon the power of scenery to favorably modify character. Indeed they would substitute it for the Gospel.

But here man and nature are the very opposites. Nature is rich, man is poor; nature is clean, man is filthy; nature is happy, man is miserable; nature is generous to prodigality, man is selfish; nature is law abiding, man is lawless. If there is anything in this theory, then these people ought to be among the best people in the world. The scenery through which we passed was magnificent. Here were mountains standing up eight to ten thousand feet above the sea, and there were valleys from three to five thousand feet deep, stretching out as far as eye could reach.

At any time the tops of hundreds of mountains were in sight, all clothed with heavy forests and tropical verdure, matted and tangled in hopeless confusion.

Along the rivers and streams, the abundance of vegetation made the landscape fantastic and beautiful. The banks are steep, in some instances thousands of feet high, and approach near to each other, the valleys being narrow, but may be cultivated to the very top. Here grows to the height of 200 feet, the evergreen pine; there is the velvet foliage of the magnolia, the graceful branches of the cotton-wood, and the large fan-shaped leaves of the palm, interlocking each other in graceful rivalry, and forming a beautiful picture of nature in her wild grandeur.

Vines and creepers of various kinds festoon the trees, brilliant-hued leaves and flowers adorn the landscape; wild roses, honeysuckle and jasmine give a pleasant fragrance to the air, and amid this dense foliage and prodigality, birds of gorgeous plumage and sweet note, flit and sparkle like jewels, and sing their lives away. Surely here it may be said:

"Every prospect pleases
And only man is vile."

At Zecualtipan we were nearly a hundred miles from home, a fearful road to travel, and the presiding elder sick from exposure to the sun, and the miserable food we had to eat. And moreover we had been unable to perform our morning ablutions for some days, the people here never think of it. When we last washed, it was in a soup-plate which had been used in our room for a candlestick.

Before daylight next morning we pushed forward over the mountains, through the harranca, and over the plain to Atotonilca El Grande, where we spent the night. Next morning between two and three o'clock, we were up and off for home, and just as day was breaking we reached Real del Monte, on the top of the highest range of mountains in Hidalgo. The view that met our vision will never be forgotten. The atmosphere was so clear that the eye swept the horizon south and west for nearly 200 miles. Mountain and plain lay out before us like a map. A thin gauze-like mist served to remind us that it was not yet day-light on the plain.

Grand old Tztaccihuatl, a hundred miles away in a bee line, towering up nearly 20,000 feet in the air, snow crowned, and flashing back the only visible rays of the sun, was the center of the landscape. Right in front, and reclining on the distant sky, was the southern cross paling before the march of the sun. Our hearts fairly thrilled at the view before us, and the words of the poet came to our mind:

"These are thy works, Parent of Good,
This Thy universal frame,
Thyself how wondrous then."

Two hours more, and we were washed, clothed, and seated at our own table, enjoying the only meal worthy of the name for over a week. We had held seven services, had preached the Gospel to scores who had never heard it before, we had rode over 200 miles on horseback and walked about fifty in a tropical sun.

Pachuca, Mexico.

Housekeeping in the City of Mexico.

Housekeeping is attended with a good many perplexities here, when judged by our standard. In the first place "a maid of all work" is a thing unknown. The houses are all built with an open court in the center. This court or *patio* is paved, and often contains a little fountain, surrounded by beds of flowers. Surrounding this court on the lower floor are the servants' rooms and the stables for the horses.

A porter is a necessity. He has charge of the great front door, sweeps the court, trims the lamps, runs the errands, and waters the street in front of the house. He is paid three dollars per week and "finds himself." A cook is the next necessary servant. She is paid two dollars per week. She is expected to do all the family marketing, as it is not considered proper for the mistress to do it. The bread is all bought at the bakeries, and the washing is also an extra, and is done at the public

tanks. A chambermaid is also considered necessary, but in small families she is willing to wait on the table. Her wages are the same as the cook's.

Wealthy families have a great number of servants, each child having a separate nurse. All cooking is done over small charcoal stoves. As Mexico stretches over three zones, fruits and vegetables of all kinds can always be obtained. The market place is south of the national palace. Here you see men, women and children sitting on the flags of the market-place, with fruits and vegetables spread out around them.

Fruits are very cheap. A fine pineapple can be obtained for a *media* (6 cents). Bananas are ten cents a dozen. Musk-melons cost one *real* (12½ cents) for three. Limes, lemons and oranges are plentiful and cheap. Beef is plentiful and good, but the mutton is superior, while pork is scarce and dear. There are some excellent fish brought from the Gulf of Mexico.

Groceries are very high. Tea is \$2 50 per pound. Good butter is one dollar per pound. Milk is 20 cents per quart, and sugar 14 cents a pound, although a native product. The best coffee in the world is raised here, and can be bought for 30 cents a pound. The chocolate is very fine, but it is all flavored with cinnamon.

The vegetables are raised on the "chinampas," or floating gardens, and brought to the city by the Vega canal. Flowers are raised in great profusion, and are cheaper than anywhere else on earth. I bought a bouquet of roses containing 250 roses for three *reals*, or 37 cents. The restaurants here are very good, but they have a way of cooking onions with all other vegetables that is not palatable to an American palate.—

Good Housekeeping.

"SUNDAY in some parts of Mexico is the great market day. The market-place of each town is crowded with people from the surrounding country who sell their manufactures of ponchos, blankets, shoes, and hats, and then with the money they get for these things they buy cocoa, cotton goods, etc. They never fail to go to mass at the Roman churches, and after they go away from church they get beastly drunk."

Mexico and Its People.

BY FANNIE ROPER FEUDGE.

("Uncle Charles," recently returned from an extended tour in Mexico and South America, offers to give his five nephews, Arthur, Roy, Edward, Richard, and Hal, some reminiscences of his experiences in Mexico, provided they will first collect for themselves all the information they can command on the subject. At their next meeting the following dialogue ensues:)

UNCLE CHARLES.—"Well, Edward, my boy, what have you to tell us of the size and general features of this great country that claims now to be our 'sister republic,' after its many and varied experiences of Empireship?"

EDWARD.—"I find, uncle, that the total area is 763,804 square miles; the great mass of which consists of an elevated plateau, formed by an expansion of the Cordilleras of Central America, from which terraced slopes descend with an inclination more or less rapid, toward the Atlantic on the east, and the Pacific on the west. This vast tract extends from 18° to 32° of north latitude—comprising one of the richest and most varied zones in the world. Its geographical position secures for it a tropical vegetation, and the rapid differences of elevation give it all the advantages of temperate climates, in which European fauna and flora can come to perfection."

ROY.—"How high above the sea level are the table lands of Mexico?"

EDWARD.—"From 5,000 to 9,000 feet, and they are said to vary quite as much in their respective levels and in the quality of their soil. They generally incline northward, and are for the most part girt in by low mountain chains."

UNCLE.—"That is the rule; but among these lower mountain ranges, rise individual lofty peaks; as the *Cofre de Perote*, which is 13,400 feet high; *Orizaba*, 17,370 feet, and many others. They are intersected, too, by yet higher ranges, above which tower a few cones, as *Istacchihuatl*, or the 'white woman,' 15,700 feet high, and the volcano of *Popocatepetl*, the 'Smoking Mountain,' that wears its snowy cap 17,880 feet above the sea level. There are also found occasional isolated volcanoes, as that of *Jorulla*, by which, in 1759, a surface of many square miles was raised several feet above the level of the plain, and in fact every part of the Mexican territory betrays the volcanic nature of its formation, although neither earthquakes nor volcanic eruptions have been at all frequent of late years. What can you tell us, Richard, of the population of Mexico?"

RICHARD.—"The population at the last census was, in round numbers, 10,500,000, of whom about one-third are Indians, indigenous to the country; about one-sixth are Europeans and their descendants, and the remainder are of mixed

racess, or Mestizoes, many of whom are in part descended from negroes."

HAL.—"What is the national language of the country, and what the intellectual status of its people?"

ARTHUR.—"I found in a work written by Senor Don Garcia Cubas, a learned and observant native of Mexico, several items that interested me, among which are the following: 'The difference in dress, customs, and language make known the heterogeneousness of the population. The habits and customs of the Creoles conform in general to European civilization, particularly the French, with some reminiscences of the Spanish. Their national language is Spanish, though French is frequently spoken and occasionally of late years, English, German and Italian. The nearest descendants of the Spaniards, and those less mixed up with the native race in Mexico, belong by their complexion to the white race.' He then goes on to state in substance that the reason why so many of the Mestizoes figure in the most important associations of the country for learning and intelligence, may be found in the tendency of these mixed races to adopt the habits and customs of their white brethren; while with each successive generation they become more estranged from those of the natives. Hence the learned writer argues the gradual extinction, *in the north*, of the native Indians, and the rapid development of a more powerful and energetic race."

HAL.—"Can you tell us, uncle, whether the native Indians of Mexico resemble, in their habits and customs, those of our Western frontier?"

UNCLE.—"The Indian is not a man for change, and he is slow to adopt new ideas on any subject; nor does he differ materially in different localities in regard to dress, food, religion, code of law, or mode of living. All are simple as his own rude belongings. Stout, wide drawers of deerskin for the men, and a piece of cloth wrapped twice around the body and a loose upper garment with holes cut for the arms for the women, furnish all the clothing they desire in addition to their coarse blanket for warmth. His hut he builds in the warm regions of sticks, and covers with palm leaves, and on the colder table lands of *adobes* or sun dried bricks. The floor is simply earth beaten hard; the chimney, a hole in the roof; and the seats, table and bed are all composed of rush mats, in which the body is at the last folded before committing it to its final rest. A hoe, a fishing net, and a primitive loom, with a few earthen pots and plates are all the implements an Indian has use for, besides his weapons of war. He plants his own corn, brews his own liquor, kills his own

game, and desires no other luxuries. Almost the only employments they engage in are the manufacture of quaint little ornaments which they sell to credulous travelers as 'Aztec antiquities,' and the carrying of heavy burdens as porters, in which vocation they are in great demand, both on account of their great strength and their knowledge of the paths and by-ways, by which they frequently accomplish a long journey between certain points in less time than a mail coach can do the trip. Patient and plodding, humble and obedient, they accept the reproach often heaped upon them by the Spaniard, *i. e.*, a *gente sin razon*, or, 'man without understanding.'

EDWARD.—"I have heard, uncle, that the Creole women of Mexico were very beautiful. Is this so?"

UNCLE.—"Yes! The Creoles spring from those who were at one time the aristocracy of Mexico and the Andalusians who were the conquerors and first colonists of the country. Both men and women are gentle and refined, but vain and passionate—probably combining the traits of both ancestral families. One writer says: 'The noblest of the Aztecs fell in battles with the Spaniards, their property fell into the hands of the victors, and their dusky daughters married the rude warriors, being made their equals by baptism. Thus the Indian aristocracy adopted Christianity and became amalgamated with the new comers—their offspring inheriting the dark complexion and large, languishing eyes of their Aztec mothers, and the lithe, graceful forms and dainty hands and feet of their Andalusian fathers; with a degree of intelligence, energy and capacity for governing that fully vindicate their claim to European parentage. They are really the dominant people of Mexico to-day—that is the better class of Mestizoes or Creoles; and as politicians they have usually been successful, taking to law as naturally as to arms.'

ARTHUR.—"What are some of the natural productions of Mexico? With a climate so varied in its several localities, I suppose they can grow almost everything."

UNCLE.—"Yes. The differences of climate, depending upon the different degrees of altitude, are so great in Mexico, that the vegetable products of this vast country include all that are to be found between the equator and the poles. In the course of a few hours the traveler may experience various gradations of climate, including that adapted to wheat and to sugar cane, the mountain ash and the tropical palm, apples and olives, strawberries, guavas and plantains, sugar, and coffee, wheat and tobacco; yams, potatoes, and capsicums are among the vegetable products of this wonderful

climate, as are also melons, pears, figs and grapes."

RICHARD.—"What was the religious creed of the Aztecs?"

UNCLE.—"They believed in one supreme, invisible creator of all things, whom they called Tuotl, and under this supreme being were thirteen chief divinities and two hundred inferior gods. At their head was the horrid *Huitzilopochtli*, the patron god of the Aztecs. His temples in every city of the Empire were grand and imposing, but their altars were drenched with the blood of *human* sacrifices, so that the smell of the place, we are told, was that of a huge slaughter house, and in the years that immediately preceding the Spanish conquest, not less than twenty thousand human victims were annually immolated. These horrid cruelties were blended with other milder forms of worship, in which offerings of fruits and flowers were laid on golden altars amid songs and dances. The priesthood formed a rich and powerful order of the State, and were so numerous that Cortez found as many as 5,000 attached to the temple in the city of Mexico."

ROY.—"What is the present religion of the country?"

UNCLE.—"The Roman Catholic is the dominant church, but other sects are tolerated. Mexico maintains three archbishops and ten bishops, and the priests have had the entire supervision of education among the people, though the Medical Institute and other missionary schools of Protestant denominations are tolerated."

ARTHUR.—"What of the administration of justice?"

UNCLE.—"The courts are corrupt, but less so than formerly. Brigandage and smuggling are common, endangering public safety and seriously damaging the resources of the nation, but a brighter day seems dawning and we may hope for better things in the future."

The Progress of Mexico.

President Diaz and his party are moving along in the work of developing the resources of Mexico, of providing the country with adequate systems of internal improvements, of extending the rights and privileges of a free government to all the people in spite of the bitter and implacable opposition of the Clericals.

The latter, who are composed, of course, largely of Roman Catholic priests, are furious over the prospect of losing that hold upon the people which centuries of ignorance and superstition have given them. They have been hoping all along to regain that ascendancy in the government of Mexico which they lost under Juarez, and regain, as well, some of the property which they lost at

the same time. But recent events have deferred that hope until their hearts have become sick.

The Mexican Congress has recently taken steps to confirm the titles of the confiscated property to present owners in such a way as to leave no hope of its reversion to the Roman church. The titles have always been in doubt, and the Government has had to sacrifice much of its interest in the property on that account.

Another serious blow to the prospects of the Clericals was the recent adoption of an amendment to the Mexican Constitution, which practically insures the reelection of President Diaz. It was adopted by a vote of the people, too, who thereby attested their approval of the policy of the present Administration. Now Diaz stands for progress, enlightenment, and religious liberty in the Mexico of to-day, and is therefore the special object of hatred by the Roman Catholic priesthood and their following. His continuation in power means continued defeat for them in their schemes and intrigues.

The policy of the Clericals in recent years has been to work up a fanatical opposition among the people to the government on the ground that Diaz and his party are yielding the control of the country to American capitalists and colonists from the States. The Clerical organs in the Mexican capital have made it their chief business for several years to stir up a feeling of hostility to the introduction of American enterprise in Mexico.

Affairs in Mexico are moving right along in spite of the senseless and seditious opposition of the priests. Important concessions have recently been made, both to native and to foreign corporations, with a view of aiding in the development of the natural resources of the Republic. Two liberal concessions have been made for mining explorations and the working of gold deposits in the territory of Lower California and the State of Chihuahua.

Entire exemption from taxation is granted for ten years, and it is especially stipulated that companies working mines under these concessions shall smelt three-quarters of all the ore mined in the Republic, it being the policy of the government, as far as possible, to keep the profits arising from the reduction of the ores in the country.

The majority of the people seem to have become effectually alienated from their former state of servile obedience to the priesthood, and to be acting and thinking for themselves. The Republic, we may well believe, has already gone too far in the path of freedom and enlightenment to be in any great danger of again coming under the yoke of Rome.—N. Y. Observer.

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Comparison of Protestant Christian Workers in the United States with those in the Foreign Field.

BY WM. E. BLACKSTONE, of Oak Park, Ill.

Population of the United States (est. 1886).....	60,000,000	
Total Protestant Ministers in the U. S., (1886).....	78,864	
Average 1 Minister to 760, or in round numbers...	800	
Total Population in the Foreign Field, {	1,181,000,000	
Heathen.....		856,000,000
Mohammedan... ..		175,000,000
Catholic countries like Italy, Spain S. America, etc.,		150,000,000
Total of all Ordained Protestant Missionaries in the Foreign Field (1886),.....	2,923	
Average 1 Missionary to 404,036, or in round numbers.....	400,000	
Proportion Home to Foreign, 500 to 1.		

These figures are quickly read and one does not appreciate this difference of 500 to 1. The eye may not catch it, even from the diagram. But stop and count the 500 dots in the Home Field, and then glance at the *one* dot in Foreign Field, and think how it must look to Him who said "Go into *all* the world."

And if we compare the total Protestant Christian workers in the United States with those in the Foreign Field, the disproportion is even greater, *viz.*:

Ministers (1886).....	78,864
Lay Preachers.....	31,991
Sunday-school Teachers.....	1,107,170

Total Protestant Workers in the U. S. 1,218,025
Population, 60,000,000, an average of one worker to each forty-eight persons.

Ordained missionaries, 2,923; Lay, 763; Women, 2,120; Ord. natives, 3,216; all other workers, 28,382.

Total workers in the Foreign Field, 37,704. Population, 1,181,000,000, an average of one worker to each 31,322 persons.

Proportion of Home to Foreign, 650 to 1.

In 1886, there were in the United States 11,560,196 Protestant ministers and church members, or nearly one in five of the entire population. These are so thoroughly distributed throughout the country that the Gospel of our Lord Jesus Christ could be preached to the whole population every week.

In 1886, in the Foreign Field there were 37,704 missionaries and Christian workers, and about 716,364 native communicants (not including those in Protestant Germany, Sweden, etc., which countries are not reckoned in our Foreign Field), a total of 754,068, in a population of 1,181,000,000, being an average of only one Protestant Christian to each 1,566 persons.

These native Christians, instead of forming the powerful dominating class, are mostly gathered in little weak churches about the centers of evangelization, and are scarcely able to sustain themselves.

Vast areas of country have not a single Christian in them. Whole nations, and millions upon millions of people, have *never yet heard one* such proclamation of the Gospel as is practically given to the entire population of the United States every week.

How can they hear without a preacher? Rom. 10 : 14.

And yet, while we have 78,864 ministers in the U. S., there are only 1,023 ordained missionaries *from* the U. S. in the Foreign Field.

So, notwithstanding this disproportion of workers, only one minister in 77 goes to the Foreign Field.

And how can they go except they be sent. Rom. 10 : 15.

The annual expenditure of Protestant church members in the U.

S. for church work at Home is *\$80,000,000, while the annual expenditure of the same for Foreign work is only \$4,000,000.

Proportion of Home to Foreign, 20 to 1.

That is, while the need is from 500 to 650 times greater in the Foreign Field, we spend 20 times as much in the Home Field.

This \$80,000,000 is expended for the evangelization of 60,000,000 people—\$1.33 each.

While the \$4,000,000 is expended for the evangelization of 1,181,000,000—one-third of a cent each.

Proportion of Home to Foreign, 400 to 1.

If Paul had gone East instead of West, Asia might now be the Home Field, and we the Foreign. Let us not forget to do by them as we would wish them to do by us.

Remember that the Field is the Whole World. Jesus came unto "His own," the children of Israel. They were, so to speak, His Home Field. Had He confined the Gospel to them, we should not have it. Had He said begin and stay at Jerusalem, we should have been pagans still. But He said, "Beginning *from* Jerusalem." Luke 24 : 47., R. V.

God loved the WORLD and gave His Son for it. John 3 : 16.

Jesus came to save the WORLD. John 12 : 47.

The Holy Ghost came to convince the WORLD of sin. John 16 : 8.

The disciples are to go into ALL THE WORLD (Mark 16 : 15), making disciples of all nations (Mat. 28 : 19), preaching the Gospel in ALL THE WORLD. Mat. 24 : 14. Not *part* of the world, but *all* of it.

How shall we overthrow intemperance, and the curse of opium, the social evil, paganism and idolatry, ignorance, vice and crime, socialism, atheism and anarchy?

How shall we terminate all the evils that curse the race? or in a word, how shall we do our part toward destroying Satan's dominion and bringing in everlasting righteousness? Just in one way *by preaching the Gospel in all the world*, for then shall the end come (Mat. 24 : 14), and the Lord will cut short the work in righteousness. Rom. 9 : 28.

Notice that Mat. 24 : 14 says "in all the world." Preaching the Gospel completely and continually in one nation or a dozen nations will not answer. It must be a witness unto *all nations*, then, as surely as the walls of Jericho fell, shall Satan's reign on earth come to an end. **Satan knows it, and would prevent it if he could, by keeping all missionaries at home.**

And now, beloved, do you say that too much money and too many workers go to the Foreign Field? Think of it. One missionary to 400,000 souls. That would be two ministers for Chicago, or five for New York City, or ten for London, or 150 for the whole United States, instead of 78,684. But this 400,000 is only the average number. Whole countries like Afghanistan, Tibet, Honan province, the central Soudan, and Ecuador, with millions of Christless souls, are utterly destitute. Shall we do less in the Home Field? No! But more, a hundred times more, in the Foreign Field. Can we do it?

If we had a *tenth* of the income of church members it would fully suffice for all Gospel work at home and abroad. Or, if we had, for Foreign work, a tenth of their annual savings after all home expenses are paid, we could put 12,000 more missionaries in the field at once.

The diagram on the next page, showing the wealth of Protestant church members, is based upon the statistics given by Dr. Strong in "Our Country."

If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

How will it fare with the stewards when the Master comes?

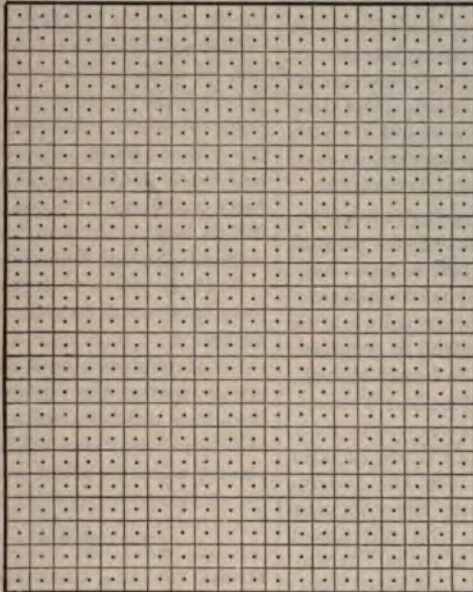
* Some of this is estimated, but the most of it has been carefully gleaned from Church year books, and other authorities. Of the \$4,000,000, a large proportion is spent for publications, schools and hospitals. If these items were added to the Home work the *disproportion* would be greatly increased.

A COMPARATIVE VIEW
—OF—
Home and Foreign Christian Work.

"THE FIELD IS THE WORLD."

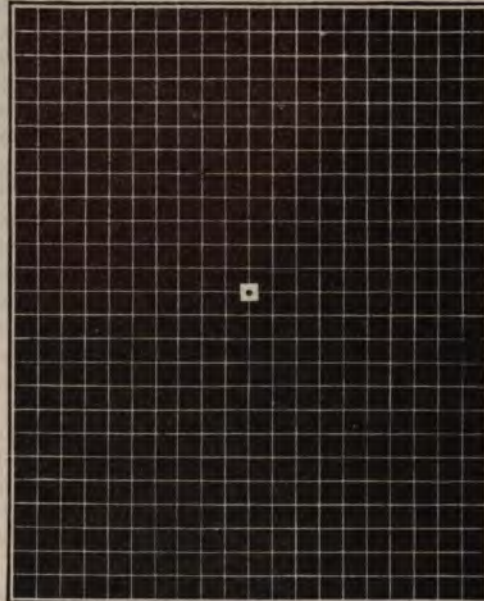
DIAGRAMS SHOWING
THE UNEQUAL DISTRIBUTION OF PROTESTANT CHRISTIAN WORKERS
IN THE FIELD.

HOME.
1 MINISTER TO 800 SOULS IN THE UNITED STATES.



There are 625 small squares in each of these diagrams, and each small square represents 800 people. The dots represent ministers. Proportionately there are five hundred times as many Protestant Christian workers in the United States as in the Foreign Field.

FOREIGN.
1 MISSIONARY TO 400,000 SOULS.



This diagram represents 400,000 people, being the average number of unevangelized to each Missionary. The little white square represents 235 persons, being the proportionate number of native converts to each missionary. The small dot represents the Missionary.

DIAGRAM SHOWING THE
Wealth of Protestant Church Members in the United States.

EACH SQUARE REPRESENTS \$4,000,000.
2769 SQUARES, = \$11,078,840,000.



ANNUAL INCREASE OF WEALTH
OVER AND ABOVE ALL EXPENSE OF LIVING AND ALL BENEVOLENCES.
124 SQUARES = \$497,230,000.

☐ ONE SQUARE = \$4,000,000. OUR TOTAL ANNUAL CONTRIBUTIONS TO FOREIGN MISSIONS.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Mr. Samuel C. Pullman has been elected a member of the Board of Managers of the Missionary Society, in the place of the late Mr. Stephen Barker.

Rev. J. M. Reid, D.D., Missionary Secretary, is in Mexico, in attendance upon the Union Missionary Convention. He is expected to return by the last of this month.

Mr. J. M. Phillips, Treasurer of the Missionary Society, has been appointed by the Board of Managers to receive and forward any contributions made in behalf of the Chinese suffering from the destructive overflow of the Hoang Ho River in China.

Chaplain McCabe has issued a small pamphlet of Missionary Hymns for use in Conventions and Anniversaries. Price ten cents each; three copies for 25 cents; one hundred copies for \$5.00. Send orders to C. C. McCabe, D.D., 805 Broadway, New York.

Mr. Stephen Barker, who has been for many years a member of the Board of Managers of the Missionary Society, died in New York on January 6, in the 75th year of his age. He was the father-in-law of Rev. Dr. Vernon, of our Italy Mission, and has always taken a great interest in the missionary enterprises of the Church.

On pages 92 and 93 are given some diagrams and facts prepared by Mr. E. Blackstone, of Oak Park, Ill., that are very forceful and effective. They are printed on a four-page leaflet, and furnished by Mr. Blackstone at thirty cents per hundred.

We go to press with the last form of this magazine about the time that the Missionary Convention convenes in Mexico. We expected to give late Protestant statistics of our work in Mexico, under the heading of our Monthly Concert, but they have not yet been received, and we shall probably be able to do so next month.

The Pearl of Days, edited by our friend Rev. Dr. J. H. Knowles, is now issued monthly by Mr. Wilbur B. Ketcham, at 71 Bible House, New York. It is devoted to the securing and maintaining

the sanctity of the Christian Sabbath. It is a most excellent publication, and its general circulation must result in great good.

The Mission Field is the new Missionary Magazine of the Reformed Church in America, and is published monthly by the Board of Publication, at 26 Reade street, New York, at 50 cents a year. It is a most excellent periodical. Send five cents for a specimen copy.

A Jewish Mission has been opened in Chicago, as a branch of Rev. Jacob Freshman's work in New York City. It is interdenominational, and under the care of a committee composed of representative clergymen and laymen. The Mission has a Reading Room at 264 W. 12th street. Mr. Wm. E. Blackstone, of Oak Park, Ill., is Secretary and Treasurer.

We have in the first part of this magazine given some account of the present condition of Protestantism in New Mexico, but said nothing about its introduction. The first Protestant church in New Mexico was organized in September, 1856. It was a Presbyterian church, and was in Santa Fé. The first Protestant church building erected was in 1853. It was a Baptist church in Santa Fé, and was built of adobe. In 1866, the Presbyterian Board of Domestic Missions sent Rev. D. M. McFarland, who purchased the adobe church, then in ruins. It was put in repair and occupied until 1882, when it was torn down, and a handsome brick church erected.

We have devoted ten pages of this number to a list of books helpful to those who wish to study the subject of missions, and to learn what they can of the countries and peoples where missions are being carried on. The list is not complete, and we shall supplement it in some number to be issued hereafter. Where we could, we have given the year of publication. When the price is given in shillings and pence, the books are published in Great Britain, and can be ordered through some New York house that imports books. The price will be from 30 to 40 cents per shilling. Frequently we have given only the first name of the firm publishing the book, but this is a sufficient indication to those familiar with books. We trust that the giving the list will greatly increase the interest of our readers in missionary literature.

Bishop Taylor's African Work.

We have been asked by several "What of Bishop Taylor's African Missions in view of the fact that over forty of those who went out have died or returned, and that those returning have brought such unfavorable reports?"

Bishop Taylor is expected in the United

States in April, and will then probably reply to the charges made against him and his work.

The Bishop went to Africa and cried "Come to the redemption of Africa." Many answered the cry who were not fitted for the life to which they believed themselves called. In some the disability was physical; in others, spiritual. The unhealthiness of the country, and the slow progress made toward self-support has been disheartening. Who wonders that there were those who preferred living in America to dying in Africa?

Bishop Taylor is ready to die for Africa and he wishes others of like spirit. He promises no immunity from great hardships or from a speedy death. He probably expects much expenditure of money, and many deaths before his missions are fully established. He says to those who follow him: "It is as near Heaven in Africa as in America."

To those who are strong and hearty in body and in soul the call from Africa comes.

Let strong men heed the call and let them leave the women and children here until the stations have been established, and there is a reasonable prospect of a good shelter and suitable food for the loved dependent ones.

Home for the Children of Missionaries.

A home for the children of Methodist Episcopal Missionaries has been established at Newton Centre, Mass., and Rev. B. K. Peirce, D.D., is President of the Board of Trustees. A letter from Dr. Peirce written January 23, 1888, in response to a letter from us, furnishes the following interesting information respecting the Home:

"A little dying girl, the daughter of an English Wesleyan working man, now in Taunton, Mass., left some money for a Children's Home. The announcement of the fact awakened much interest. After a time, the Hon. Jacob Sleeper placed in my hands \$10,000 as a fund for the support of such an institution.

"Hon. Alden Speare then gave a house worth \$8,000 for the Home, and Mrs. Chas. W. Peirce furnished it at the expense of over \$1,000. Brother Speare, when he gave the house, expressed a desire that it should be devoted, as far as required, to the care of the young children of our foreign missionaries, it being situated so as to offer the best possible educational training in the excellent public schools in the city without cost. We have five of such children now under the care of the Home.

"The institution is supported by the proceeds of the fund, contributions solicited from our churches and individual

members, and the small sums which our missionaries pay toward the expenses incurred by their children. Brother Speare and his family take a lively, practical interest in the sustentation of the Home and its success."

Our Missionaries and Missions.

Rev. W. C. Davidson, who lately arrived in Japan, has been obliged to return to the United States on account of the protracted illness of his wife.

The North India Conference elected Rev. D. W. Thomas a delegate to the General Conference, and Ex-Gov. R. E. Pattison, of Pennsylvania, a lay-delegate.

Rev. D. W. Thomas, of the North India Conference, has been appointed by the Board of Managers of the Missionary Society, the Treasurer for the North India, South India and Bengal Conferences.

Miss Sarah Lauck, missionary of the Womans' Foreign Missionary Society at Moradabad, India, was married December 15 to Rev. Joseph Parsons, of the Wesleyan mission in Lucknow.

Rev. Henry Jackson, of the New York Conference, has been transferred to India. He and his wife were formerly missionaries in India where they were very successful, and their return will be gladly welcomed.

Rev. E. S. Stackpole, of the Maine Conference, has been appointed as a missionary to Italy.

Rev. J. H. Correll has become the editor and publisher in Yokohama, Japan, of the *Methodist Advocate*, a four page paper, the first page being in English and the three following in Japanese.

President Hoyt, of Albuquerque College New Mexico, reports 150 students enrolled. More students are applying than he can accommodate, and he asks for contributions to aid in furnishing rooms, etc.

Rev. C. E. Scott, who has been in charge of the mission in Copiapo, Chili, South America, has returned to the United States, and will probably engage in mission work in New Mexico.

Rev. I. G. Ross, who went last July from the New England Conference as a missionary to Concepcion, Chili, has returned to the United States for the purpose of enlisting a greater interest in mission work in that field, and to secure, if possible, some change in the "governing principles." So far as we can learn there is needed a practical oversight which shall prevent conflicting orders respecting both the general management and the details of work. The sooner the mission work can be brought into harmony with our regular church government the more likely it is to accomplish something.

From a Spanish Missionary.

The Rev. O. Forres, a Spanish Methodist Episcopal Missionary in New Mexico, writes to Chaplain McCabe from Espanola, New Mexico, Dec. 30, 1887:

"I preach at Huichipangue, Espanola, Santa Cruz, Cuarteles, Chimayo, Las Truchas, Charmita, Plaza del Alcalde, and Sierra Amarilla. We have in these places congregations of from 25 to 300 persons, besides Sabbath-schools. The distance of these appointments is from three miles to eighty miles from my home.

"In the town of Santa Cruz, my wife has a school with fifty children who are poor and needy. Mrs. Forres endures many persecutions through Father Romano, besides having to walk six miles a day.

"I also walk much in the pursuit of my pastoral labors, and our clothing is very limited, but nothing of this kind troubles us as the work is for Christ. Pray for us and for the people of this Territory of New Mexico, for many are opposed to the Gospel."

Letter from Hirosaki, Japan.

Rev. Gideon F. Draper writes from Hirosaki, Japan, Nov. 3:

"When I was appointed at our last Conference Presiding Elder of the Aomori District, I was also requested to occupy, until January, the post of English instructor in a large private academy here. This school offers a grand opportunity of Christian work. There are about three hundred boys in the institution, and full liberty is given for religious instruction.

"Foreigners have been here in years gone by, but not for the past six or seven years. Among the results of their labors, especially those of Mr. Ing, may be counted nine members of our Conference. If our policy of educational work is justifiable anywhere it must be here, for greater possibilities it would be hard to find.

"There is also a wide field for woman's work here. The ladies of the W. F. M. S. have a day school for girls, and much Bible work might be done in connection with English and knitting classes. The latter, Mrs. Draper, will take up, according to her strength. Her efficient Bible-woman, O Hama san, is a great help to her.

"I go about as I can in the neighborhood. Last Sunday was spent at Kuroishi, ten or twelve miles away. Here our church is small but growing, for the blind pastor, a local preacher, is a zealous worker. There has been some persecution for the place is strongly heathen.

"At our Saturday evening meeting there were two addresses. Many listened attentively, but the 'small boy' was very

noisy and offensive. When some of these boys saw me coming down the street they cried, 'Jesus is come! Jesus is come!' by way of ridicule.

"At present we share a large Japanese house with a native family, and every morning we hear the clear tones of a bell announcing that the idols on the household 'kamidana' (god-shelf) are being worshiped, while in the next room we are reading the New Testament of our Lord and Savior, and offering in unison the prayer He taught His disciples."

Flood and Drought in Central China.

BY THE REV. C. P. KUPFER.

We are at present in the midst of a most distressing scene. At the most affluent times there is enough of poverty and misery in this part of China to pain the heart of every human being; but during the past few weeks this scene has been intensified to an almost indescribable degree.

Over 5,000 refugees have already passed through this city, coming from the north of the *Yang-tse*, where the high water destroyed the Spring crops and the Autumn crops have been a failure on account of the long continued dry weather. No other alternative is left this people than to leave their homes and beg. One man in each hamlet remains at home to look after the property while all the others, men, women, and children emigrate to the southern provinces where Providence has dealt more bountifully in supplying the necessaries of life. Some of these people are quite resigned to their fate and keep cheerful and happy even with half enough of the dry meal prepared of beans and millet, while others seem deeply pained and grieved, but all of them are most orderly.

While going to my country work last Sabbath morning my attention was drawn to groups of refugees sitting by the way-side taking their breakfast of dry meal and tea. Among them was a fairly well dressed family. Two men, who were brothers, carrying the bedding and whatever else they had, two women, each with an infant strapped on her back, an elderly woman, and three fine looking lads of about ten to twelve years of age. I stopped to enquire about their actual needs, and found them indeed in great distress, pining away for want of nourishing food. In fruitful seasons they had just had enough to eat and drink; but this double calamity has brought them with thousands of others into extreme want.

This famine-stricken district embraces the *Hwong Mei* circuit where a goodly number of converts were gained last year. And, of course, the Christians are affected as much as others.

If the calls for help are not too many at present I herewith make an

APPEAL

to the church for the aid of these poverty-stricken families. We have five day-schools and over one hundred members in this section of the country. The schools are almost broken up and the members are becoming scattered. After this reaches the readers in America there will be yet six months before they will have a crop or anything to live upon except what they beg, unless some kind hearted persons should send us something for their relief.

Donations will reach me safely through the Secretaries of the Missionary Society, 805 Broadway, N. Y. Care shall be taken to distribute the money judiciously. There may be many demands upon the church at home, but certainly there can be no more needy cause than to feed a starving Christian. Though they are your antipodes they are your neighbors in Christ Jesus.

Kiu Kiang, Dec. 10, 1887.

Foochow Methodist Conference.

The Foochow Methodist Episcopal Conference was held in Foochow in November.

Rev. N. J. Plumb reports as follows:

"The reports of the presiding elders showed progress on most of the districts in nearly all important items. There has been an increase of nearly two hundred in the membership, and more than that number of probationers.

"The missionary contributions are much in advance of those of the previous year, as were also those for church building. We are much beyond the Million dollar line. There was some falling off in self-support, but there was an advance of more than five hundred dollars over the previous year on the sum of the contributions for all Church purposes.

"It having been four years since a Bishop presided at the conference, the number elected to orders and ordained was unprecedentedly large. There were nineteen deacons and twenty-one elders—forty in all. Two of these were made both deacons and elders. The ordination services, which took place on Sabbath evening, were very impressive, and witnessed by a crowded house.

"In the election of a large number of local deacons there seems to be an indication of greater dependence on local help, and missionary efforts are being put forth in some directions. On one circuit on the Hok-Chiang District about \$50 was contributed over what was necessary for the support of their preachers, and they decided to use this for supporting a preacher during the ensuing year;

and at one place on the Ku-Cheng District a local missionary society has been formed, and quite a sum raised towards sending a preacher to a distant village. The opposition to the work of preaching the Gospel has been very small during the year. In one or two instances some of our members have endured severe persecution from their own people, but there has been no general disturbance.

"The election of delegates to General Conference resulted in the choice of Sia Sek Ong, one of our oldest and most intelligent native ministers, and Rev. G. B. Smyth, now in the United States, as reserve. The lay electoral conference elected Mr. T. Ahok delegate to the General Conference, and for reserve Lau Ing Sieng. The former is the head of a Chinese firm, and the latter foreman of our mission press.

"The summary of the statistical reports is as follows: Missionaries, 5; assistant missionaries, 4; W. F. M. S. missionaries, 4; native workers W. F. M. S., 5; other helpers, 7; members, 2,217; probations, 1,224; adherents, 2,150; average attendance at worship, 3,560; adults baptized, 286; baptized children, 594; number of churches, 77; value, \$19,279; places rented, 21; parsonages, 28; value, \$4,900; missionary money contributed, \$346; other benevolences, \$398; self-support, \$927; church building, \$890; local purposes, \$62.36."

The appointments of the missionaries were as follows:

Foochow District, N. J. Plumb, Presiding Elder. Biblical Institute, J. H. Worley, President. High School, N. Sites, Principal. Anglo-Chinese College, M. C. Wilcox, President; Wm. H. Lacy, Vice-President; Mrs. Wilcox and Mrs. Lacy, Instructors. Book Concern, N. J. Plumb, Superintendent. Fuhkien Church Gazette, N. J. Plumb, Editor. Women's and Girls' High School, C. I. Jewell and Mabel Hartford. Medical Work Woman's Foreign Missionary Society, Kate A. Corey, M.D., M. E. Carleton, M.D. Lay Training School, N. Sites in charge. Yen-Ping District, J. H. Worley, Missionary. Ku-cheng District, M. C. Wilcox, Missionary. Hing-hwa District, N. Sites, Missionary. Hok-Chiang District, J. H. Worley, Missionary. Ing-chung District, N. Sites, Missionary.

Black Hills Mission of the M. E. Church.

BY REV. E. C. WARREN.

Black Hills is the name of a group of hills in S. W. Dakota. They are called black because of the dark tinge of the pine forests which cover them and well described in Longfellow's, "The song of Hiawatha." The highest point is Laramie Peak which is 8,000 feet above the sea. There are about 25,000 people in

these hills, 2,000 of whom are engaged in mining. The largest stamp mill in the world is at Lead City.

The mining for gold, silver and lead is very profitable; much excitement has been caused of late by the discovery of tin near Custer City of which an expert, Lord Thurlow, by name, treating of the Black Hills tin, November 10, 1887, says: "Within twenty miles of where the railroad now runs, tin exists on the surface of the Black Hills in unlimited quantities and of remarkable purity," and further on he says, "America will quarry its own tin-stone out of Dakota hill-sides. These things are as certain as night follows day." In a few months \$150,000 working capital for the tin mines, will, it is expected, open another great industry in these hills.

The climate thus far through the winter has been delightful. No sleighing; only five days which has not been warm enough to thaw. A warm wind called a chinook, sets in and tempers the climate. Horses, and usually cattle, pick a good living throughout the winter on the ranges, requiring no care. The soil is very rich and in the last few years more attention is given to farming, though as yet the crops do not supply the home demand.

The special barriers against our work is the prevalent and most universal Sabbath desecration. The immense power, the saloons, gambling-dens, dance-house and an intense worldly spirit. It must be confessed that "God saw the wickedness of man that it was great" in these parts. But the worst is past and the character of the people is rapidly changing for the better.

We can report for our mission here a good growth and a prosperous condition. Our first ordained preacher in the Hills was Henry W. Smith, who began preaching here May 7th, 1876, at Custer City, in a log-house with sawdust floor. He earned his living by physical labor, and went preaching from place to place until on Sunday, August 20th, 1876, while attempting to go to Crook to preach, was killed by the Indians.

We now have eleven ministers, one of whom, James Williams, of Spearfish, is our loved Supt.; nine churches worth \$26,200; seven parsonages; twenty-four Sabbath-schools with 1,000 pupils. Thus it is seen that the Methodist Episcopal Church with characteristic energy, is sounding the Gospel call and battling and building to make the entire country an empire for Christ, its best and rightful King.

To all our Christian people thinking of coming to the Hills the writer will gladly correspond, and to those who come a cordial welcome will be given.

Sturgis, Dakota.

WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH,
Editor.

MARCH, 1888.

805 Broadway,
New York City.



NATIVES OF PARAGUAY.

Argentina, Uruguay, and Paraguay.

Country and People of Argentina, Uruguay, and Paraguay.

The Argentine Republic is composed of a group of fourteen provinces or states and nine territories formerly known by the name of "Provincias Unidas del Rio de la Plata." The executive is a president who is elected for six years, and the legislative authority is vested in a National Congress, the Senate of which has 30 members and the House of Deputies 86 members. Both president and vice-president must be Roman Catholics and natives of the Republic, and cannot be re-elected. The present President is Dr. Miguel Juarez Celman, who was installed in office October 12, 1886.

The Constitution is very similar to that of the United States. It recognizes the Roman Catholic religion as that of the State, but all other creeds are tolerated. Much attention is paid to education. In 1885 there were 3,253 elementary schools with 168,378 pupils, 15 lyceums with 3,189 pupils, 2 universities and 15 normal schools for females with 3,596 students, and 6 normal schools for males with 1,784 students.

The Republic comprises the city of Buenos Ayres; the *provinces* of Buenos Ayres, Santa Fé, Entre Rios, Corrientes, Rioja, Catamarca, San Juan, Mendoza, Cordova, San Luis, Santiago del Estero, Tucuman, Salta and Jujuy, and the *territories* of Misiones, Formosa, Chaco, Pampa, Rio Negro, Neuquen, Chubut, Santa Cruz, and Tierra del Fuego, with an area of 1,125,086 square miles, and a population in 1886 of 3,100,000, including 400,000 foreigners. Of the foreigners 130,000 are Italians, 60,000 French, 60,000 Spaniards, 20,000 English and 10,000 Germans.

The capital is Buenos Ayres with a population of 400,000. Other towns are Cordova with 49,600, Rosario 42,000, Tucuman 26,300, Mendoza 18,200, Corrientes 15,500.

Cattle and sheep breeding constitute the most important industry, and the chief exports are mutton, wool, hides, tallow, horns, bones, and wheat.

URUGUAY.

Uruguay was at one time a province of Brazil, but declaring its independence in 1825 it was recognized by a treaty made in 1828, and its constitution as a republic was adopted in 1830. The Roman Catholic is the State religion, but there is complete toleration. Primary education is compulsory.

In 1884 the University of Montevideo had 29 professors and 1,148 students, and there were 320 public schools, with 576 teachers and 27,331 pupils.

The President is Maximo Tages, who was elected in November, 1886, for four years.

The area of Uruguay is 73,538 square miles, and it had a population in 1884 of 593,248. The country is divided into 18 provinces. In 1884 the capital, Montevideo, with suburbs, had a population of 104,472, of whom about one-third were foreigners. The principal exports



DR. CELMAN, PRESIDENT OF ARGENTINE REPUBLIC.

are animals, preserved meat, skins and hides, tallow, and wool. The raising of cattle and sheep is the chief industry.

PARAGUAY.

The Republic of Paraguay gained its independence from Spanish rule in 1811. The President is General Escobar, who was elected September, 1886, for a term of four years. The Roman Catholic Church is the established religion, but the free exercise of other religions is permitted. In 1885 there were 96 state public schools, with 3,676 pupils; 50 private schools, with 1,424 pupils; and a national college, with 150 students.

The area of the republic is estimated at 91,970 square miles. The census of 1879 gave a population of 346,048, exclusive of 60,000 semi-civilized and 70,000 savage Indians. The population in 1879 of the capital, Asuncion, was 16,000; of Villa Rica, 12,570; of Concepcion, 10,697; San Pedro, 9,706; Luque, 8,878. The chief articles of export are the *yerbo mate*, or Paraguayan tea, and tobacco.

The year in Paraguay is divided into two seasons,— "summer" lasting from October to March, and "winter" from April to September. December, January, and February are generally the hottest months, and May, June, July, and August the coldest. The most temperate month is April. The mean temperature for summer is 81°, for winter 71°. It is estimated that the wind blows from the south on 118 days, and from the north on 103; while from the east it blows 44 days, and from the west 3 days in the year. The south wind is dry, cool, fresh, and invigorating; the north wind is hot, moist, and relaxing.

The Southern Portion of South America.

BY WILLIAM ELEROY CURTIS.

For a people so boastful of our enterprise and intelligence, we are shamefully ignorant of what is going on at the other end of the hemisphere, although transactions there are of much greater concern to us than the struggle for home rule in Ireland or the invasion of Afghanistan. We shall be roused from our indifference presently, however, when we meet the *estancieros* of Uruguay and the Argentine Republic in the markets for bread-stuffs and provisions which our farmers and ranchmen have been accustomed to consider a permanent possession of their own. It is said to cost fifty dollars to place a carcass of Chicago dressed beef in the markets of London. The *estancieros* of the Argentine Republic are now shipping from seven to ten thousand carcasses a month, and those of Uruguay almost as many, at one-half that sum. Five years ago these countries imported their bread-stuffs from Chili and the United States. In 1884 they commenced to export cereals, and during 1886 wheat, corn, and rye to the value of nearly seven millions and a half of dollars were shipped to Brazil and Great Britain. It is estimated, from the increased acreage under cultivation, that the surplus product for export in the Argentine Republic in 1887 will amount to the value of ten million dollars, and that of Uruguay about one-third more. We are sending from four to seven million dollars' worth of flour annually to Brazil. Mills are now being erected there to reduce the wheat of the Argentine Republic, and it will not be many years before the latter country will deprive us of our markets for bread-stuffs on the east coast of the Americas and the West Indies, as Chili has upon the west coast.

The valley of the Rio de la Plata—and by that term is indicated all the temperate zone of South America except Chili—will never compete with us in manufactured goods, because there is no fuel or water-power there, and the natives have no taste for mechanical industries; but at the present cost of production and transportation in the United States they must ultimately drive us out of the markets for provisions and bread-stuffs. If ocean ships could load at Denver and Minneapolis, if we could deliver beef cattle at tide-water at ten or twelve dollars a head and wheat at sixty cents a bushel, then we might compete with them; but with an area one-third the size of the United States, a very small portion of which is incapable of production, an extensive system of internal navigation, the value of which is enhanced by the depth of its rivers, supplemented by a net-work of railways, the nations of the La Plata have advantages surpassing those of any other nation on earth. In climate, in topography, and in resources they resemble the United States. The pampas are similar to the prairies of our own West; the "bleak and uninhabitable wastes" of Patagonia have developed into the richest of pastures, like the "Great American Desert" which used to lie between the Missouri River and the mountains. The pampas are of rich deep loam in the lowlands, and rise in mighty terraces to

the west, where upon the uplands millions of cattle can be fed and sheltered. The foot-hills of the Andes are similar to the mountains of Colorado, and are practically unexplored. In the north are thousands of square miles of timber, and beyond it a soil that will produce sugar, tobacco, coffee, cotton, and rice. Within 1200 miles of Buenos Ayres can be grown every plant known to the botanists, and nature has provided the facilities for getting the results of that growth to market with a most generous hand.

During the last twenty-five years the population of the Argentine Republic has increased 154 per cent., while that of the United States has increased but 79 per cent., and the city of Buenos Ayres is growing faster than Minneapolis or Denver. Last year it received 124,000 immigrants from Europe, and the natural increase is very large. The new-comers are mostly Italians and Basques, with a sprinkling of Germans, Swiss and Swedes. To tempt the immigrants into the agricultural districts the government has enacted land laws even more liberal than ours. Each head of a family is entitled to 250 acres free, and as much more as he desires to purchase, to a limit of 1500 acres, at about seventy-five cents an acre in our money. Or the settler may acquire 1500 acres free after five years by planting 200 acres to grain and twenty-four acres to timber. Free transportation from Buenos Ayres to the place of location is granted to all settlers and their families, exemption from taxation for ten years, and colonization societies are organized which issue bonds guaranteed by the government, the proceeds of which are loaned to the settlers in sums not greater than \$1000, for five years, with interest at six per cent., upon the cultivation of a certain amount of land and the erection of a certain amount of improvements. The results of these beneficent laws are conspicuous. In 1886 nearly nine hundred thousand acres of wild land were ploughed and planted. One firm in Buenos Ayres sold 1200 reapers manufactured in the United States, and other firms a lesser number; elevators are being erected upon the banks of the rivers, from which wheat is loaded into vessels for Brazil and Europe, and the average crop was twenty-two bushels of wheat to the acre.

Until within a few years the chief source of wealth was cattle and sheep. In 1885 there were forty-one million sheep in the United States, seventy-two millions in Australia, and one hundred millions in the Argentine Republic. We have two-thirds of a sheep to every inhabitant; in the Argentine Republic there are twenty-five sheep, and in Uruguay forty sheep, to every man, woman, and child. We have forty millions of horned cattle to a population of sixty millions; the Argentine Republic and Uruguay have thirty-eight millions of cattle to a population of four and a half millions. In Uruguay, with a population of five hundred thousand souls, there are eight millions of cattle, twenty millions of sheep, two million horses, or sixty head of stock for each man, woman, and child. Fifteen million dollars has been invested in wire fences in Uruguay alone, and more than twice as much

in the Argentine Republic. In either of the countries a cow can be bought for five dollars, a steer fattened for the market for ten or twelve dollars, a pair of oxen for twenty-five dollars, a sheep for fifty or sixty cents, an ordinary working-horse for eight or ten dollars, and a roadster for twenty-five, a mule for fifteen dollars, and a mare for whatever her hide will bring. Mares are never broken to saddle or harness, but are allowed to run wild in the pastures from the time they are foaled till they cease to be of value for breeding, when they are driven to the *salederos*, or slaughter-houses, and killed for their hides. A man who would use a mare under the saddle or before a wagon would be considered of unsound mind. There is a superstition against it.

Though we of the United States have little to do with the Argentine Republic nowadays, the pioneers of the prosperity of that country were citizens of this. In 1826 William Wheelwright, of Pennsylvania, was wrecked on the Argentine coast, and made his way to a small town called Quilmar, hatless, coatless, bootless, and starving. He remained in the place because he had no means to pay his passage elsewhere, and forty years later constructed the first railroad in South America, from Quilmar to Buenos Ayres. He built the first railroad in Chili also, and is the founder of the Pacific Steam Navigation Company, whose vessels run twice a week from Liverpool to Panama, through the Strait of Magellan. Both Chili and the Argentine Republic have erected monuments to the memory of Mr. Wheelwright in their public squares. Another citizen of the United States may be given the credit of establishing the first ranch in the Argentine Republic, and laying the founda-

tion of the wealth of the nation. This was Thomas Lloyd Halsey, of New Jersey, who in 1826 introduced improved stock from the United States, and commenced the business of raising them. Both Mr. Wheelwright and Mr. Halsey are dead, but Mr. Samuel B. Hale, who went down from Boston in 1828, and established the first commission-house in the republic, still lives to enjoy the esteem of the people and the great wealth he has accumulated, being recognized as the pioneer of the foreign commerce of the country.

From the herds Mr. Halsey imported have sprung the millions of sheep that now graze upon the pampas, and single ranches exist there which for the area inclosed by wire fences and for the number of cattle branded are larger than four of the largest in the United States combined. As in this country, the cattle business is becoming monopolized by vast corporations. Rich Englishmen and Scotchmen and Irishmen are combining their interests, leasing or buying empires of territory, and stocking it with the best breeds. Companies with five million dollars capital are common, and those with ten millions are not rare. The governments of Argentine and Uruguay subsidize the business of exporting frozen meat, and the Germans as well as the English and Scotch are taking advantage of the liberal concessions. The governments will guarantee dividends of 5 per cent. per annum upon an investment of five hundred thousand dollars or more, provided the annual exports amounted to twenty thousand carcasses of beef for every one hundred dollars invested. The Liebig Extract of Beef Company has fifteen millions of dollars invested at Fray Bentos, a little town on the Uruguay River, where it consumes



half a million head of cattle a year, and pays dividends of twenty-four per cent. The London and River Plate Frozen Meat Company is becoming as great a commercial octopus as the Standard Oil Company, and is now shipping seven thousand carcasses a week to England on refrigerator ships constructed for the purpose.

There used to be a place called Patagonia. It appears on our geographies now as "a drear and uninhabitable waste, upon which herds of wild horses and cattle graze, that are hunted for their flesh by a few bands of savage Indians of immense stature." I am quoting from a school-book published in 1886, and in common use in this country. The same geography gives similar information about "the Argentine Confederation." It makes

sea, and the Argentine Republic the pampas, the archipelago of Tierra del Fuego being divided between them. Since the partition ranchmen have been pushing southward with great rapidity, and now the vast territory is practically occupied. There are no more wild cattle or horses there than in Kansas, and the dreary, uninhabited wastes of Patagonia have gone into oblivion with the "Great American Desert." The remnant of a vast tribe of aborigines still occupies the interior, but the Indian problem of the Argentine Republic was solved in a summary way. There was considerable annoyance on the frontier from bands of roving savages, who used to come north in the winter-time, steal cattle, rob, and ravish, and the outposts of civilization were not safe. General Roca,



PIER AT BUENOS AYRES.

the Argentines roar with rage to call their country "the Argentine Confederation." It would be just as polite and proper to call this the "Confederate States of America." A bitter, bloody war was fought to wipe that name off the map, but our publishers still insist on keeping it there. It is not a confederation; it is a Nation, with a big "N," like ours, one and inseparable, united we stand, divided we fall, and all that sort of thing—the Argentine Republic. To call it anything else is an insult to the patriots who fought to make it so, and a reflection upon our own intelligence.

Several years ago Patagonia was divided between Chili and the Argentine Republic, the Ministers of the United States to those two countries doing the carving. The summits of the Cordilleras were fixed as the boundary lines. Chili took the Strait of Magellan and the strip along the Pacific coast between the mountains and the

Sheridan of the River Plate, was sent with a brigade of cavalry to the frontier to prevent this sort of thing. East and west across the territory runs the Rio Negro, a swift, turbid stream like the Missouri, with high banks. Fifty miles or so from the mountains the river makes a turn in its course, and leaves a narrow pathway through which everything that enters or leaves Patagonia by land must go. Across this pass of fifty miles General Roca dug a ditch twelve feet deep and fifteen feet wide. The Indians, to the number of several thousand, were north when the work was done, raiding the settlements. As spring came they turned to go southward as usual, in a long caravan, with their stolen horses and cattle. Roca galloped around their rear and drove them night and day before him. When they reached the ditch they became bewildered, for they could not cross it, and after a few days of slaughter the remnant that survived surrendered, and

were distributed through the army as soldiers, while the women were sent into a semi-slavery among the ranchmen they had robbed. The dead animals and men were buried together in the ditch, and there has been no further annoyance from Indians on the frontier.

The few that remain seldom come northward, but remain around Punta Arenas, the only settlement in the Strait, hunting the ostrich and other wild game, trading the skins for whiskey, and making themselves as wretched as possible. The robes they wear are made of the skins of the guanaco, a species of the llama, and the breasts of young ostriches. There is nothing prettier than an ostrich robe, but each one represents the slaughter of from sixteen to twenty young birds, and they are getting rare and expensive as the birds are being exterminated, as our buffaloes have been.

The Gaucho (gowcho) of the pampas is the most interesting character on the continent. He is the descendant of the aristocratic Spanish don and the women of the Guarani race, a species unknown to any other part of the world, whose nearest likeness is the Bedouin of Arabia. He is at once the most indolent and the most active of human beings, for when he is not in the saddle, devouring space on the back of a tireless broncho, he is sleeping in apathetic indolence among his mistresses or gambling with his chums. Half savage and half courtier, the Gaucho is as courteous as he is cruel, and will thrum an air on the native mandolin with the same ease and *nonchalance* as he will murder a fellow-being or slaughter a steer. He recognizes no law but his own will and the unwritten code of the cattle range, and all violations of this code are punished by banishment or death. Whoever offends him must fight or fly, and his vengeance is as enduring as it is vigilant. He never shoots, or strikes with his fist, and his only weapons are the short knife which is never absent from his hand or his belt, the lasso, and the "bolas," implements of his trade, offensive and defensive. A fight between Gauchos is always to the death, and it is the duty of him who kills to see that his victim is decently buried, and the widow and orphans cared for. The widow, if she pleases him, becomes his mistress, and the orphans grow up to be Gauchos under his tutelage. As superstitious as a Hindu, peaceable when sober, but regardless of God and man when drunk, as brave as a lion, as active as a panther, with an endurance equal to any test, faithful to his friends, as implacable as fate to any one who offends him, he has exercised a powerful influence upon the destiny of the Argentine Republic, and retarded civilization until overcome by an increased immigration of foreigners.

The Argentines once had a Gaucho Dictator, Don Manuel Rosas, "The Eternal," as he called himself, who ruled with a despotism of iron and blood for twenty-two years—from 1830 to 1852. He was the son of a wealthy Gaucho of the same name, and commanded a regiment of his kind in the war for independence. So powerful *did he become* that it was an easy step from the *chieftainship of the Gauchos to the Presidency of the repub-*

lic, and finally to the head of an absolute despotism, which existed for nearly a quarter of a century, in defiance of the constitution and the laws.

But the day of the Gaucho is passing. Immigration and civilization have driven him to the extreme frontier. Like the North American Indians, he decays when domesticated, and a tame Gaucho is always a drunkard, a loafer, and a thief. •

Silver ornaments for bridle and saddle are legal tender in exchange for anything saleable wherever the Gaucho goes, and what is his seat by day and his pillow by night he uses as a sort of savings-bank. I have seen saddles worth a thousand dollars with solid silver stirrups, pommels, and ornaments, weighing as much as a man. A pair of silver spurs are worth anywhere from \$50 to \$100, according to size and workmanship, and stirrups of solid silver in the form of a heelless slipper the belles of Argentine consider essential to a riding costume. The same are often made of brass, and when highly polished add a unique feature to the accoutrements of an Argentine caballero.

The Argentine poncho is a great institution, and if some fashionable swell in New York would set the style by wearing one, it would add greatly to the comfort of our people as well as to their convenience. There never was a garment better adapted for out-of-door use, and particularly for plainsmen or those who are much in the saddle. It is a blanket of ordinary size, with a split in the centre through which the head goes, and the folds hang down as far as the knees, giving free use to the arms, but always furnishing them and the rest of the body shelter. In summer it shields the wearer from the sun, in winter it is as warm as an *u*ster, and in rainy days takes the place of an umbrella. The native is never without it, summer or winter, afoot or horseback, at home or abroad. It stays by him like his shadow, and gives him an overcoat by day and a blanket by night. Ponchos were formerly made of the hair of the vicuña, a sort of cross between the llama and the antelope, found in the Bolivia Andes. Before the conquest vicuña was the royal ermine of the Incas, and none but persons of princely blood were allowed to wear it. A vicuña poncho is as soft as velvet and as durable as steel. You can find plenty of them in Argentine and Chili that have been in the old families for two centuries or more, and have been handed down with the family jewels as heirlooms. They never wear out, and, like lace, improve with age. But genuine vicuña ponchos are hard to get, and very expensive, costing as much as a camel's hair shawl. The color is a delicate fawn, and will not change when wet, which is a sure test of its genuineness. Most of the fine ponchos worn nowadays are made of lamb's wool in Manchester, England, and cannot be distinguished from vicuña except by experts; but tons after tons of the common sort, made of cotton and wool of gaudy colors, are now imported annually, which answer the purpose of the Gaucho just as well, while the bright tints please his taste better.



A PATAGONIAN ENCAMPMENT.

But the Gaucho, the poncho, the solid silver stirrups, and the other costumes as well as customs of a romantic past, are being dissipated under the new *régime*. Modern ideas and modern inventions are seized by the Argentines with an eager grasp, and are enjoyed with great gratification. The *estanciero* now goes to his camp on a Pullman car instead of a silver-laden saddle, he talks over a telephone with the superintendent of his ranch, and slaughters his cattle by electric light. The people are now a hundred years ahead of any other Spanish American city. Buenos Ayres seems more like Chicago than any place south of Mason and Dixon's line. Five railroads radiate from it in different directions; 122 miles of street-car tracks furnish conveyance within its limits; there are more telephones in use in proportion to the population than in any other city on the globe; the electric light is in more general use for streets, dwellings, and business houses than in New York or Boston; nine theatres are constantly open; Italian opera is given twice a week for six months in the year, with tickets at six dollars; and there are twenty-one daily newspapers, two of which are published in the English language, the editor of the most enterprising being Winslow, the fugitive Boston forger. There are banks in Buenos Ayres larger in capital and volume of business than almost any in the world, and occupying palaces of iron, glass, and marble. The bank of the Province has a paid-up capital of \$37,000,000, a circulation of \$22,000,000, deposits amounting to \$56,000,000, and \$67,000,000 of loans and discounts. The National bank has a capital of \$20,000,000, one-half of the stock belonging to the government, and it pays dividends of twenty-two per cent. There are nine banks with more than a million capital, and the average amount of deposits per capita of population is sixty-four dollars, while it is only forty-nine dollars in the United States.

Where the rivers do not run, the government is building railroads, and on the 1st of January, 1887, there were 4,200 miles under operation, with contracts for an extension of the system amounting to nearly fifty millions of dollars. All of the roads are either owned by the government or subsidized by it. The common method is for Congress to give a tract of land as a gratuity, and guarantee interest to the amount of four or five per cent. upon the actual amount of money invested in construction. It is a singular fact that the government has never been called upon to make good any of the several railroad guarantees. It is claimed that the capital invested in railroads in the Argentine Republic gives a larger return than in any other country, the dividends for the entire system averaging over six per cent. Nearly all the capital is English, while most of the employés are Irish or Scotchmen. Baldwin locomotives and Pullman cars are generally used, and constitute, with agricultural machinery, the bulk of the imports from this country. There are very few people in the United States who are aware that Pullman sleeping cars are running across the pampas from the Atlantic Ocean to the foot-hills of the Andes, and it will be a surprise when I say that within a

year or two those who desire to cross the southern continent from ocean to ocean may have a choice of railway routes. One line, now completed with the exception of a hundred miles or so, runs almost directly from Buenos Ayres to Valparaiso, Chili. The other is to connect the port of Bahia Blanca, two hundred miles south of Buenos Ayres, with the coal-fields at Concepcion and Talcahuano, on the Pacific coast. These roads will save commerce five thousand miles of ocean navigation around by the Strait, and revolutionize the trade of the continent.

But an enterprise of still greater magnitude and importance to the world at large is the railway that is being pushed into the heart of the continent northward from Buenos Ayres. Let whoever is interested in the subject take a map and trace a line northward through Santa Fé and Santiago to Tucuman, where the railroad now extends; then to Jujuy, to which point it is under construction; thence northward to Potosi and the lake of Titicaca, on whose islands the empire of the Incas was born. There is a railway now from the Pacific coast to Lake Titicaca, operated by a Mr. Thorndyck, of Boston, and all the produce of Bolivia reaches market by that route; but having once reached the Pacific, it must be transported through the Strait or around the Horn, or by the Isthmus, which route shippers avoid.

Bolivia is doubtless the richest in minerals of any land on the globe, and millions upon millions of precious metals have been taken out of her mines by the primitive process which still exists, and must exist till railroads are constructed to carry machinery there. Every ounce of ore that finds its way out of the Andes is carried on the back of a man or a llama, and the quartz is crushed by rolling heavy logs upon it. By this method Bolivia exports from twelve to fifteen millions of gold and silver annually, and the output would be fabulous if modern machinery could be taken into the mines. The distance from Jujuy to the farthest mining district of Bolivia is seven hundred miles, and it is no farther to the diamond fields of Brazil. Bolivia offers a grant of twelve square leagues of land and forty thousand dollars a mile for the extension of Argentine Northern to Sucre, and English capitalists are ready to continue the work as soon as the Argentine government drops it at the boundary line. When it is built the owner of this road will hold the key to a country which has excited the cupidity of adventurers since the New World was discovered. It has furnished food for four centuries of fable, and armies of men have died in search of its treasures. A territory as large as that which lies between the Mississippi River and the Rocky Mountains remains entirely unexplored. On its borders are the richest of agricultural lands, immense tracts of timber, diamond-strewn streams, and the silver and gold deposits of Cerro de Pasco and Potosi. What lies within is the subject of speculation. The tales of explorers who have attempted to penetrate its mysteries read like the old romances of Golconda and the El Dorado of the Amazons, where the women warriors wore armors of solid gold; but the swamps and the moun-

tains, the rivers that cannot be forded and the jungles which forbid search, the absence of food, and the difficulty of carrying sufficient supplies on foot, with the other obstacles that have prevented exploration, will be overcome eventually, and the secret that has tantalized the world for four centuries will be told by ambitious scientists.

Hinton R. Helper, who wrote a book that hastened the American civil war, is considered a lunatic because he goes about advocating the construction of a railway from the city of Mexico southward to the capital of the Argentine Republic, but his arguments and the answers to them are the same that were used when Thomas H. Benton advocated a transcontinental line in the United States. Mr. Helper anticipates events, that is all. He may not live to see through trains running from New York to the Rio de la Plata, but they are as certain as the movement of the stars, and to doubt it is simply to assert that the coming generation will not be as enterprising as this.

It is expected that the railway to the northern boundary of the republic will be completed by the end of the present year, and the shippers on the Pacific coast will not have to wait much longer till two lines of track are open to the Atlantic. *Then Buenos Ayres will be the London, the New York, of South America, the entrepot of the south half of the continent. All merchandise sent to and from the Pacific must pass through its ports, and the enterprising government is preparing to handle it. When Pedro Mendoza, in 1533, came to establish a colony on the Rio de la Plata, he selected about the worst spot he could have found for his city, although he had half of South America to choose from. But, as was the rule with the Pickwick Club, Spanish explorers went out at their own expense, and Don Pedro stuck his stakes where he landed. The site of the city has been repeatedly changed on the map, but no influence has been sufficient to induce the people to move, until now they have accumulated to the number of four hundred thousand, and such an act cannot be expected of them. The river is about sixty miles wide, and the water correspondingly shallow. The erosion of forty thousand miles of swift-flowing current is dumped in front of the place where docks ought to be, and vessels have to anchor from seven to ten miles out to find water enough to float. There they are loaded and unloaded by means of lighters, and in the winter season, when that dreadful pest the "pampero" (a prairie wind) blows, they often have to lie for a week at a time waiting for the water to go down so that they can land their load and passengers. Nor can the lighters reach the shore, but the freight has to be unloaded into water wagons, with wheels about seven feet in diameter, drawn by mules that are driven into the stream till only the tips of their noses are above water. Passengers who arrive are given the choice between a cart and the back of a sturdy Italian, who never fails to swear by all the saints and the Virgin that the man on his back is the heaviest he ever carried, and demands more

than the usual fee for extra baggage. Lacking confidence in the sincerity of the *cargador*, the passenger will promise him heaven and earth if he won't drop him into the water, and fights for fair treatment when he gets safely on shore. All freight has to be handled at least three times between the steamer and the warehouse, and the cost of loading and unloading is double the transportation to Hamburg or Liverpool.

To remedy this the government has tried various means and expended a large sum of money. Finally a contract has been entered into with an English firm for the construction of a harbor—a pocket of piers with the mouth down-stream, which it is believed is practicable, and will allow vessels to be docked. The cost is to be ten million dollars, and the time of construction limited to five years.

The magnitude and the increase of the foreign commerce of the valley of the River Plate are remarkable. In 1876 the Argentine Republic imported thirty-six millions worth of manufactured merchandise; in 1885 the imports reached eighty-four millions. In 1875 the foreign commerce of Uruguay amounted to twenty-five millions; in 1885, the last figures obtainable, it had jumped to over fifty-two millions. One-third of the imports are furnished by England, and about one-fifth each by France and Germany, while the United States comes in at the tail of the list, along with Sweden and Hungary. We buy a lot of carpet wool and many hides, for we must have them. They buy of us such goods as they cannot get elsewhere—agricultural implements, railroad cars and engines, a little lumber and petroleum, amounting to less than half of what we buy of them. During the last ten years our exports to the River Plate valley have increased about three million dollars. Those of England during the same period have increased over twenty-two millions.

Fifty-seven steamers arrived at Montevideo and Buenos Ayres each month last year. There is not a city of any importance on the Atlantic or Mediterranean coast of Europe that has not direct communication at least twice a month, and most of them have steamers going back and forth weekly. In 1886 there arrived at these ports 309 steam-vessels from England alone, and not one from the United States. This great progressive nation was represented by two per cent. of the vessels that arrived under canvas, and yet there are those who wonder why we have no trade with the River Plate!

Nearly all of the steamships which enter the mouth of that river receive subsidies from the nation under whose flag they sail. England, France, Germany, Belgium, Spain, Italy, the Netherlands, Austria, all encourage their ship-owners to furnish transportation facilities for their tradesmen. The English government spends five hundred thousand dollars a year for mail transportation to the River Plate, and the commerce she enjoys is the result. For several years there has been a standing offer on the part of the Argentine government of a subsidy of one hundred thousand dollars a year to any company

that will establish direct steam communication with the United States, notwithstanding the fact that she has the benefit of twenty-one direct lines to Europe to which she pays no subsidies. There is, however, one serious condition attached to the offer which has prevented its acceptance. The government of the United States must pay as much.

The people of the River Plate countries are amazed and humiliated by the attitude of the United States toward them. They look at this as the Mother of Republics, they dispute with Chili the honor of being estimated "the Yankees of South America." They study and imitate our methods, and in many instances have improved upon them. They want intimate political and commercial relations; they want a reciprocity treaty, under which they agree to admit free of duty our peculiar products, provided we will admit free their carpet wool. No protection will be removed from our industries, for we do not produce the wool they sell us—the heavier, coarser varieties, used for making carpets alone. They offer to give us ten to one, and we now discriminate against this friendly neighbor by the classification in our custom-houses. To be the United States of South America is the ambition of the Argentine Republic. While Brazil has the greater population, and Chili is exulting boastfully over her devastation of Peru, the Argentine Republic is enjoying the greatest prosperity, and laying the most solid foundation for national greatness. Its credit is good among nations, its bonds are above par. Its people enjoy civil and religious liberty to a greater degree than any other of the Spanish American nations. Its next generation will wipe out all the old traditions of Spanish domination, for the young men and women of the republic are being educated as ours are, to be useful citizens.

The foremost citizen of the Argentine Republic, till his recent death at a ripe old age, was Francisco Domingo Sarmiento. He was once Minister to the United States, and while here became imbued with the spirit of our institutions. Being elected President, his first executive act was to organize a school system similar to that of the State of Michigan, which he most admired, and the university of that State recognized the compliment by honoring him with the degree of Doctor of Laws. Through the co-operation of the widow of Horace Mann, he imported twenty or more teachers from the United States to organize a group of high-grade normal schools for the education of instructors, which are still in operation, and have proved a great success. Between thirty and forty ladies are now engaged in the work, most of them graduates of our highest institutions of learning. Their influence has been wide-spread. Their example has widened the spheres of the women of that country, and broken down the old social restrictions inherited from Spanish times. Not long ago one of these ladies, Miss Clara Armstrong, of Minnesota, was rebuked by *the papal envoy* for teaching heresy in her school. He *complained of her to the Minister of Education*, and the

charges were investigated. Miss Armstrong was sustained by the government, and the papal envoy was expelled from the country by order of the President for interfering with civil affairs.

The annual appropriations for the support of the school system are four millions a year, which is \$10.20 annually per pupil—a larger sum than any other government devotes. The average in the United States is \$8.70, in Germany \$6, and in England \$9.10. Education is compulsory, and seventy-two per cent. of the children of school age in the republic are enrolled. Not only are the schools free, but books and apparatus are furnished by the government. Teachers are paid larger salaries than in the United States, and are sent once a year at the expense of the government to Teachers' Institutes, where they are instructed in the duties they are expected to perform. Those pupils who attend the normal schools are paid thirty dollars a month for a course of three years, provided they will sign a pledge to teach three years at salaries not less than \$480 a year. The two national universities at Cordova and Buenos Ayres, like the common schools are free to all who enter them. The former has a faculty of twenty professors, and two hundred and ten students; the latter a faculty of forty-two, and over four hundred students. The instructors are mostly Germans, but the director of the National Observatory is an American, Mr. B. A. Gould.

There are a Church of England society, a Scotch Presbyterian, an American Presbyterian, a German Evangelical, three Methodist churches, and a Jewish synagogue—the only one in all Spanish America. In some of the countries Jews are not allowed to live, but in Argentine, where religious as well as civil liberty is protected, they are numerous, and worship every Saturday in their own way. In 1884 the Methodists celebrated the twenty-fifth anniversary of the first Protestant service held in the country, and it was emphasized by an incident which attracted a great deal of comment, and was significant as showing the religious toleration that exists. Formal invitations were sent as a mark of courtesy to the President and all the prominent officials, but there was no expectation that they would attend, as the great majority of the people are Catholics, and officials are sworn to support that faith. Just as the services were about to commence, however, the managers of the affair were astonished to see the President, followed by his cabinet, walk into the church. Conspicuous seats were given them, and they seemed to take great interest in the exercises. After the Rev. Dr. Wood, the Superintendent of Missions, had concluded his address, in which he reviewed the history of Protestantism in Argentine, he invited President Roca to speak. The latter promptly responded, and the audience, knowing he had been born and reared in the Catholic Church, were amazed at the eulogy he pronounced upon the Protestant missionaries, and the enthusiasm with which he complimented the work they had done. To their influence he attributed much of the

progress of the republic, and he urged them to enlarge their fields and increase their zeal.

The term of office for which President Roca was elected expired in September, 1886, and he was succeeded in office by his brother-in-law, Juarez Celman, a gentleman of great learning and ability, who has served in various positions of distinction, and was a Senator in Congress at the time of his inauguration. Roca was a soldier born and bred, frank, firm, positive, with a high ambition for the future of his country, and the true spirit of progress. Celman is a man of greater culture and experience in statesmanship. Roca sprang from the saddle into the President's chair. Celman comes ripened by long experience in public affairs, and with quite as broad views as his predecessor. He may not have the energy of Roca, but has better judgment. The six years for which he is elected will see great progress in the Argentine Republic, and if the same degree of peace can be obtained in Uruguay, there will be a corresponding development there.

The twin cities of Buenos Ayres and Montevideo are distant one hundred and ten miles, the former being on the right and the latter on the left bank of the river, which is sixty miles wide. Two lines of magnificent steamers connect them—just a night's ride—and people go back and forth as they do between New York and Boston. The larger business firms and several of the bankers have houses in both cities, and the social as well as commercial conditions are similar. But the political history of Uruguay is a story of revolution and tyranny. The two political parties are "the Colorados" and "the Blancos," but I have never been able to find out what either represents, or wherein they differ. General Santos, who has been President most of the time since 1882, gave them an issue to fight over in the war of extermination he waged against the Catholics; but while the Church has always stood in the path of progress, and the priests have always been engaged in political conspiracy, Santos adopted extreme measures, and by his tyranny and exactions created a party of the opposition that was finally strong enough to overthrow him.

The inhabitants of Uruguay are known as "Orientals" with a strong accent on the last syllable. Although it is the smallest of the South American states, its agricultural and pastoral resources are believed to be the richest, with undiscovered possibilities in a mineral way. In the time of the Viceroys considerable gold and silver were obtained from placer washings, but during the long struggle for independence, and the sixty years of internal wars that followed, the operation of the mines ceased, and their localities were forgotten or obliterated by the people, who were mercilessly robbed of the wealth they gathered from this source. No country ever suffered more from war than Uruguay, as for the last hundred years a bloody struggle, under one excuse or another, has been going on within her borders, and until Santos came into power, there was a new government, or an attempt to form one, almost every month.

It is said that there is not an acre of unproductive land in Uruguay. The soil and climate are such that almost any grain or fruit in the list of food products can be raised with a minimum of labor. There is plenty of useful timber, and the grass is so luxuriant and nutritious that more cattle can be fed upon a given area than in any country in the world. All Uruguay needs is peace to become rich and powerful. Her population has doubled within the last ten years, not from immigration alone, but from natural causes, for her statistics show a larger birth rate and a smaller mortality than any civilized nation. It is quite remarkable, and the fact is deserving of attention from scientists, that of every 1,000 births in Uruguay, the ratio for several years has been 561 males to 439 females. In the United States the ratio was 506 males to 494 females by the last census, in England 485 males to 515 females, and on the continent of Europe 492 males to 508 females. Another remarkable fact is that the ratio of insane in only 95 per 100,000 of population, while in the United States it is 329, in Great Britain 322, and on the continent of Europe 248 to the 100,000. But what is equally interesting to home-seekers is that food products are cheaper in Uruguay than anywhere else on earth. Beef, mutton, and fish cost from three to six cents per pound, eggs seven and ten cents per dozen, partridges and similar game birds ten cents each, domestic fowls from ten to fifteen cents each, with other articles in proportion. Labor is very scarce and wages are high, consequently the public wealth is increasing very rapidly. A few years ago peons were not paid more than five or six dollars a month, while thirty cents a day for odd jobs was considered exorbitant. Now no native can be hired for less than a dollar, and the Italians, who compose the laboring class for the most part, will demand and often get more. The latter are thrifty, economical, and save their earnings. The wealth of the country in 1884 was \$580 per capita of the population, while the foreign commerce amounted that year to \$240 for each man, woman and child. The increase since has been rapid. With a population of 500,000 in round numbers, Uruguay produces 5,000,000 bushels of wheat annually, an average of ten bushels per capita, and this with only 540,000 acres of ground under cultivation, including gardens and parks. I believe no other land can show such an average.

The aborigines of Uruguay, who were an intelligent, industrious race of Indians, and had some of the simpler arts, have been entirely exterminated. Their civilization was complete. Of the 500,000 population, nearly one-third are of foreign birth. Italy furnishes the most and the best of the immigrants, but the arrivals are not so large or so regular as in the Argentine Republic, because the government is not permanent, and the new comers are afraid of the conscription sergeants.

Montevideo, the capital of Uruguay and its chief city, is as favorably located as any place in the world. On a narrow tongue of limestone rock like the back of a whale, it stretches out from the coast, with the Atlantic Ocean

on one side and the Rio de la Plata on the other. The streets are like a series of terraces, not only giving the most perfect natural drainage, but furnishing nearly every residence with a vista of the river or the sea.

When it isn't June in Uruguay it is October—seldom too hot, and never too cold. There isn't such a thing as a stove in the entire country, and the peons wear cotton garments the year round. But the thorn in the side of Uruguay is the pampero, a cold westerly wind that is born in the Andes, and sweeps across the pampas with the violence of a hurricane. Then the ships in the harbor pull up their anchors and run out for sea-room, and the inhabitant of the city wraps his poncho about him and says "Caramba!" What Montevideo most needs is a harbor, and it hopes soon to have one, a French company having been given a contract to construct a break-water that will cost nine millions of dollars. Around the curve of the bay fronting the river are a large number of beautiful villas, or "quintas," as they are called, built in the ancient Italian style, with the most luxuriant display of gingerbread work and plaster of Paris mouldings. The gardens which surround these villas are full of fruit and flowers summer and winter alike, and give the place the appearance of perpetual spring. During the summer season the people of Buenos Ayres come over for the sea-bathing, and the city is very gay. A prevalent taste which inspires the owners of these villas to paint them in gay colors—red, pink, purple, green, and orange—is being somewhat modified by foreign travel, and of late years the quintas as well as the city houses are taking on more sombre hues. There are more beautiful and costly residences and business blocks in Montevideo than in any other South American city except Santiago, the capital of Chili. Considerable carved marble is used, but the standard building material is sun-dried brick, and the walls are usually from two to three feet in thickness, fire-proof, and impenetrable to heat and dampness.

The government buildings are cheap looking structures of two stories, without architectural adornment or impressive appearance, and much inferior to the best private dwellings. The Church of the Mother, the cathedral of Uruguay, is the largest and finest building in the country. There are three theatres; an Italian opera subsidized by the government; a bull-ring which is crowded every Sunday afternoon, under the patronage of the President and the aristocracy; a number of clubs; a public library with thirty thousand volumes, mostly Spanish historical and political works; a museum; a university which is the summit of a free-school system; and all the et-cæteras of modern civilization. The ladies dress in the height of the Paris fashion, the shops contain everything that can tempt the taste of an extravagant people, there are dinner parties and balls, and the time is improved or wasted as it is in Paris or Madrid. The gentlemen go to their counting-rooms at seven in the morning, when their wives and daughters go to mass. At eleven they return to their homes for a breakfast of

seven or eight courses, then take a siesta, go back to their business about three, work until six, and dine with great formality at seven. The ladies of Uruguay are famous for their beauty and fine complexions—the blessing of the atmosphere; but after thirty they lose their symmetry of form, which is doubtless owing to their indolence.

Street-cars run everywhere and pay big dividends, for no Spanish-American ever walks when he can ride. Even the beggars are literally on horseback, and the stranger is often startled by a ragged and dirty creature galloping up to him and asking, in a piteous voice, "For the love of Jesus, gentleman, give me a farthing to buy bread." The national drink, for which he will undoubtedly spend this, is called *cana*, and is made from the fermented juice of the sugar-cane. It contains ninety per cent. of alcohol, and is sold at two cents a goblet, so that a spree is within the reach of the poorest man. All goods are delivered from the shops by horsemen, for there is not a cart in the town. When you hire a carriage, for which you are expected to pay one dollar an hour, a peon, called a "chancadero," runs along beside it the entire distance, no matter how great, so that he may get a fee for opening the door when you reach your destination. He is actually a footman, and is never allowed to ride beside the driver, who is of better caste, and regards himself as a superior being. No hackman will ever get off his box, and if you refuse a *medio* (six cents) to the "chancadero," you are a miserable sponge.

The cemetery, which overlooks the sea, is one of the finest in all America, and fortunes have been expended in erecting tombs and monuments to the dead. There may be single sepulchres in Greenwood that surpass in costliness any that are to be found in the Campo Santo of Montevideo, but nowhere is so great an assemblage of costly and beautiful tombs.

One of the customs of the country, which I have not observed elsewhere, is for the dead to be carried to the tomb by the hands of their friends.

The city is lighted by electricity, and more than three hundred telephones were in use in 1885. Gambling is the national vice, and men, women, and children selling lottery tickets are as thick as newsboys in the cities of the States. The porter at the hotel informs you that he is supplied with tickets for all the drawings; the clerk at the store where you trade invites you to invest the change he hands you in his favorite lottery, and tells you that a lady who bought a ticket of him drew a prize of ten thousand dollars last month.

One of the curious customs is the manufacture of butter. The dairyman pours the milk warm from the cow into an inflated pig or goat skin, hitches it to his saddle by a long lasso, and gallops five or six miles into town with the milk sack pounding along on the road behind him. When he reaches the city his churning is over, the butter is made, and he peddles it from door to door, dipping out the quantity desired by each family with a long wooden spoon.

The city of Montevideo has a population of about 125,000 souls, and twenty-three daily newspapers.—*Harper's Magazine*.

Methodist Episcopal Mission in Argentina, Uruguay, Paraguay, and Vicinity.

United States Missionaries.

CHARLES W. DREES, *Superintendent*.

Thomas B. Wood, John F. Thomson, Thomas H. Stockton,
Charles W. Miller, John M. Spangler.

Wives of United States Missionaries.

Mrs. C. W. Drees, Mrs. T. B. Wood, Mrs. J. F. Thomson,
Mrs. T. H. Stockton, Mrs. C. W. Miller, Mrs. J. M. Spangler.

United States Missionaries of the W. F. M. S.

Miss J. M. Chapin, Miss L. B. Denning.

Preachers Furnished by the Mission.

Elders.

Daniel Armand Ugon.

Deacons.

Lino Abeledo, Rudolfo Gerber, Antonio Guelfi,
George P. Howard, Andrew M. Milne, William Tallon.

Licentiates.

Juan Correa, Ramon Blanco, José M. Castro,
Silvio Espindola, Justo Cubilo, Juan Escande,
A. M. Hudson, Luis Ferrarini, Frederick Fletcher,
Francisco Penzotti, Carlos Lastrico, Francisco J. Lemos,
James Triggs, B. A. Prichard, Juan Robles,
R. Weihmüller, Juan Villanueva, G. H. C. Vineys.

APPOINTMENTS FOR 1886-87.

Superintendent and Director of Publications, T. B. Wood, till August 1—then C. W. Drees. Address No. 214 Corrientes, Buenos Ayres, Argentina.

Montevideo, 1st Charge, A. Guelfi. *Montevideo, 2nd Charge*, C. W. Miller. *Montevideo Circuit*, J. Cubilo and J. Robles. *Canelones Circuit*, C. Lastrico. *Colonia Circuit*, D. A. Ugon. *Central Uruguay Circuit*, W. Tallon. *Tacuarembó Circuit*, F. J. Lemos. *Río Grande Circuit*, J. Correa. *Río Uruguay Circuit*, to be supplied.

Buenos Ayres, 1st Charge, T. H. Stockton. *Buenos Ayres, 2nd Charge*, G. P. Howard. *Buenos Ayres Circuit*, J. F. Thomson. *Barracas*, to be supplied.

Rosario, 1st Charge, G. H. C. Viney and J. M. Spangler. *Rosario, 2nd Charge*, F. Penzotti. *Rosario Circuit*, R. Gerber. *Mendoza*, to be supplied. *San Carlos Circuit*, R. Weihmüller. *East and West Entre Ríos Circuits*, L. Abeledo. *Río Parana and Corrientes Circuits*, to be supplied. *Paraguay Circuit*, J. Villanueva.

Agent of American Bible Society, A. M. Milne. Address, No. 214 Corrientes, Buenos Ayres, Argentina.

President of Theological Institute, T. B. Wood. Address, No. 214 Corrientes, Buenos Ayres, Argentina.

(The following are extracts from the report made by Rev. Dr. Thomas B. Wood, and which will appear in full in the Annual Report of the Missionary Society.)

The work in South America commenced in December, 1836. That was the hot season in the Southern Hemisphere, leaving the effective beginnings of the work for 1837. Thus the statistical year closing in the midst of 1887 closes the half century.

This half century of labor and expectation was opened by no less a man than John Dempster, followed in

succession by William H. Norris, Dallas D. Lore, Goldsmith D. Carrow, William Goodfellow, and Henry G. Jackson, all men who had made their mark in the service of the Church at home before coming to South America, and who proved after their return, by still more eminent services and successes, that it was no fault of the workers that the work in South America did not meet impatient expectations. The difficulty was in the field, and not in the men.

Pioneers from other lands succeeded no better than ours. The able and zealous Dr. Kalley, from Scotland, spent the best of a long life founding two churches in Brazil. The heroic Allan Gardiner, from England, compassed half the continent to get a foothold, settling down on the inhospitable islands about Cape Horn, where he perished a martyr to his zeal, having but little result.

God has seen fit to develop in South America itself his own methods and raise up his own men for overcoming the peculiar difficulties of this field. To make this manifest has taken fifty years.

The difficulties referred to grow out of the following combination of elements found together here and nowhere else on earth.

1. Temperate zone civilization with culture and refinement up to the highest levels in Christendom, for the last three hundred and fifty years, with improvements on Southern Europe, just as North America has improved on Northern Europe.

2. Rank barbarism, down to the levels of the aboriginal races that were enslaved and perpetuated on the ground by the Europeans in South America, instead of being suppressed, as in North America.

3. Moral enervation, the result of centuries of Jesuitism absolutely dominant in all the vital relations of humanity, with no Protestantism nearer than the opposite side of the world to hinder its poisoning and blasting work, going on generation after generation, and all in the name of Jesus and under the teaching and sanctions of our holy Christianity perverted to justify every iniquity.

4. Political enervation growing out of the moral enervation, and developed under every conceivable form of misrule, from bloody tyranny on one extreme to hopeless anarchy on the other—and all in the name of liberty and under the best constitutions and laws that were ever made, being copied from those of the most advanced nations, with improvements.

5. The omnipresence of a dominant priestcraft holding the whole truth of God in shameless unrighteousness, cloaking with hypocrisy the deformities that it finds most likely to open the eyes of its votaries, and managing with diabolical wisdom to keep their eyes closed so as to save itself the trouble of cloaking its deformities. Each new generation is born with eyes shut, and being taken in hand by this mighty system of evil before born, is kept in hopeless subjection to its power.

To introduce the Gospel into such a state of affairs, in so vast a field, might well require half a century of experimenting and waiting for God's methods to transpire.

The result may be roughly sketched in the following analysis of the history of this mission :

1. The direct and indirect work must be sharply distinguished. Working in a foreign language has no tendency whatever to evangelize the masses. School-teaching without positive evangelistic effort in connection with it is equally powerless. Go ye into all the world and teach arithmetic to every creature is not the Gospel commission, and Paul's principles about unknown tongues apply to English in lands where other languages are dominant. We experimented for decades in this mission with preaching in English and carrying on prosperous Protestant schools, accomplishing relatively nothing in comparison with the results of the *direct methods*, which date from 1864. We have then,

(1) 1837-1864. The epoch of *indirect work*—all in English except self-supporting schools.

(2) 1864-1887. The epoch of *direct work*—operation in the language of the country, commencing in the form of personal effort from house to house, from town to town, from province to province, from nation to nation, till we have compassed the whole continent and reached nearly every important centre

The key that opens doors is the *Scriptures offered for sale*. The key to hearts is the *living testimony to God's written word*.

2. The direct work once thoroughly opened, above described, develops into stated preaching, Sunday-schools, aggressive day-schools, temperance organizations—all the forms of progressive evangelization. This divides its epoch into two periods.

(1) 1864-1867. The period of *pioneering*, when nothing was heard in the language of the masses, save the voice of the peripatetic evangelist, books in hand, arguing, exhorting, pleading with individuals, families, occasional groups and small audiences.

(2) 1867-1887. The period of *occupancy*, when the public preaching resounded from established centres, calling all men to repent and believe and obey the Gospel.

The wide-spread sale of books before attempting to establish preaching-places or mission-schools is one of the distinguishing features of South American evangelization. *On this line the continent is to be conquered.*

The dates given above apply strictly to our oldest centre at Buenos Ayres. Every other centre has its own history, but all have the *same type* of history.

(3) The direct operations in this field, though promising from the start the long-wished-for success, failed to command the confidence of the Church till as late as 1882. The trouble was that the previous decades of non-productive indirect work had destroyed confidence as to any good thing ever coming out of South America. But in 1882 the General Missionary Committee decided to re-enforce the mission and back up a policy of aggressive evangelization on the direct lines. The American Bible Society had previously been planning new departures in the same direction. In 1883 the new movements

began. Thus the entire history of the mission divides itself into,

(1) 1837-1883. Forty-six years of *fort-holding*.

(2) 1883-1887. Four years of *conquest*.

There has been no *failure* in this mission, nor what could be called poor success.

The fort-holding was a grand success, as such, and it must never be judged as any thing else.

The beginnings of the conquest are already beyond all the expectations of those who knew this field when it was inaugurated in 1883.

In this state of progress comes our year of jubilee. We thank God and take courage, and invite the whole Church to join with us.

THE WORK OF 1886-87.

Our work prospers all along the line. The advancing year has witnessed victories at points where its beginning found us barely holding our ground, under the trials of an epidemic. Amid those trials I wrote a report which appeared in the GOSPEL IN ALL LANDS for April, 1887, to which I beg to refer for the state of affairs produced by the cholera, and the prosperity realized up to the time of its invasion. When it left a new period of prosperity set in, whose details I now briefly sketch.

MONTEVIDEO.

Brother Guelfi has held the old centre, amid the growth of the new ones all around the city. Members have been added to the Church. The new converts are repeating the old old story. Baptisms have grown notably more frequent. Children's Day has been celebrated, for the second time in the history of this mission (the first time being last year by this same charge), with great success. The Juvenile Missionary Society methods have been introduced into the Spanish Sunday-schools and made to work well, beyond all expectation. Improvement in church organization, new activity in self-support, and growth in financial strength have taken place. A preaching place near the centre has contributed liberally toward the support of Brother Castro, a local preacher who has given it separate service. Some converts who cannot attend evenings, on account of home opposition, keep up a week-day afternoon service, where peculiar blessings have been realized.

The aggressive work in and around the city would require a whole report to do it justice in detail. A new convert in the city has opened his house for services twice a week, that he and his neighbors may grow in grace and knowledge. At a point in the suburbs a room was hired for services and soon filled. The mistress of the house was converted, refused to take rent for the room, and offered to enlarge it by removing a partition wall. Then came persecution from a neighboring priest, scattering the timid ones, but leaving the firm ones firmer than before. Children from that neighborhood walk a league to the nearest mission school and pay tuition. At Sayago, a suburban village, where we held services for months in the Catholic church, till driven out of it by the treachery of the man who had assured us that we

should be protected in possession of it, our dislodgment was celebrated by our enemies with great ado, led by the nearest priest with a procession of school children from his parish to take possession. The school-mistress that helped lead that triumphal march against us has been converted, her mother, also, and is now at the head of our mission school in the village, while the neighbors are subscribing money to buy a lot and build a church and school-house. Brother Guelfi is in charge of this enterprise, and is aided by brethren in the city who will not rest till it is consummated with a triumphal march on our side.

The English Work at Montevideo.—Rev. Charles W. Miller arrived from the United States, to re-enforce the mission, in February, 1887. While preparing for work in Spanish he was appointed to labor in English. A separate charge was formed of the English elements of our community, with Quarterly Conference and complete organization distinct from the Spanish work. He has awakened in them new courage and strength. Several have been added to the Church; spirituality has revived, finances have improved, and formal efforts toward full self-support for an English charge have been commenced with great success. Children's Day service in English has been held for the first time in South America, and the Juvenile Missionary Society continues to flourish. Brother Miller has been especially assisted by Brothers Milne and Tink, both in organizing his work and in public services. Weekly services in English are held at two places in the most populous parts of the city. Brother Miller has also brought new aid to our English temperance work—a work more urgently needed here than in England or the United States.

Canelones Circuit.—Brother Lastrico has extended his activities in spite of a spell of sickness that he had to suffer since last report. Much of his work has been done on foot, from house to house, and from one rural settlement to another—a hand-to-hand struggle with ignorance and fanaticism. He has cut the bonds of priestcraft from multitudes of hearts and homes that now welcome him as a messenger of God whenever he comes round; faithful converts from centres of growing groups at various points. The old centre at San Ramon is sustained as heretofore by Brother Eulogio Barbier, who keeps up weekly services in Brother Lastrico's absence. The same will take place at a score of points on the circuit when the present laborious plowing and sowing come to harvest. Brother Lastrico has worked at no cost to the mission since last report.

Colonia Circuit.—In 1880 I received a petition from a number of heads of families residing in the Department of Colonia asking for a Spanish preacher. I sent them Brother Penzotti, taking him from secular employ. They supported him and his family up to the time of my departure for the United States in 1881. To secure this, required experienced supervision. On my departure it was found necessary to place the new work under the supervision of a Waldensian minister residing in an

agricultural settlement in that region, composed largely of Waldensian emigrants and their descendants, to whose communion many of Brother Penzotti's supporters belonged, and whose services were all conducted in French. So Brother Penzotti joined that church by letter, the Spanish work became nominally Waldensian, and services in the two languages were held as opportunities opened. On my return in 1883 Penzotti was sent at once to Bolivia, and since then has been kept at our hardest pioneering and exploring work, only returning occasionally to his Colonia field. All this while the Spanish work begun by him there has been growing; but though he rejoined our Church that work remained nominally Waldensian. Meanwhile the Waldensians have come into close harmony with us. They see, as we do, that the great enterprise of evangelizing these lands is providentially *ours*. The minister referred to Rev. Daniel Armand Ugon, entered the employ of the mission in 1884, and opened a theological school to train the most promising of his and Penzotti's converts for our work. He is a graduate of the Waldensian Theological School of Florence, and this fact, with his years of experience here, makes him singularly competent.

Brother Ugon's old work consists of Sunday congregations at two points, with 6 Sunday-schools, 5 day-schools, and about 450 church members. One of the centres has almost all its services in French. The rest have them largely or entirely in Spanish. The organic form is mainly Waldensian, but in methods there has been great assimilation with ours. Brother Ugon has trained and set to work a number of lay helpers exactly on our lines, and can leave on them the whole burden whenever necessary. The new work is carried on chiefly by a young Waldensian minister, Rev. Pedro Bounous, at seven distinct points in regular Methodist circuit fashion, just as Brother Penzotti inaugurated it, with almost nothing of Waldensian organization. Nearly all the services are in Spanish, with 2 day-schools, 3 Sunday-schools, and some 350 church members. None of these figures enter into our statistics.

I count, however, in the list of our lay preachers two of Brother Penzotti's converts, mature and experienced men, especially developed by him, namely, Juan Pedro Geymonal and Carlos Appia, also eight of our theological students who have begun to hold public services under Brother Ugon's direction, whose names appear below.

The Theological School.—We have had under instruction in 1886-1887 ten students in three classes, namely:

1. *The Advanced Class.*—Rodolfo Griot, Bartolo Gilles, Ernesto Klett and Juan Bouisse.
2. *The Middle Class.*—Juan Pedro Long, Juan Daniel Roland, David Rivoire.
3. *The Commencing Class.*—Juan Pedro Gonet, José Gonet, Manuel Dalmas.

All but the last three have had experience in conducting public services. Daniel Berton, a former student, has also commenced to preach occasionally.

None of the students are beneficiaries. No mission

funds have ever been expended for the school save Brother Ugon's salary.

At the close of the last summer session, March, 1887, I took Rodolfo Griot to re-enforce our work in Tacuar-embo, and arranged with Bartolo Gilles to take new work before long. Lack of funds is all that prevented me from arranging to take up both the other members of the advanced class. As the mission could not take them at once they entered the employ of the Government as teachers. Thus they have limited opportunities to do good at no expense to the mission. But such cases show the urgent importance of having an ample allowance for new helpers at the disposal of the superintendent, to thrust men into the work when ready for it.

The demand for teachers this year has been such that four of the remaining students also took schools for the winter, arranging to carry on studies separately and returning to their class work during the summer.

Others who should have pursued studies were drawn completely off by the Bible work as colporteurs.

So pressing are the demands for the excellent stamp of workers this circuit produces that we can hardly keep them in training long enough to get them ready for full efficiency, or till we can arrange to support them where they would be of most service to the cause.

No less than 20 co-laborers have been gained from his region for the work of Spanish evangelization since our operations were introduced here, namely, the 8 student preachers and 2 older preachers named above, and the 10 following teachers, colporteurs, etc.: Gaydon, Wilson, Gonet, Janavel, Arnzet, Davyt, J. D. Berton, E. Revel, Peyronet and Allenspach.

Scores and hundreds will follow where these have led the way.

Brother Ugon, during the winter months, has started on a most important new work, visiting the scattered sheep of the Waldensian Israel all over the interior. Blessed results have come from these visits. In one place, an agricultural settlement called Belgrano, in the Argentine Province of Santa Fè, he raised over a thousand dollars by subscription to build a church and a school-house, and prepared the people to support as pastor one of the students to be sent to them ere long. Everywhere his ministrations have drawn into closer sympathy with us the best of the Waldensian elements that are penetrating into these countries in all directions. They are not numerous enough to do any thing of themselves, so that if not connected with some stronger body they will become lost sheep. But with us they will become nuclei for new work in many places.

In an agricultural settlement near Brother Ugon's residence, where he and Brother Penzotti have done much to stimulate religious life, the people have built a church and undertaken to support a pastor of their own. We could not supply them with an ordained man, and they would not be satisfied with a licentiate, much less a student. So they have got an independent minister from Europe.

This mission needs an annual episcopal visit to ordain the preachers for such places as those described above. This, with more ample funds in the hands of the superintendent, to seize opportunities as they arise, would enable us to push self-supporting work in many places where we have done the hard plowing and sowing and are ready now for the harvest.

Central Uruguay Circuit.—Brother Tallon has had increasing success. The important city of Duvazno, that long proved impenetrable to our work, has at last yielded, and now gives large audiences to welcome the preaching, and demands the opening of an evangelical school. Great encouragement also attends the preaching in the city of Florida, contrasting strongly with San José where the ground remains hard and dry and seems still to offer no encouragement.

In Porongos all goes well in spite of the works of the devil. The school-master proved unworthy, had to be discharged, set up an opposition school, tried to destroy our work, ignominiously failed, and thus did us more good than harm. A new master was employed, proved a good teacher, but broke down through drunkenness. Brother Tallon has had to go right into the school himself, which, while hindering his work on the circuit, lets the public see and appreciate the value of moral trustworthiness. His hold on that community is stronger than ever before. He has come to be recognized as an important public man all through the interior of the republic. The cities named are all capitals of civil departments, and each will one day be a separate centre of work.

Tacuarembó Circuit.—Brother Lemos had a long spell of sickness last year which destroyed his school. Restored to health he found his services as an evangelist in greater demand than before.

Rodolfo Griot was sent to his aid, leaving him free to extend his operations. Invitations come from far and near, more than he can attend to. The columns of the principal local paper are open to him, and with able pen as well as tongue he is stirring up all the northern parts of the republic.

His work is made exciting by hostility from the dominant priestcraft.

In the capital of the Department there have been circulated large numbers of copies of a lying pamphlet printed in Montevideo, written on purpose to prejudice people against our mission. Many timid souls fear to accept the Gospel who nevertheless listen and read and ponder with growing interest and sympathy. Among these there is a singularly large proportion of the high-class women—precisely the class that priestcraft succeeds best in keeping away from us in most places.

Rio Grande Circuit.—Brother Correa has widened and strengthened his work. His journeys have reached to the Uruguayan frontier on one side and far into the interior on the other, where two new classes have been formed. The school at Porto Alegre has developed into a group of three schools, the large boys being organized

apart, and a night-school forming a separate work of special importance—more evangelistic than scientific—for poor women. The head teacher, Miss Carmer Chacon (trained in the W. F. M. S. schools at Montevideo), increases in efficiency. She and Brother Correa have proved tireless laborers, with day-school and night-school through the week and religious service on Sunday. Lately re-enforcements have been sent them—Brother Brandi for the general work, and Miss Paulina Ladevese (trained in the W. F. M. S. Home at Rosario) for the school work.

The schools are all agencies for religious instruction. Before opening our work in Brazil I had two interviews with the emperor and also consulted with two of his ministers, establishing the understanding that in our schools in Brazil, religious instruction is to be freely allowed. The emperor had it understood, when the Taylor schools were introduced into the empire, that the Bible was to be excluded from them. I urged that the Bible be admitted. The emperor consented, urging on his part, that we should show respect for the religion of the empire. Brother Correa has made no controversy with the established religion, but has opened many eyes and hearts to the more excellent way. A converted priest is among his recent trophies.

Systematic Bible work is carried on by Brother Correa with the aid of Brother Samuel Elliot, who also assists in public services.

Buenos Ayres, 1st Charge.—Our old English charge has entered upon its second half century stronger than ever before.

Brother Stockton has made a brief visit to the States, and returned with fresh vigor, giving his work a new impetus. Congregations increasing, new elements gathering, members joining, spirituality deepening, influence widening, young men coming forward, finances strong, success in all departments—such is the state of this time-honored charge. Its promise for the future of Methodism's grand mission on this continent is greater than at any former period in its history. Our hold on the English community at large, and the co-ordination of our English and Spanish operations for the highest results, have shown much progress since last report. The Juvenile Missionary Society continues to thrive. It alone has raised the million dollar quota of the entire mission. It is educating the youth of the English community on this subject as was never done before, preparing workers as well as givers, for the future. Brother Stockton is already surrounded by a phalanx of young men, among whom Brothers Triggs, Bradford, Ballantyne, and others, are mature for aggressive work. Talent, spirituality, missionary zeal, and thorough organization, on our established and approved lines, characterize the youth that Brother Stockton has now in training for great things in the future.

The circulation of our North American church literature continues to increase.

Our English temperance work goes steadily forward.

All our English operations in Buenos Ayres are and have long been entirely self-supporting.

Buenos Ayres, 2d Charge.—This is our Spanish work at the old centre. Brother Howard has continued in charge, completing his second year with triumphant success. Increase of attendants—both young and old—addition of members, edification in spirituality, improvement in organization, widening of activity, development of new workers—such are the prominent features.

Brother Howard has thrown himself into the vanguard of the temperance work, helping in the first Spanish temperance organization in Argentina. Brothers Vere and Añon have been of great assistance in this department, and Brothers Añon and Fletcher, in other branches of Brother Howard's work.

The difficulties that have been overcome in the success of this charge, have developed an unusual degree of moral strength in its members, and especially in Brother Howard, who has worked entirely at his own cost, and carried his abnegation to the pitch of heroism.

Buenos Ayres Circuit.—Brother Thomson has been plunged into deep waters of affliction. His eldest daughter, Louisa, died in January, 1887; his little Annie, in February; his third daughter, Maud, in March, and his aged father, in April. These waves of bereavement brought with them a tide of sympathy from the English community of Buenos Ayres in which Brother Thomson was brought up, and from all the adherents of our mission. Notwithstanding his afflictions, Brother Thomson has gone on with his work, keeping up the operations in the city, and pushing them forward at outside points. The purchase of a theatre in the city of Mercedes, authorized by the Missionary Society, was thwarted by the unreasonable demands of the owner when he saw we were on the point of closing the bargain. But better arrangements have been consummated. A lot has been purchased and we intend to build.

The Ragged School continues to flourish under the protection of the Argentine National Government, which gives \$100 a month for the rent of its premises. Brother Blanco remains in charge. He and Brothers Espindola, Crovito and Hudson, have continued to labor with efficiency in the city, and Brother Ferrarina, in Mercedes. Brother Vasquez has developed notably, both as a preacher and as a writer. All these have worked at no cost to the mission.

Mr. Nicholas Lowe, of Mercedes, is a notable promoter of our work, though a member of another Church.

Barracas.—Brother Underwood held the fort at our little chapel in Barracas, in the suburbs of Buenos Ayres, until circumstances made it untenable. The place is so unfavorably situated that no one would attend there who could find a more suitable place to go to. New English work started by the Anglican Bishop in that neighborhood, and new Spanish work started by Brother Celestino Fernandez, not far off, divided the attendants between them. Brother Fernandez's work is part of the Buenos Ayres Circuit.

The Cholera in Buenos Ayres.—Our cause gained much by the heroism with which some of our brethren distinguished themselves in the struggle with the pestilence in Buenos Ayres. The way in which they cared for the sick, the dying, and the dead, contrasted with the heartlessness of the public authorities and the pusillanimity of the representatives of the dominant religion. The dying testimonies of those we lost were a gospel to many, as was the calm resignation of the bereaved, in comparison with the wild manifestations of grief common among the people and worse than usual under the excitement of an epidemic.

Rosario, 1st Charge.—Brother Viney rallied the work, after the trials of the cholera, with greater success than ever. The Spanish work was detached and he kept on with the old English work, nobly assisted by Brother Prichard, both working at their own cost. The preaching, Sunday-school, class-meeting, prayer-meeting and pastoral work, all developed new life and power.

Rev. John M. Spangler and family arrived from the United States to re-enforce the mission, in August, 1887, Brother Spangler was sent temporarily to Rosario, and later on was appointed in charge of the English work, leaving Brother Viney free for a long-needed vacation.

Rosario, 2d Charge.—Brother Penzotti removed to Rosario with his family in February, 1887, and took charge of the Spanish work. It has developed grandly under his labors. Preaching in Spanish has been carried on at two points every Sunday, our old chapel and the new W. F. M. S. Head-quarters, on opposite sides of the city. Souls converted, believers quickened to new activity, and over \$500, raised for Brother Penzotti's support, are some of the results.

He has conducted an extensive Bible work through several colporteurs operating under his direction.

Rosario Circuit.—This blessed work has made steady progress under Brother Gerber's continued ministry. He and his wife have been fully supported by the regular contributions of his people. Membership increased, organization perfected, self-support a complete success, influence greatly extended—such are his victories.

San Carlos Circuit.—This embraces the heart of the Province of Santa Fe, a rural district containing the oldest of the agricultural settlements in these countries, the starting-point of the great change from grazing to agriculture now going on over vast extents of territory. Some European Protestants of various nationalities and denominations residing there, have long had self-formed independent religious organizations among them on a small scale, all attempting to follow European methods utterly unadapted to their circumstances, and all failing to harmonize divers elements or secure any satisfactory result for their own members, and much less for the irreligious and priest-ridden elements that surround them. At last the representatives of a populous rural centre called San Carlos, reached the point of sending me a formal petition to take them under our auspices and organize them on our lines, promising to support a pastor.

This was in 1886. Early in 1887 Brother Weihmüller decided to abandon his secular pursuits and accept the charge. While he was winding up his affairs, Brother Ugon was sent there to encourage the people and strengthen the situation. He prepared the way for success from the start. Brother Weihmüller in due time moved his family to San Carlos, and is developing both himself and the work with blessed results. It is a full-fledged four-weeks' circuit. The preacher makes his rounds on horseback or in a buggy, North American fashion. His extreme points are nearly fifty miles apart. The development of the two ends of the circuit has already reached a degree that demands its division into two, and it is already arranged to form the Belgrano Circuit out of its western part, where the people have a new chapel and school-house well advanced in construction, and agree to support a pastor of their own next year.

Mendoza.—Brother Borsani and his little charge came out of the cholera like gold out of fire. The death of Cingali left his name like ointment poured forth, and the heroism displayed by him and Borsani, dignified them and the humble work they had begun as nothing else could have done. A moral power accompanies that work that is manifestly divine, and is marvellous even to eyes familiar with God's wonderful ways. The changes from sin to righteousness, from slavery under priestcraft and superstition to the liberty of the children of God, taking place in an isolated inland region, where no one was looking for such things, are a fresh revelation of the power of God unto salvation. All our members there are converted Romanists—most of them Argentinians—some Chilians from over the Andes. The work is germinal in its character, promising to spread among the masses of the common people, up and down the mountains, and over the pampas. Our cause has won the favorable attention of the governor and other authorities, and the influential classes both Argentine and foreign—also the wrath of the dominant priestcraft. The press of the province has been filled with discussions of our questions, awakening echoes on the margin of La Plata and in far-away Paraguay. Thus from the Andes to the sea and to the heart of the continent is throbbing the new life of the Gospel.

Entre Rios.—Brother Albeledo, up to early in 1887, continued his work in and around Villa Uguiza, developing the West Entre Rios Circuit, and living almost entirely on what the people gave him. The importance of his work demanded a better head-quarters, so I moved him to Parana City, capital of the Province of Entre Rios. A new railway had just been opened, crossing the province connecting the two great water-courses, Parana and Uruguay, and making our East Entre Rios Circuit accessible from the west. So I added it to Brother Albeledo's charge.

This made him our missionary for all the large and inviting field embraced in the Argentine Mesopotamia. His visits to the new parts of his work have given soul-cheering results—considerable sums of money, demands for constant ministrations, offers to build chapels and

school-houses, enrolment of lists of families desiring to be organized under our auspices, and the like.

In Parana the friends gave him a welcome in the shape of \$150 worth of things for himself and family on moving thither. This was doubly welcome after the many difficulties experienced in getting a house for residence and meeting-place, due in part to the hostility of the dominant priestcraft.

Brother Miranda continues in East Entre Rios as school-teacher. Brother Penzotti, who had previously made repeated visits to the Mesopotamian regions, revisited them this year, and the colporteurs under his direction have done good work here. Compared with former years there is a great whitening of the harvest.

Rio Uruguay Circuit.—The margins of the Uruguay River have not yet been occupied as they require. The Anglicans have done something for them, and a Scotch Presbyterian minister from Buenos Ayres, has made visits to some Scotch agricultural settlers. But our calls from that part of the field (formerly worked up by Brother Correa, and later by Brothers Tallon and Penzotti) have been more urgent than ever this year. It has been visited by Brothers Abeledo and Penzotti, who found many eager for us to take them in charge, and ready to help support a preacher. Repeated calls for an organized temperance work have also come from that quarter.

Rio Parana Circuit.—The margins of the Parana River above our organized circuits, were formerly worked up by Brother J. R. Good and the colporteurs, and now require permanent occupancy. There, too, the Anglicans have done something among English settlers. But the need of our operations is recognized more and more throughout that region. A self-supporting day-school founded at Helvrea is the only visible result of our preliminary work, but a welcome has been prepared for our preachers at many points.

Paraguay.—In last report I dwelt, all too briefly, on the opening of our work in that ancient stronghold of Spanish Jesuitism, Paraguay. The subsequent record is full of trials and triumphs.

Brother Villanueva has kept up his rounds on the circuit, with increasing attendance at the preaching and increasing proofs that prejudice is giving way. But the fires of prejudice are still fanned by malicious hostility. A public employé has declared that the foreign religion may be tolerated for foreigners, but that we ought to be *punished* for doing any thing to convert the people of the country. A prominent lawyer has said we ought to be *burned*! A cabinet-maker has declared that if Protestants were killed by order of the clergy they would be righteously killed. Brother Villanueva has been repeatedly warned that he should go well armed, to guard against assassination. But he goes everywhere unarmed, speaking boldly against priestcraft and superstition. He told me once that if they killed him I must make haste and send another man to carry on the work. His brave wife, too, said on one occasion that she did not know but that it would require his death

to teach the people that the Gospel cannot be killed by killing its champion.

The authorities have shown tendencies increasingly favorable to our cause. Last year they guaranteed us liberty of action, but allowed Jesuitism to hit us stunning blows by holding up our marriages as illegal, and painting us as charlatans coming there to get money out of the scanty Protestant immigration. The question was sprung on us in connection with the enrolment of our marriages in the Civil Register, kept for that purpose. The authorities should have decided at once to enroll them. But our enemies raised opposition, secured delay, and spread doubts that brought into question all our proceedings and the whole matter of the rights of Protestants in that ultra-Catholic country. Of course we could quote no precedent in Paraguay to show that Protestant marriages were legal there, as ours were the first ever celebrated in that den of priestcraft, where poor Protestant settlers have found it impossible hitherto to get married without turning Catholics, though the rich could get the clergy to relieve them from that necessity by paying large sums of money and binding themselves that their children should be brought up Catholics. But the law, in the absence of all precedents, was plain enough to show that our marriages must be legal, and ample previous consultation with native jurists left no room for doubt. Yet technical quibbles were raised, and re-enforced with barefaced misquotations of the law, and pretended understandings said to lie back of the law, till the public mind was completely confused. In this state of affairs the authorities evaded official decisions on the subject, till we were left in a lamentable attitude, as pretending to know more of the laws of the land than its own lawyers and authorities. The question passed from one official table to another till it landed in the national Congress. There it was kept asleep in a committee of the House of Deputies till the closing days of the session, when a resolution was introduced from the committee that would have crushed us if adopted. We were on the alert, and at the critical moment succeeded in getting the House to go into Committee of the Whole and let me argue the matter before the entire body. By God's help I was able to clear up the subject completely, meet all objections, and summarily stave off the crushing blow. The House rejected the cunningly-devised resolution, and left us with the presumption in our favor and nothing against us. With that the Congress adjourned. Our enemies still tried to throw the presumption against us by falsifying the published reports of the action in Congress. Then I published in pamphlet form a complete showing of the facts and principles of the case, filling columns in all the daily papers of Assumption for many days with the discussion. Thus things remained till this year's Congress assembled. They have set the matter at rest by ordering our marriages enrolled on the Civil Register on a par with Catholic marriages. A bill to that effect went through both Houses and is now the law of the land.

Thus are we triumphantly vindicated, and our cause is advanced by the villainy of its enemies.

Our mission school has had some victories all its own. It was opposed at first, not only by priestly influence generally, but particularly by a rival school founded at the same time with it by teachers who were like ours from Montevideo, and pretended to do every thing that we could do, and teach the Catholic religion instead of heresy. That competition has fallen to the rear, and our patronage gains by the reaction in our favor. Our school has been visited and specially praised, as no other in the city, by influential persons, such as the Baron von Rothenhahn, German Minister Resident at Buenos Ayres, accredited to Paraguay; the Hon. Mr. Bacon, United States Minister Resident at Montevideo, accredited to Paraguay; also the greatest of Argentine statesmen and educators, ex-President Sarmiento, and others. These distinctions have silenced lies invented against it and helped break down the prejudices that hinder its progress. In the midst of a hostile situation we collect tuition fees, and that for a school that is an every-day Sunday-school, and has over its door a conspicuous sign-board saying: EVANGELICAL SCHOOL NO. 1.

Matto-Grosso.—Our work in Paraguay is felt in all the regions beyond it up the great water-courses. Those regions are as yet without an evangelist. We have done preliminary work with books in all the towns for over a thousand miles above Assumption. Some of them are ripe for the preachers and teachers. They have not been visited this year.

Bolivia.—We continue to receive letters from our converts, and demands for our publications, from Bolivia. The capital, Chuquisaca, the famed mining centre Potosi, the bigoted and fanatical Cochabamba, and other places where we have done faithful pioneering, contain hearts that are anxiously waiting for our return. La Paz, the most populous and progressive city in the republic, would admit of all our customary operations except the open public worship, which is prohibited by the national con-

stitution: We had hoped to revisit Bolivia this year, but could not get to it amid the exigencies of the older work. How long, O Lord, how long?

Peru.—Brother Penzotti has been appointed to Peru, to work up thoroughly the pioneering of that benighted republic. He takes with him a staff of experienced col-porteurs, to compass the whole land and reach Bolivia on the south and Ecuador on the north, with headquarters in the old vice-regal capital, Lima. Thus at last the dawn has come for those darkest parts of South America. This movement, in conjunction with the Chilean workers on one side and those in Columbia on the other, will occupy the entire Pacific Coast.

He takes with him his eldest daughter, Adela, educated in our W. F. M. S. Home at Rosario, to found School No. 1, on our aggressive evangelistic plan, in that region.

Venezuela.—Last year I received a formal petition from a group of families in Caracas, capital of Venezuela, asking for Brother Penzotti to be sent to them as permanent missionary, or some one else capable of preaching in Spanish, as he and Brother Milne had done while making a first canvass of that region with books. An arrangement was almost consummated for Brother Penzotti to go there instead of to Peru. But the latter destination was finally given him, and we had no one ready at once for Venezuela. Thus that Macedonia is left with its cry unanswered as yet.

Patagonia.—Passing from the extreme north of the continent to the extreme south we find another Macedonia crying to us. Letters from an agricultural colony called Chupat, on the Patagonian coast, call for our work to be introduced there. The people are Welsh immigrants and their descendants, the majority of whom know no English, and must look to the language of the country (Spanish) for the gospel work and temperance work that they sadly need.

O Lord, send forth more laborers for this vast harvest. Amen.

STATISTICS OF THE MISSION, 1887.

	U. S. Missionaries.	Assistant Missionaries.	U. S. Missionaries, Wom. For. Miss. Society.	Other Workers of Wom. For. Miss. Society.	Other Ordained Preachers.	Other Unordained Preachers.	Other Teachers.	United States Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Adults Baptized.	Children Baptized.	No. of Theological Schools.	No. of Teachers in same.	No. of Students.	No. of Day Schools.	No. of Day Scholars.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Orphans.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	Parsonages or "Homes."	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	
Montevideo and its Dependencies.....	2	2	..	27	4	18	36	..	10	239	291	2,700	6	46	1	1	10	21	980	15	830	..	1	\$9,000	13	1	\$500	..	\$183	\$11	\$547	\$458	\$662	
Buenos Ayres and its Dependencies.....	2	2	..	2	11	11	..	..	4	221	275	2,100	..	76	..	..	..	8	815	8	505	..	2	46,000	6	1	16,000	..	380	10	6,686	1,600	1,006
Rosario and its Dependencies.....	1	1	2	3	2	8	6	..	3	14	86	158	2,650	2	182	..	..	5	357	14	405	10	2	9,000	13	..	\$14,000	63	35	2,239	3,800	645	
Total.....	5	5	2	32	8	37	53	..	3	28	546	724	7,450	8	304	1	1	10	34	2132	37	1740	19	5	64,000	32	2	16,500	14,000	633	86	9,472	5,858	3,213
Last Report (1885).....	4	4	3	22	3	29	34	..	3	19	437	461	4,500	4	185	1	1	8	22	1204	32	1604	7	5	64,000	31	1	16,000	14,000	419	444	5,753	2,991	2,950
Increase in two years.....	1	1	..	10	5	8	19	..	9	109	263	2,950	4	119	..	..	2	12	928	5	136	12	..	..	1	1	500	..	207	..	3,719	2,867	263

General.

Paul's Argument for the Heathen.

BY ARTHUR T. PIERSON, D.D.

In considering such a momentous question as the evangelization of the world we want no glittering generalities—no poetical, theoretical castles of airy fancies and imagination; but a practical answer to a practical question. Looking at reality Paul asked, "How can they be saved by Him on whom they have never 'called,' in prayer?" And amid the array of modern plausible, poetic theories—there stands one practical fact. *They cannot.* But if these theories were ever so true, we must remember that they would apply only to exceptional cases of individuals, and not at all to the great masses of heathen society. Were it undoubtedly true that here and there were to be found occasional seekers after truth who rose from among the lower life of degraded heathenism and struggled upward toward God and heaven as mountains rise from dark damp plains to seek the smile of the morning sun, still a true Christian philanthropy must tenderly regard the welfare of the common millions who do not, will not or cannot rise above their degrading associations, save by help from without. And so we still return from all our theoretic fancies to Paul's plain practical question respecting the masses of the heathen world, and with him conclude they cannot be saved without the knowledge of Christ.

We use the word cannot *relatively*. No one will question God's ability to convert the heathen *en masse*, directly. But this is not consistent with His designs or doings. We see Him everywhere following the order of succession. Mark this in nature, cause works effect and that effect becomes an incidental cause to another effect. No one questions God's ability to touch a seed, nay, even a lump of earth, and transform it into a flower, instantaneously. Yet He does not. He sends the warm sun and refreshing rain and they prepare the earth to bud and blossom with trees and flowers. Then the earth nourishes the young stalk and prepares it to expand and blossom. Then the sap courses through hidden channels to the leaves and there breathes in life from the atmosphere and returns it to the bloom, and so the bloom produces the fruit and the fruit the elements of a harvest by and by. So in moral causes. God has undoubtedly the moral power to control every human soul and bend it irresistibly to holy courses of conduct. He could undoubtedly overleap the chasm between the heathen idolator and the Christian disciple and make them one, immediately and directly. But He does not work thus. He works through a chain of moral causes, He employs natural means, He proceeds step by step, providing a redeemer, causing Him to be proclaimed by human preachers, causing the heathen to hear by the preaching, to believe by the hearing, to call by the believing and to be saved through the calling. This in reality is the natural way, the actual way, the only way in which the heathen can be saved! *By calling upon*

God, that is, in prayer, or perhaps calling upon themselves the name of God, as followers. This is the attitude of every true seeker, this is the method of communion, this is the saving approach.

This brings us as it brought the apostle to the second inquiry, How shall they call on Him in whom they have not believed? As calling was essential to being saved so believing is necessary to calling. He that cometh to God must believe that He is and that He is a rewarder, of them that diligently seek Him. To believe that He is or exists, lives, means to have an intelligent appreciation of Him as a spirit, infinite, eternal, etc. To believe that He is a rewarder, etc., is simply to trust His own word with hearty confidence. In order to true prayer then there must be a measure of intellectual belief in His reality and existence and of spiritual faith in His truth and goodness. This carries Paul and us with Him another step up the staircase of the divine process, or rather let us say, down, for we began in salvation where its last step ends, in heaven, and are now going down to see where God has rested the whole as a foundation. And so we now come with Paul to the next step, and ask too, How shall they believe in Him of whom they have never heard? And again the implied answer is *They cannot.* Faith cometh by hearing, and so does knowledge or information, which differs from faith in referring to the mental faculties exclusively, and without hearing of God it is plainly impossible they should believe upon Him either with the head or the heart. And so it is but a very short step which brings us to the question:

How shall they hear without a preacher? The word "hear" is used figuratively of any method of receiving information. The word preacher also is employed generally of any one who proclaims the Gospel, be he apostle, prophet, pastor, teacher, deacon or common layman. Indeed we must remember that in those primitive ages of the Christian Church every believer was a preacher. The distinctions of clergy and laity which in the interests of law and order sprang up later, when the growth of the Church seemed to demand it, were then happily unknown. To put the question then in its meaning, we may ask, How shall they learn without one to teach them, or proclaim the Gospel to them?

There are three ways in which God might teach men the truth about Himself. 1. By a Theophany or divine manifestation in person. 2. By a written revelation or divine manifestation through a book or record. 3. By an oral proclamation or divine manifestation through the living voice of a messenger. He chose the first as the means of communication with our first parents in Eden, the second in the writings of prophets and apostles, the third in the modern ministry. Sinai exemplified all three. For first God appeared and thundered forth His glory till the people could not bear it; then He spake through Moses, and for long ages through tablets of stone graven by His own finger. The first method has disappeared from history as a present means of divine communication. God no more in creation, crucifixion or

transfiguration or ascension or resurrection makes Himself personally known. Nor will He ever so appear till the end of the world. Then once more in history every eye shall see Him. The other two methods are both in use, for we have the Bible and the living ministry. Why then does Paul, making no mention of the written Word of God as a means of conveying the truth to the heathen, ask, "How shall they hear without a *preacher?*" Why did he not add, "or without a Bible?"

There were two reasons. 1. A specific and local one. In those days the Bible being in manuscript could not as now be multiplied. Individuals could not pay the price of its costly transcription. It was well if each congregation had one. If the people heard it, therefore, it must be through the living voice of him who read it aloud. It was impossible therefore to think of putting it into the hands of every heathen. They who sought their salvation were driven to the necessity of resorting to the human voice, to depend on oral proclamation of the Gospel which included reading the Bible aloud. And so the message went from heart to lip and lip to ear; believing they spake and speaking were heard.

2. But had Bibles been plenty there is still a general, universal reason why the main dependence must be on the preacher. In the first place the world is full of people speaking many various languages and dialects. To translate the Bible into all these principal tongues has already proved a long and very arduous task. And then were this perfectly done, the great masses could not read the translation even in their own vernacular, for they are ignorant even of their own native tongue. Beside the long labor of translation, you have the longer labor of education, before the written Word becomes actually a revelation. Without translation the book is sealed even to the learned heathen, and even with translation sealed to the uneducated masses. Add to these considerations the fact of the power there is in human sympathy, the charm even of the human voice, the longing in the human soul for practical illustration and embodiment of truth, the slowness of the natural man to receive abstract teaching from volumes and the readiness to learn from personations of truth, and we can see why even in our day with our multiplied copies and versions of God's Word our main dependence is still on the living voice of the preacher. We may still ask, how shall the masses of heathendom hear without a preacher? While Bible Societies are important auxiliaries they can never lead the way in the world's evangelization. To accomplish this the Gospel must be orally proclaimed to the world as rapidly as possible. God has commanded this as the way: "Go ye into all the world and preach, *proclaim the Gospel* to every creature." He has blessed this way more than any other. Reading can never supersede hearing and preaching. And so we are brought down to the last great question:

"How shall they preach except *they be sent?*" Few have the means to go, very few, who have also the impulse. They must therefore be sent. Here is the grand con-

clusion. God has practically laid upon the shoulders of the Church the weight of the hundreds of millions of souls now sinking to death eternal in every generation. The beginning upon which, as a platform and base to the great staircase of several causes leading to the salvation of the heathen, the whole rests, is simply the sending out of the preachers. The Church must send them. But who are the Church? You and I. We must send the preacher.

1. By going ourselves unless we can show satisfactory reasons exempting us from the duty and privilege. The presumption is that we ought to go, not to stay; we must show that our duty is to remain, the burden of proof lies upon us.

2. We must preach by substitute, by proxy, sending our own children if they will go, sending out others who feel it their duty and privilege. The Gospel means glad tidings; let us send some one to proclaim them to the millions who have never heard of them.

A Visit to the Foochow Conference.

BY REV. SPENCER LEWIS.

It was our privilege recently, while on our way back to China, to visit our mission work in Foochow.

Having spent several years in the new field of West China, we had long desired to see something of this our oldest China work. The mission was begun in 1847. The first missionaries, Collins and White, arrived in Foochow on September 6th of that year. Ten years passed before the baptism of the first convert. During that time eight missionaries had been sent out, of whom three had buried their wives, and one had gone home to die. What a sad tale the records tell!

Mrs. White died in less than nine months after their arrival. In the fourth year Collins returned home, where he died the following year. Mrs. Wiley lived but two years and four months, and Mrs. Wentworth only four months after coming to the field. The first seven years of the second decade witnessed two deaths. Mrs. Baldwin, after two years in the field, died and was buried at sea while on the way home, and Martin, after a service of four years and five months, died of cholera, just seventeen years to a day from the arrival of the first missionaries.

Six deaths in seventeen years. Surely the bishop, who said that "what we needed was more missionary graves," ought to have been satisfied with this record. What a trial to their faith those years of sorrow and weary waiting must have been. How apparently fruitless their labors. Protestant communicants then numbered but a handful in all the empire. At every turn the missionaries were met with the assertion that their work was hopeless. It was said that the Chinaman was wedded to his ideas, and could not be made Christian. They had for their reliance the promises of God, but could not have their faith strengthened, as we can, by looking back upon a body of 30,000 Chinese Christians.

But from those years of patient sowing is already being reaped an abundant harvest. Twenty years after the baptism of the first convert, Bishop Wiley, who had been

a medical missionary there in the early days, organized the Foochow mission into a Conference with six districts, each with a native presiding elder and a goodly number of native preachers. And now after another decade is passed let us make a note of the results.

At the Annual Conference recently held in Foochow there came up from all parts of the work, some by a journey of many days, the little band of workers so lately rescued from the toils of heathenism. Once more a Bishop had come out from America to visit them. None had been there before since Bishop Wiley came out three years ago to die and be buried in their midst. The first Bishop to visit them was Bishop Thomson in 1864. Then came Bishop Kingsley in 1869, Harris in 1874, Wiley in 1877, Bowman in 1881, Merrill in 1883, Wiley again in 1884 and Warren in 1887.

Even as at our home conferences, many of the preacher's wives came up with their husbands, and together with the missionary ladies, held a Woman's Conference simultaneously with the other. There were papers on a variety of subjects and discussions of best methods of work. In the moral regeneration of China, women must have an important place.

Some forty or fifty preachers answered to their names on the opening day of Conference. The names of many of them had long been familiar to me, and it was a great pleasure now to look in their faces. As Dr. Gracey would say, I had been acquainted with them a long time, but had never met them. Bishop Warren opened the conference with a short and appropriate address and then the routine work began. With the systematic and business-like way in which all the business of the Conference was conducted we were greatly pleased.

If all the missionaries had been absent but an interpreter it would apparently have made but little difference. Evidently there had been an important training in self-reliance, and development of the feeling of responsibility.

The average Chinaman has a man-fearing spirit. He is sadly lacking in independence—*backbone*. But these men had evidently improved in those respects. This was well illustrated when it came to admitting men into Conference. There were seven men on trial. The characters of these men had previously been considered by the Bishop, together with the presiding elders and missionaries, and it was thought best that four of the seven should be discontinued.

When the question came before the Conference the presiding elders and some others were not afraid to stand upon their feet and give their reasons why such action should be taken, and the Conference sustained them by a large majority. The remaining three men were then called up and asked the disciplinary questions. Quite a ripple was caused when the Bishop asked them to promise not to use tobacco. Chinamen who do not use tobacco are about as plentiful as white blackbirds. The Bishop had to waive that subject, and content himself with saying that he hoped the time would come when

the Conference would not admit a man who used tobacco.

Inquiry was then made as to their standing in their examinations. The standing of two of them was not satisfactory, and the Conference, by a large majority, refused to elect them. They were left on trial and given an opportunity to do better next year. Thus, four men were out of the race altogether, two were left on trial, and only one of the seven succeeded in getting into the Conference. If this is the way the native preachers guard the doors of the Conference, it will be nearly as difficult for an unfit man to get in as for a rich man to enter the kingdom of heaven. Verily, strait is the gate and narrow is the way into the Foochow Conference.

This conservative spirit promises well for the future of our work in this land. It points to the time when the Chinese Christians need not longer be in leading strings to the home churches. They are beginning to realize that the Church is *theirs*, and not an exclusively foreign institution. The religion of Jesus Christ ought not longer to be regarded as an exotic, but a tree that is rapidly becoming naturalized in the soil of China. May its "leaves be for the healing of the nation."

On Sabbath evening Bishop Warren ordained nineteen deacons and twenty-one elders. At the close he remarked that he had never seen so many men ordained at one time before. This large number was due to the fact that there had been none ordained since Bishop Merrill was present four years ago. There are now fifty-three native members of conference and one hundred and four local preachers. May these prove but the vanguard of a great host, who shall preach the Gospel throughout the length and breadth of this vast empire.

This year, for the first time, the Conference has elected native delegates to General Conference. The clerical delegate is Sia Sek Ong, a presiding elder and for twenty three years a member of Conference. He was elected on the first ballot by a vote of thirty out of forty-four, and in a modest speech thanked the Conference for the honor they had done him. The lay-delegate is Mr. Ahok, well-known for his gift of \$10,000 toward an Anglo-Chinese college. The home church will doubtless be greatly interested in the coming of "these from the land of Sinim." So far as we know they will be the first Chinamen to come to America on such an errand. We trust they will be permitted to enter, but blush to think of the reception they may meet in Christian America.

One of the most interesting faces among the preachers was that of the veteran Hu Yung Mi, now fast going with consumption. He is pastor of Tien Any Tany, where the congregation is mainly composed of students. He is too feeble to preach much, but is valued for his personal influence over the students. His fine spiritual face betokens a beautiful character. His daughter is in Delaware, Ohio, preparing herself to be a physician to her countrywomen. When Hu Yung Mi met Mrs. Warren he asked if she had ever met his daughter. "Yes," she replied, "I sat at table with her for several days. We

could not speak to one another, so I only sat and smiled." But only to "sit and smile" may have been worth a great deal to this lonely Chinese girl just entering a strange land.

They are sadly in need of reinforcements at Foochow. Some years ago, before they began their educational work, they wrote home that they would never need more than six missionaries. At present they have six men, but one is at home and another newly arrived. Their force ought to be doubled at once. The growing work demands a more efficient superintendence than our brethren are able to give. There ought to be four men for our educational and publishing work, and several more to live in interior points. Living in the interior the missionary would be more conveniently situated with respect to the country work, which is our main work, and his personal influence would be a more powerful factor than it now is. We are losing our character as pioneers in this province. Our sister missions have missionaries living in the interior, some of them two hundred and fifty miles away, while our missionaries are all living in Foochow. Let there be an advance.

The record of the past year has been an encouraging one. There are now 2,214 full members, a gain of 182, and 1,188 probationers, a gain of 179, or a total gain for the year of 361. This is a net increase of about twelve per cent. after having deducted 57 deaths and 56 expulsions.

The collection for missions is \$350.74, a gain over last year of \$69.42, or about 25 per cent. Total collections for all purposes \$2,659.94, a total gain of \$509.49, or nearly 24 per cent. There is in this a hopeful looking toward self-support. The Anglo-Chinese College has 60 students, the theological school, 21, the high school 20, and the girls' school, 43. A college dormitory to accommodate 70 students is in process of erection.

We leave Foochow thoroughly persuaded that our brethren and sisters here are doing a great and glorious work. Let us hold up their hands that they faint not in the midst of the battle.

Home Persecution in China.

BY THE REV. C. F. KUPFER.

The two instances I desire to mention here will give the readers a faint idea what the native Christians have to endure in China, and also with what heroism they meet these persecutions which are inflicted upon them by their own people.

About two years ago our native preacher at *Wu chen*, one of our inland stations, brought a fine looking lad of about fourteen years of age, asking admittance into the Fowler Institute. Being fairly well on in his studies and having the appearance of coming from a good family, I received him on condition that he would remain seven years in the school. I at once set him at work studying the Gospels, which were explained to the students daily by our native local deacon.

On the first Sunday in June, 1886, when I announced

that four candidates for baptism were present and asked them to come forward, this young lad came forward asking me to baptize him. Although he had not been a probationer, yet in consideration of his knowledge of the Scriptures, I admitted him to this Holy Sacrament without a moment's special preparation for it.

The following seven or eight months no possible fault could be found with him. He really gave every sign of becoming a genuine Christian. But Chinese New Year came, to which all students will go home if they possibly can, and *Wang chia 'hung* (for this is his name) was no exception, although his home was eighty miles distant.

Instead of returning to school in due time he tarried for several weeks, until I had to send for him, and finally had to go to his home to tell his parents that the rules of the school could not be violated in that way. The poor boy finally returned to school all unsettled, unhappy, apparently finding no pleasure in taking an active part in religious exercises or in his daily work. In a short time he deserted. I then made no effort to bring him back, thinking he was a hopeless case, and if ever I had made a mistake it was when I baptized him.

But will the reader condemn me when I tell him what this boy had to endure for Jesus whom he loved! A missionary passed through this town a few days ago and found the boy bound with iron fetters. His parents having heard of his being baptized gave him no peace nor rest, but tried to force him to become a Tivist priest, spent 40,000 cash teaching him Tivist theology. But with what success? They drove him mad.

With his feet in iron fetters he followed the missionary all through the streets of the town, hopping on hands and feet. In his sane moments he told the missionary that he did love Jesus and did not wish to become a Tivist priest. When the parents saw this they only drew the shackles closer, until all the skin was chafed off his ankles.

Another case is a boy about sixteen years of age, at present in the Institute. For a long time he resisted the influence of the Holy Spirit, battling against conviction, always contending that worshipping idols was of as much avail as worshipping Jesus, quoting many instances of effectual prayer to idols. His parents being staunch heathen this was not to be wondered at. About two months ago, when he saw sixteen of his classmates baptized by Bishop Warren, he yielded to his convictions and decided to be baptized and become a follower of the Lord Jesus. But no sooner had he taken this step than Satan set to work making his home a place of terror. His people being in fair circumstances had the advantage over him.

After threats and abuses proved of no avail they resorted to the old plan of disinheriting their son. "If you will come to us and do ancestral worship you shall have all the clothing you need, and when your uncle dies you are to have all of his property, besides what you will receive from home; but if you worship that Jesus you need not come to us for anything."

The reader will doubtless be glad to learn that this boy is taking a different course from the one described above. He is not allowing himself to be driven mad, but frankly told his people to keep their earthly goods. "I will not do ancestral worship, I have learned to love Jesus and with Him I have all things."

The foreigner in China is hated for his nationality, but he is not persecuted for his religion. But if he adopts the Chinese costume and happens to have a somewhat "celestial" physique he will have the same scoffs and ridicule to endure a native has.

"What, and you also sell the foreign devils' book? And what has induced you to become a proselyte to the foreign devils' doctrine? All such questions are asked when in the interior of this province."

Protestantism in Mexico.

BY REV. JOHN W. BUTLER.

The most remarkable event in the history of Protestant missions in the Republic of Mexico has just taken place. It was a general assembly of the representatives of the different missions which convened in this city on the 31st day of January, and closed on the evening of the 3d day of February.

The statistics gathered from the representatives present on said occasion show that there are eighteen different missions, representing eleven distinct denominations, working in the country.

Much preparatory work was done through colporteurs of the American Bible Society, who came into this country in the wake of the American army ('47 and 8), and later days also by a devoted medical man of the Presbyterian church, Dr. Prevost, now of Zacatecas, who began Christian work in the Villa de Cos about the year 1850, as well as by Miss Rankin, a devoted American lady, who settled in Brownsville, Texas, about 1853, and soon after began the distribution of tracts, and the sending of Christian workers on this side of the line till the year '59, when she came herself into the country as far as Monterey. Organized missionary effort was commenced in the country as follows:

First: The Baptist Mission (Northern convention) was commenced in May, 1869, and is now working in six different States of the Republic.

Second: The Episcopal Mission, which for several years was known as the Church of Jesus, was established in the same year, but was received as a regular Mission in the Episcopal Church in 1886 by the General Convention of said church, which convened in Chicago at that time.

Third: The Friends' Mission was established in 1871 and works through the State of Tamaulipas.

Fourth: The Central Presbyterian Mission was established in 1872 and is working in the Federal District and seven States.

Fifth: The Presbyterian Mission of Zacatecas was established in the same year, and is operating in five different States.

Sixth: The Mission of the Methodist Episcopal Church South was established in 1873, has a conference divided into six districts, and extends operations through some fifteen different States.

Seventh: The Mission of the Methodist Episcopal Church was established in the same year; is working in the Federal district, and seven States.

Eighth: The Mission of the Methodist Episcopal Church South also has a frontier conference established in 1874, and is working in seven frontier States.

Ninth: The Presbyterian Church South established its Mission in 1874, and is operating in two States.

Tenth: The Reform Presbyterian Church established its Mission in 1880, and is working in two States.

Eleventh: The Baptist Church of the South established its Mission in 1881, and is working in four States.

Twelfth: The Congregational Church established a Mission in the State of Chihuahua in 1882.

Thirteenth: The same Church established another Mission in the State of Jalisco in 1872; abandoned the work, but finally reorganized it in 1882.

Fourteenth: The Friends Mission of Central Mexico was established in 1886.

Fifteenth: The Cumberland Presbyterians established a Mission in Aguas Calientes in 1886.

Sixteenth: The Congregationalists established a Mission in Sonora in 1887.

Seventeenth: The so-called "Church of Jesus." This is a small work under the direction of Bishop Riley in the central States of the Republic, and has refused to be received as a mission of the Episcopal Church.

Eighteenth: The Independent English Mission operates in the State of Mexico, under the direction of the converted English Miner.

These missions together make up the following statistics:

Number of centres in operation.....	86
Congregations.....	393

There are congregations in all the territories and all the States of the Republic, except Chiapas and Campeche.

Ordained Foreign Missionaries.....	48
Assistant Foreign Missionaries.....	44
Foreign lady teachers.....	43
Total number of Foreign Workers.....	125
Ordained Native Preachers.....	88
Unordained Native Preachers.....	65
Native Teachers.....	96
Other Native Helpers.....	49
Total Native Workers.....	300
Grand total of Foreign and Native Workers..	455
Organized Churches.....	177
Church Communicants.....	12,444
Probable Adherents.....	30,000
Theological Classes.....	10
Theological Scholars.....	66
Boarding Schools and Orphanages.....	15
Scholars in same.....	687
Of these 100 are supported by indigenous resources.	
Common Schools.....	71

Scholars in Same.....	2,187
Total under Instruction.....	2,516
Sunday Schools.....	199
Teachers and Officers.....	367
Scholars.....	4,817
Total membership of Sunday Schools.....	5,256
Publishing Houses.....	8
Papers issued.....	10
Most of which are monthlies, though there is one weekly and two semi-monthlies.	
Pages of all kinds of religious literature issued since the establishment of the Mission Presses (one half of which were from our own Press).....	49,471,295
Number of Church Buildings.....	73
Approximate value of same.....	\$333,400
Number of Parsonages.....	39
Approximate value of same.....	\$93,260
Educational Buildings.....	16
Approximate value of same.....	\$147,200
Value of Publishing Houses.....	39,500
Total value of all Missionary Property.....	594,260

Of the chapels and churches, we find that *sixteen were built without aid from the Boards at home, and nineteen received only partial aid.*

There have been 59 martyrs, who have given their lives for the cause.

Two of the native preachers are sons of former workers in the field; three of the foreign missionaries are children of foreign missionaries in other fields, and nine of the missionaries are children of ministers in the home field.

MEXICO CITY, Feb. 1, 1888.

Children of South Africa.

Dr. Livingstone tells us that the children of South Africa have merry times, especially in the cool of the evening. In one of their games a little girl is carried on the shoulders of two others. She sits with outstretched arms, as they walk about with her, and all the rest clap their hands, and stopping before the door of each hut sing pretty airs, some beating time, and others making a curious humming sound between the songs.

The girls also skip rope and play at housekeeping and cooking, in imitation of the work of their mothers. The boys play war with small shields and bows and arrows, or build little cattle pens for the cattle, which they form of clay. Livingstone's looking-glass was ever a source of entertainment to them. They often borrowed it, and the remarks they made were very entertaining to Livingstone as he was apparently engaged in reading and not hearing them. "Is that me?" "What a big mouth I have!" "My ears are as big as pumpkin leaves." "I would have been pretty, but am spoiled by these high cheek-bones." All this while laughing heartily at their own jokes.

While they seem thus conscious of their own defects, they have no great admiration for the beauty of white people, though one woman remarked, "They are not so ugly after all, if they only had toes!" She evidently thought that the shoe was the foot itself, and was only convinced of her mistake when she saw the covering removed.

Snake Worship.

A missionary in Central Africa tells us that once, when out for a walk, he came to a town where he saw a man carrying a sheep upon his shoulders, and marching round and round the town, followed by several people in a procession. Upon his asking what they were doing, they replied, "We are going to offer a sacrifice to the snakes, and after we have carried the sheep several times round the town, we shall kill and eat it. Then no snakes will come into the town or hurt the people."

The Kitchen God of China.

The gods of China are legion. They are the great images in the large temples and the odd fragments of idols in shrines; the local deities, of which every village, field and mountain has its own; the invisible controllers of the thunder, the rain, the harvest, and the elements; the spirits of all the dead, and especially of one's ancestors; and, besides these, every strange object, and the sight of every inexplicable phenomenon is worshipped.

Oddly shaped stones, queerly gnarled roots, fantastic bits of wood, waifs brought on the tide, are all gods; but whatever else may be absent from a pagan household, Su Meng Kong is not. He is the God of the Kitchen, and none would dare set up-housekeeping without him. He has been a god for hundreds of years. In some families he has no image set up, and the incense sticks burned in worshipping him are stuck in the crevices of the range chimney. Many put his image in the main room of the house. His birthday is the fourteenth of the seventh month, and on that day every family worships him, each in its own house.

On the twenty-fourth day of the last month of the year, when the gods are supposed to go off for a ten-day's holiday, a paper horse and other travelling equipments are burned for his use during his journey to make his annual report to the superior gods. A lamp is kept constantly burning during the first days of the new year, to indicate that the family are waiting to welcome him whenever he returns. When children have been away from home, after greeting their parents, they worship Su Meng Kong. If the house-mother rears fat pigs, she credits her success to his good will, and makes suitable thank-offerings to him.—*A. M. Fielde, in Missionary Link.*

Chinese Proverbs.

The top strawberries are eaten the first.

The error of one moment becomes the sorrow of a whole lifetime.

Disease may be cured, but not destiny.

An empty mind is open to all temptations.

If the roots be left, the grass will grow again.

A bird can roost only on one branch.

You cannot take two skins off one cow.

One lash to a good horse; one word to a wise man.

Let every man sweep the snow from before his own door.

Incident and Narrative for Young and Old.

"We're a Band of Little Workers."

Tune, "Battle Hymn."

We're a band of little workers in the service of our King;
Our hearts, our hands, our voices, our pennies, too, we bring;
We'll make the earth beneath us and the heavens above us
ring,

While we go marching on.

CHORUS.

Glory, glory, hallelujah,
Glory, glory, hallelujah,
Glory, glory, hallelujah,
While we go marching on.

We'll live and work for Jesus, this is our battle-cry;
We'll live and work for Jesus, all the children shall reply;
And we'll help the Gospel heralds in regions far and nigh,
As they go marching on.

CHORUS.

Glory, glory, etc.

"I Am Not My Own."

"I wish I had some money to give to God," said Susy;
"but I haven't any."

"God does not expect you to give Him what you have not," said papa; "but you have other things besides money. When we get home I will read something to you, which will make you see plainly what you may give to God."

So after dinner they went to the library, and Susy's papa took down a large book and made Susy read aloud: "I have this day been before God, and have given myself—all that I am and have—to God; so that I am in no respect my own. I have no right to this body, or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears. I have given myself clean away."

"These are the words of a good and great man, who is now in Heaven. Now, you see what you have to give to God, my darling Susy."

Susy looked at her hands and at her feet, and was silent. At last she said in a low voice, half to herself, "I don't believe God wants them."

Her papa heard her. "He does want them, and He is looking at you now to see whether you will give them to Him or keep them for yourself. If you give them to Him you will be careful never to let them do anything naughty, and will teach them to do everything good they can. If you keep them for yourself they will be likely to do wrong and to get into mischief."

"Have you given yours to Him, papa?"

"Yes, indeed; long ago."

"Are you glad?"

"Yes, very glad."

Susy was still silent. She did not quite understand what it all meant.

"If you give your tongue to God," said her papa, "you will not allow it to speak unkind, angry words, or tell tales, or speak an untruth, or anything that would grieve God's Holy Spirit."

"I think I'll give Him my tongue," said Susy.

"And if you give God your hands, you will watch them, and keep them from touching things that do not belong to them. You will not let them be idle, but will keep them busy about something."

"Well then, I'll give Him my hands."

"And if you give Him your feet, you never will let them carry you where you ought not to go; and if you give Him your eyes, you will never let them look at anything you know He would not like to look at if He were by your side."

Then they knelt down together, and Susy's papa prayed to God to bless all they had been saying, and to accept all Susy had now promised to give Him, and to keep her from ever forgetting her promise, but to make it her rule in all she said and all she did, all she saw and all she heard, to remember, "I am not my own."

The Gospel in Fiji.

The *Missionary News* tells a story like this:

"The people of Fiji had at one time cooked and eaten thirty people; and it was said that at the next meal they were determined to have some Christians. Just then, the king went to the mission-house; something had happened to make him cross before he went, and when he found the missionary was not there, he was very angry. The missionary's wife offered him some tea and something to eat. He drank the tea, but flung back the food angrily. At that moment a chief came in, and crawled submissively toward the king.

"The king cried out, 'Split his head with an axe!' Just then the missionary came in, and the man was saved; but the king declared he would kill the next Christian natives he should meet. Two who were near by said to each other, 'Heaven is near,' and then they went behind a bush near by to pray for themselves and for the king and for their persecutors; but they were not killed. The followers of the king said, 'If you missionaries would go away, these people would be in the ovens. Your being here prevents our killing them. We came to kill them, but we cannot lift a hand. The Christian's God is too strong for us.'"

Now there is a church on every one of the Fiji Islands, there are schools everywhere, and in a great many houses the first thing you hear in the morning and the last at night is the sound of prayer and the singing of hymns. People can go from island to island in perfect safety, and the days when men and women and even little children were eaten are passed away.

This is what missionary work has done for the South Sea Islands.

"I Want to go to Jesus."

I am going to tell you about a little girl who is in one of the mission schools in India, whom we will call Lachme. She was only about six years old when it happened.

The teacher of her school was a kind lady who had left her home to go out to India and tell the children there about Jesus Christ. She was very fond of little Lachme, who loved the teacher dearly. Little girls in India are very quick in finding out if the missionaries who come to teach them really love them or not; and if they find they do, they love them very much in return.

Little Lachme had been in school about a year when her kind friend and teacher was taken ill. She was very unhappy and I have no doubt prayed to God to make her well. But for some good reason God did not see fit to restore her to health.

When the teacher knew she was dying, she called little Lachme to her.

"My child," she said in a very weak voice, "I am going to Jesus."

The little girl looked at her friend's face in astonishment. Could it be that she was going away from them all? That would be very dreadful.

Seeing she did not speak the teacher said again:

"I am going to the good Jesus I have told you about. You must learn to love Him and come too, Lachme."

The child threw herself on the bed, and bursting into tears cried:

"Oh! take me with you now; I will be so good, Miss Sahiba."

The teacher was too weak to say any more, so little Lachme was taken away. Her heart seemed bursting. Every one was so occupied, no one thought especially of her. She was one among many. Soon afterwards came the news that the kind friend and teacher was dead. Many were the heavy hearts and weeping eyes, but poor little Lachme seemed to have lost her very best friend. Who would ever be so kind to her again?

Presently a sudden thought struck her—why should she not go to Jesus too? Had not her teacher told her to come? She had been too ill to understand what she meant when she had asked to go with her. It was too late for that, but she would go by herself.

Drying her eyes, she got a clean white chuddar (the large piece of cloth the girls in India wear instead of a hat) and started off upon her journey.

Nobody saw her, and so she got safely out of the school-room and out of the compound. Now her heart began to fail her, for she had never been outside the school gates alone before, but she drew her chuddar tightly around her and started off for the railway station. Of course she must go in a train. Everybody did that if they wished to go anywhere, and of course she must go to the station first.

When she came to the station she found a train just going off. There were a lot of people coming and going. She got pushed on the platform and then she shrank

away into a corner. She saw the train move off and wondered if that was the right one for her to go in. It didn't matter much; she would be sure to get to the right place some time or other.

By and by the station became empty, and as the station-master came up the platform, he caught sight of a little white-veiled figure standing all alone.

"Who is this?" he asked in surprise, for in India it is very strange for little native girls to be seen at railway stations, especially alone.

Lachme began to feel very much frightened, the gentleman spoke in such a big voice. However, she gathered up her courage and raised her dark eyes to the station-master's face. Perhaps he did not look very severe, for she found voice to say in very meek tones:

"Please, I want to go to Jesus."

"Where?" the station-master asked in surprise.

"To Jesus," said the child, her eyes fast filling with big tears, and her little chest heaving with sobs. "The Miss Sahiba has gone and she said I might go, but she hadn't time to take me."

Then the poor child's courage gave way. I don't think the station-master's eyes were quite dry as he tried to comfort the child; I only know that he soon found out where she came from, and sent a message to the school (where she had already been missed), and poor little Lachme to her great disappointment found that she could not go to her friend who was with Jesus, after all, not until Jesus called her Himself.

She could not understand this at first, but other kind Christian teachers at the mission school are teaching her more about Jesus every day. Let us hope she will grow up to be a good Christian worker, and that before she receives her own call to go to Jesus, she may have told the wonderful story of Christ's love to many of the women and girls in India, and have led them to Him for their Saviour.—*Indian Female Evangelist.*

A Queer Ride in China.

[Sent, with love, to *Little Helpers*, by the eight-year-old daughter of one of the missionaries in China.]

One time, papa and mamma and Willie and Katie Goddard and I went to a temple among the mountains to spend a few days. This temple was fifteen miles away from Ningpo. We went twelve miles in a boat, and three miles in chairs. When we were ready to go home, there were no chairs at the temple, to take us to the boat. Papa, mamma, and Katie were going to walk, but Willie had ague and was not able to walk, and I was too small.

A Chinaman said he would carry us down in his rice baskets. So he brought out two large baskets tied fast to the ends of a strong bamboo pole. Papa put a little chair in each basket. Willie climbed into one, and papa put me in the other basket, and away we went, down hill, as fast as the Chinaman could trot, as snug as two bugs in two rugs. There were many beautiful flowers in bloom, which papa picked and tossed into our baskets for us to enjoy, as we rode swinging along in the air. Our locomotive moved along so fast that mamma and Katie couldn't keep up with us.

The People of Korea.

BY R. D. J.

If my young friends will take the trouble to look in the eastern part of the map of Asia they will there see China holding on to a piece of land with her left hand to keep it from falling into the sea. Have you found it? Well, that is Korea. If China should let go it would fall into the waters of the Yellow Sea and thus become an island instead of a peninsula. You see it is not a very large country, only about as large as the State of Minnesota, but it is quite full of people, having about one-sixth as many as we have in the United States.

This country was formerly called Chosen, which means "fresh morning" or Land of the "Morning Calm" because it is so far east. It is also called the Hermit Nation, because like an oyster it has kept its doors so tightly shut that no foreigners could get in, and if by accident any persons were cast upon its shores they were never allowed to leave the country.

Many years ago some Dutch sailors were shipwrecked and kept there eight years, and were so homesick that they were always watching for an opportunity to get away. So one day finding a boat they entered it and escaped. They found their way to Japan and from there they were sent home. What strange things they had to tell of the people, their customs and manners!

One thing seems very strange to us. They do not allow the women to go out in the daytime, but some time in the evening they ring a bell when all the men and boys have to hurry home as fast as they can until not one is seen on the streets, and then the women and girls go out to walk.

I have not time to tell more of their strange ways and habits, but you must read for yourselves. I want to tell you, however, that it is no longer a hermit land, for a few years ago they opened their doors and now they will allow us to visit them the same as other nations.

You will be glad to know that the present king, Bo Kei Ju, desires to be friendly with other nations and has aided the missionaries in their work. You will also be glad to know that some of the Koreans have already become Christians and are calling to us to come and help them win their land for Christ. Within the last two years several missionaries have heard this call and have gone to this far-away land to declare to them the "good tidings" of great joy which you remember the angel said should be unto all people.

Dear children, will you not help send the Gospel to Korea? Will you not pray for the king and His people and the dear missionaries who have gone to carry the means of healing for their bodies at the same time they tell them the old, old story of Jesus and his love?

Conversion of an Indian Girl.

A missionary among the Indians tells of a poor little Indian girl who attended the mission school. She saw a picture of the crucifixion and wished to know what it

meant. The teacher told her in very simple words the story of the Cross. As she went on with the history, tears streamed down the face of the little girl, who did not speak for awhile. Then her first words were, "Me never want to do bad any more." Her heart was so touched with the love of the Saviour who died for our sins that she resolved never to grieve Him, but desired to please Him perfectly. From this resolution she never wavered, but became her teacher's right-hand girl, always ready to do her bidding, and she exercised a powerful influence for good at the mission. She afterwards married; and is now foremost in the work of improvement among the Indian women. When they become real Christians they begin to take pleasure in making their homes neat and pretty, and they hang texts and mottoes and pictures on the walls. They try to make home the dearest spot on earth to their husbands and children. The names of the children are very curious: Mechanda, or Throw-fire; Yadoushroutok, or Door-knob; Tuqueni-huta, or Sail through the heavens; Tabahainty, or Go-ahead; Dochtermarax, or Fly over a town; Yarouyhe, or Hold up the sky!

"A-Hoi! A-Hoi!"

Sitting in my study one day, I noticed the beating of a Chinese gong; and when I went to the window I saw two boys with a gong between them, and at the time the gong was being beaten one of the lads was crying out, "A-hoi! A-hoi!"

I asked my teacher what was the meaning of this; and he said, "The first boy has lost some one, probably his brother, and he has got this other boy to go with him, according to the usual custom, through the streets, sounding the gong in the hope that they may find the little one and bring him back again."

I listened, as the sound retreated, as the boys went down the street, until the sound was lost, and I went back to my work again. But soon after I heard them returning; and now the little boy who had been calling out "A-hoi!" appeared to be trembling and quivering, and he seemed to think it was doubtful whether he would find his little brother or not. Still the gong was beating, and still he was calling out most pathetically, "A-hoi! A-hoi!"

Now, I think that here we have an exact illustration of what Jesus is doing. He is going in search of the lost. He goes through the streets looking after them and calling out their names, and He wants you and me to labor with Him in seeking that which is lost; and still, we are going about beating the gong, and calling out the names of the perishing ones, and asking them now, ere it be too late, to come to Jesus.—*Rev. H. Friend, China.*

Little givers, do your part
With a glad and willing heart,
For the angel voices say,
"Little givers! give to-day."

Image Worship in Japan.

BY MRS. A. D. HAIL.

In Japan, the land of poetic names—the "Sunrise Kingdom," the "Gate of Day," the land whose emperor's crest is the chrysanthemum—we have seen the little children taken to great heathen temples to worship, they knew not what—great images of wood, stone, and bronze, gods made by men's hands. For years the sound of the hammer of idol-makers rang in our ears. We have become heart-sick in seeing the great demand for them, and the sums of money that would go to their purchase. The little children there have been taught to reverence such images and daily worship them.

The first place to which a child is taken when he comes into this world is the temple. Here he receives his name; here he is to come with all his childish sorrows, and at each recurring birthday bring a handsome present. Around the temple eaves are flocks of pigeons, and in the barren yards are sacred water tanks and various shrines. Hither the children often came in troops to play during vacation hours. Near by, perhaps on the same lot, stands the theatre and other sensual attractions. Their idolatrous surroundings are made just as attractive as possible, so that in the earliest days of childhood the seeds of false religions are sown.

In these yards they are taught to pray to other gods than those of their own household. If they are sick they go to a red-painted image carved out of wood, and rub the part of its body that corresponds to the painful region of their own bodies. If they have a pain in the head they rub their own head and the head of the image and say their prayer for healing at the same time. If it is a stomach pain they rub theirs and the image's stomach. When drought, or pestilence, or accidents come they pray to various gods. Sometimes for fear they may not get the right one they go on long pilgrimages to pray to all the gods they can hear of with the hope of getting the right one. Of course they have no means of knowing that they are heard or will be answered. The ingenuity of the priests, however, has met this state of things. Before some temples stands a large bird-perch. It generally consists of two upright stone pillars, across the top of which is a large flat stone. When a man prays he pitches a stone upward. If it lights on the cross stone and stays there he supposes his prayer will be answered.

In other temple-yards they have large wooden images before which they pray. They stand opposite these and taking a piece of paper chew it until it becomes a pulpy wad. They say their prayers and throw this wad of paper. If it sticks to the image they think they will get a favorable answer, but if it falls off they do not expect to receive that for which they have prayed. It is in the credulous years of childhood that the priests and parents try to fix most firmly these heathenish errors.

What a ripe field there is here for the children of America to work! What a privilege it is to be permitted to aid in sending those who shall work directly among *these heathen children and give them a knowledge of a*

Father in Heaven who hears prayers, and the worship of whom is a joy and a help in right living! To teach them of a Saviour who was born into this world as a babe, and who grew up through all the little trials of childhood, and who is still full of sympathy and love for them—is not this a work in which you are rejoiced to be a helper?—*Banner.*

Japanese Babies.

A little bird sings from over the sea,
"I've been to a land that pleases me;
'Tis a fabulous land where babies don't cry
From the time they are born till the time they die."

"You queer little baby, way over the sea,
Tell us, oh, tell us, how can it be,—
Are not Japanese baby-clothes ever too tight?
Don't Japanese babies wake up in the night?"

"Do Japanese teeth come through without pain?
Or Japanese children tease babies in vain?
Don't Japanese pins have points that prick?
Won't Japanese colic make little folks sick?"

"You queer little baby, if secret there be,
Send it, oh, send it, 'way over the sea!"
"There is no such secret. Far off in Japan
Some babies can cry, and they'll prove that they can!"
—*Anna C. Vincent, in St. Nicholas for October.*

Babies in China.

Mr. Thomas Stevens thus describes in *Babyhood*, a curious sight that he saw in China:

"One day when travelling through China on my bicycle tour around the world, I came upon a very novel and interesting sight. It is the first thing of the kind I ever saw or heard about. My overland journey led me through many out-of-the-way districts where the people are primitive and curious in many respects. In one of these obscure communities, in the foot-hills of the Mae-Ling Mountains, I saw about twenty Chinese infants tethered to stakes on a patch of greensward, like so many goats or pet lambs. The length of each baby's tether was about ten feet, and the bamboo stakes were set far enough apart so that the babies wouldn't get all tangled up. Each baby had a sort of girdle or *Kammerbund* around its waist, and the end of the tether-string was tied to the back of this. Some of the little Celestials were crawling about on all-fours; others were taking their first lessons in the feat of standing upright by steadying themselves against the stake they were tied to.

"What queer little Chinese mortals they all looked, to be sure, picketed out on the grassland like a lot of young calves whose mothers were away for the day! In this respect they did, indeed, resemble young calves; for I could see their mothers at work in a rice-field a few hundred yards away. All the babies seemed quietly contented with their treatment. I stood and looked at them for several minutes from pure amusement at their unique position."

The Ainos of Japan.

Rev. O. H. Gulick, a missionary in Japan, writes about the Ainos as follows :

"The Aino of Japan is a very interesting savage, if indeed so mild-mannered a man can be called a savage. After thirty years of age he begins to produce a very heavy beard, which is unshaven through life; his breast and legs are covered with hair, and at thirty-five or forty years of age he is doubtless the most hairy human being in the world. This feature of the bearded Aino has given rise to the Japanese legend that the Aino is a cross between a human being and a dog. The men are said to be, as they appear to be, very strong, of stalwart figure, grave, and rather slow of motion. There is an almost pathetic air of gentleness and kindness in the manner and tones of this grim and silent savage.

"His hut is made of reeds, the roof thatched in single lengths of straw, giving it a terraced appearance. The sides are of bunches of reeds tied on in handfuls. The men and women are all clad in a coarse wrapper, made of sackcloth, which the women make from the bark of a tree, twisting each thread by hand, and weaving these in a very simple loom.

"In infancy, and till ten years of age, the children are not supposed to need any clothing whatever, certainly not in summer time. But later in life all are clad.

"Their huts are hovels, lacking all furniture beyond a pot, a pot-hook suspended from the smoky rafters, and possibly a shred of a mat, and some fishing-tackle, with perhaps a bundle of sea-weed. Poverty, dirt and smoke! Men and women wear their hair long; the men's uncombed and shaggy, the women's parted in the middle and reaching to the shoulders. This race of people is copper-colored, darker than Japanese, but yet a shade lighter than the darker Hawaiians. They tattoo the lips of all their girls, giving all women a strange and unattractive appearance through life. The women, on meeting a stranger, often cover their tattooed lips and mouth with the hand, as if ashamed of the mark. A Japanese theory regarding this is, that the Ainos thus tattoo their girls, in order that they may not be stolen or betrothed to Japanese, and lost to their own race.

"I am told that hundreds of the Ainos come to the shore to fish and gather sea-weed, during the summer months, and retire to their mountain homes in the fall, depending there upon the bear, deer, and other game that they can secure."

A Japanese Boy at Breakfast.

BY H. G. UNDERWOOD.

It is breakfast time, and Hideosabe sits down, together with his father, mother, and two little sisters, on a thick mat spread before a low table, while a servant comes in to wait upon them. Do not suppose there is hot coffee, beefsteak, and eggs for this meal. They have what they like much better. A good sized bowl of cold boiled rice is set before each person, and then a dipperful of steam-

ing tea is brought in, and the rice saturated and heated by having the tea poured over it.

Hideosabe begins to eat this now palatable dish with two long straight ivory sticks. These are *chop sticks*, and if you would know how difficult it is to use them, just take two new and slender lead pencils, hold one between the first and second fingers, the other between the second and third, and try to carry food to your mouth with them.

But our Japanese friend knows no such difficulty, and would find the use of a knife and fork infinitely more puzzling.

After the rice the Kuku family have another course, consisting of slices of very large and coarse pickled radishes, which are considered a delicacy. These are followed by more tea, and then the meal is ended. Sometimes stewed sweet potatoes are added, but the Japanese families do not care for much variety.—*Christian Union*.

What One Dollar Did.

It was a very little dollar, a little shiny gold dollar; and because it was put in the hand of the Lord, it did a great work. It was like the five barley loaves that the little boy had. Do you remember about it? If he had kept them in his basket, instead of giving them to Jesus, they would never have fed all those hungry people. And if the owner of the gold dollar had kept it rolled up in cotton, in a box, it would never have helped to build a church. The pretty little coin belonged to a little girl; it was all her own, she could do with it just what she pleased. What would you have done with it? She meant to keep it always, and she probably would, if it had not been for her mother.

One evening her mother came home from a meeting, and told her about a little band of God's people who had no place to hold their services but a blacksmith's shop, and that money was needed to build a little church for them. I don't know all the mother said, and I don't know what passed through the mind of our little maiden. I only know how highly she prized her treasure; and yet the next day she wrote this letter :

DEAR SIR :—A few weeks ago, I had this gold dollar given me to spend as I choose. It was so pretty, I rolled it up in cotton and put it away in a little box, and thought I would keep it always. But last evening mother came home from the association, and told me about the little church you were trying to build. She said you had to hold your meetings in a blacksmith's shop. I want to help build that church, and thought I would send you my gold dollar. Please accept it, from a little girl who loves Jesus.

The gold dollar left its hiding-place, and started on its mission; and many people heard how "a little girl who loved Jesus" had given the very best thing she had, to help His kingdom on earth. Her generous act touched their hearts and opened their purses, until over \$200 was subscribed. And it was the little gold dollar that did it. This is a "really-truly" story, too; just as true as the Bible.—*Lutheran Miss. Journal*.

Village Schools in South India.

BY REV. J. E. TRACY.

A thatched building with mud walls on three sides and a sanded floor—about twenty noisy, dirty, black children, nothing bright about them but their eyes, nothing clean about them whatever—constitute the average school. In a little niche in the wall opposite the open side of the room, or else on a little raised platform of mud, sits the little mud Ganesha, or god of wisdom, who is supposed—and rightly enough, too, if one judge by results—to enlighten the minds of the pupils.

The boys all bow to him with folded hands of prayer as they enter school in the morning; his name is the first which they write upon the sanded floor, and his name is at the top of each page of palm leaf which they study with monotonous droning sound.

A little writing, ability to read the old (palm leaf) books of doubtful morality, which constitute their heroic songs; or to make out the title-deeds of their future inheritance; and a smattering of very peculiar arithmetic, constitute the course of study to which they aspire. The writing is to be done with an iron point, or stylus, which they are to use by holding it perpendicularly in the right hand, and guiding it by a niche cut in the thumb nail of the left hand. The narrow strip of palm leaf is held in the left hand and cleverly moved along in the hand by the movement of the thumb and forefinger of the left hand, as the scratching with the pen in the right may require. A page, when written, is smeared with cow-dung, or charcoal, or turmeric (yellow), as may happen to be most convenient, till the scratched lines show distinctly. A round hole is cut in the left-hand end of the leaf to put a string through, and the whole thing is done.

Their heroic songs consist mostly of the clever (?) performances of Ganesha or Vishnu or Siva, as the case may be, in stealing or lying, or doing some dirty, low-lived trick which a decent party would be ashamed of.

Their tables of arithmetic consist of multiplication tables in tens—"ten times one are ten, ten times two are twenty," etc., with the units used successively in place of the one, till they get to the second set of tens, and begin over again—"ten times eleven are a hundred and ten, ten times twelve are a hundred and twenty," etc., till the third set of tens is reached, when they begin again—"ten times twenty-one are two hundred and ten," and so on. The same thing all over again in fractions—"ten times one tenth is one, ten times two tenths is two," etc., etc. When they want to multiply they do the units separately and the fractions separately and add the results; e.g., "how much is eight times $4\frac{1}{2}$ " would be, "eight times four is thirty-two, and eight times one half is four—thirty-two and four more is thirty-six." It seems a very stupid way, but they get to do it very cleverly, and can do in their heads what no ordinary American boy would think possible.

They come to school in the morning before six, stay till about eight, when they have a recess of about two hours to run home for their food; they come again and

stay till about one, with another recess of varying length according to the teacher's convenience; and then they stay till about dark.

They pay fees according to their ability; some more, some less, but all have to bring the master fire-wood on Mondays, curry stuffs on Wednesdays, and tamarind, or else dried fish, on Fridays, besides some entrance fee of rice, plantains, or cocoanuts, when they first enter the school.

The discipline of the school is mainly one of bullying and fear. If a boy fails in his arithmetic the teacher names some boy to punch the head of the offender, and every other boy in the class is privileged to follow suit and get in at least one good rap, which very likely he has been waiting for a chance to do as a quit for some private grudge.

What do they learn of gentleness, or love, or obedience, or loyalty? Nothing. The average boy hates school, and the average parent lets him go, or not go, about as he likes. The teacher must make his living out of the boys, and so has to hunt them up or send some bigger boy to do it for him. That they should learn anything is little concern of his. He hates the boys and the boys usually hate him.

All this is very different in mission schools, of course but the heathen schools far outnumber the Christian ones.—*Mission Day-Spring.*

Over the Ocean.

BY MR. WM. F. SHERWIN.

Tune, "I am so glad."

Over the ocean, from lands far away,
Cometh the pleading of millions to day:
"Send us the light of the Gospel we crave;
Tell us of Jesus, the mighty to save!"

CHORUS.

Hearken, O children! hear the sad cry
Coming to you, coming to you.
Surely the Lord will help, if you try
Something for Him to do.

Perishing children by thousands are there,
Having no Sabbath, no Bible, or prayer;
Fathers and mothers no Saviour have known,
Bowing to idols of wood and of stone.

CHORUS.

Hearken, O children! hear the sad cry
Coming to you, coming to you.
Surely the Lord will help, if you try
Something for Him to do.

Gladly the children respond to the call,
Bringing their offerings, something from all;
Forming their Mission Bands, "workers with God,"
Sending the news of salvation abroad.

CHORUS.

Come, then, O children, hasten to be
Earnest and true, earnest and true;
Tell the poor lost ones over the sea,
Jesus will save them, too.

The South American Missionary Society.

Rev. R. J. Simpson is the Secretary of this Society. The *Missionary Review* for September, 1887, gives us the last attainable statistics.

FOREIGN FORCE AND WORK.			
	1885.	1886.	Gain or loss.
Missions.....	6	6	0
Stations.....	20	20	0
Europeans, Ordained	15	16	1 more.
" Lay....	14	13	1 less.
" Women	12	12	0
Communicants.....	180	185	5 more.
Income.....	\$74,914	\$63,110	\$11,804 less.

The income of this Society, being derived from permanent rents and endowments, is much the same every year. The work of this Society is supported mainly by the Church of England.

In the *Argentine Republic* it has stations at Patagones, Rosario, Gran Chaco, Cordova and Buenos Ayres. In *Uruguay* it has stations at Montevideo, Fray Bentos, Salto and Concordia. In *Brazil* it has stations at Sao Paulo, Santos, Morro Velho and Rio de Janeiro. In *Chili* it has stations at Santiago, Lotto, Puchoco, Chauaral and Valparaiso.

Some of the work of this Society is exclusively among the Indians living in the valley of the Purus, a branch of the Amazon, where an attempt has been made at civilization, but with little success; though it is feared that the lack of success is mainly due to the wrong course adopted by those placed in charge of them and in the exercise of quite arbitrary authority over them.

The monthly organ of this Society furnishes evidence of most self-sacrificing labor in both the Southern Mission and Northern Mission on the Amazon and its branches, and the intermediate stations throughout the continent.

In its work in South America this Society has a two-fold purpose: one, To care for the English-speaking residents scattered over the continent; the other, To carry the Gospel for the first time to the superstitious and degraded aborigines. A lay-missionary writing from the field says: "The South American Missionary Society deserves our warmest gratitude for taking up our cause so thoroughly, and our prayer is that God's countenance may be lifted up on its noble aims, and that the dew of His blessing may rest upon its faithful missionaries, now laboring to extend the Gospel of our Lord Jesus Christ in this great continent." During the year the Rev. Mr. Bridges, who has done the most of the translating of the Scriptures for this Society, has resigned his connection with the Society, and Mr. J. Lawrence has taken his place, and has already proved himself competent for the responsible position.

"Mr. Bridges will continue to work for Christ among the Ona Indians. During his long service of thirty years in the Mission Work of the Society most encouraging has been the advance from heathenism to Christian civilization of the natives of Fireland; while not only have the Yahgans, by the industry of Mr. Bridges, a complete dictionary of their *hitherto unwritten language*, but by

the translation of *St. Luke's Gospel*, and more recently that of *St. John* and the *Acts of the Apostles* they are enabled to read in their own tongue the wonderful works of God."

"The Committee greatly regret that they have not yet seen their way to start with prudence a mission to the Indians of Paraguay. They have a good hope that if the means be forthcoming the men are ready. This is a great step. They trust God may speedily move the hearts of one or more to take up the support of this special work, and enable the Committee to set it on foot with a good hope of success. At least £2,000 would be required for this purpose."

The American Bible Society in South America.

Since the publication of the annual report of the American Bible Society, Mr. Milne has been transferred from Montevideo to Buenos Ayres, and his associate, the Rev. F. Penzotti, has been released from charge of the Spanish Church at Rosario de Santa Fé, and sent to Peru, where he is to reside permanently as assistant to Mr. Milne in the prosecution of the Society's work. This is in pursuance of long cherished plans, which have hitherto been obstructed, but are now likely to be accomplished. Since the commencement of his agency in June, 1864, Mr. Milne has distributed in the republics of South America, chiefly by sale, about 200,000 volumes of the Scriptures. This work is in the best sense missionary work, in fact, lays the foundation for all other missionary work. The sale of the Scriptures to these populations indicates a vastly more healthful and hopeful religious condition than free gifts would. They value what they pay for.

Missionary Recitation.

[The following was prepared for a missionary festival given by the 'Lizzie Morse Missionary Society,' at Prattville, Ala.]

Kind friends, we are glad that you've come here to-night,
And if you will listen to what we recite,
You will not be surprised that we children delight
To labor for Christ, our Master.

Far over the ocean—so far, far away,
To where the bright sunbeams roll on with the day,
And across to the west where the poor heathen stay,
There is work to be done for the Master.

To the north where the iceberg mountains appear,
To the rock-bound capes of the south hemisphere,
To the hearts of all heathendom, distant and near,
We must send the good news of the Master.

They ask for our pennies, they ask for our prayers,
They ask that the light of the Gospel be theirs,
They ask that with Jesus they may be made heirs,
Joint heirs with Christ, our Master.

Then we'll cheerfully answer to all the demands,
That are made for the labor of our weak hands,
For we know our Father in readiness stands,
To bless our work for the Master.

(Prayer the little girl utters, looking up with hands clasped:)

Our Father in Heaven, we hallow Thy name,
Let Thy will work in us, as in Heaven the same,
Whatever we do, give us hearts in right frame,
To do for the sake of the Master, Amen,
Amen, for the sake of the Master.

Working for Missions.

A writer in the *New York Observer* gives an interesting account of how one pastor cultivated the missionary spirit in his Sunday-school. Early in the year he went to the bank and procured a roll of two hundred new cents. He went through the school on the next Sunday, and gave to each one present one bright cent. He explained the parable of the talents, and asked all who had received a cent to use it during the year in such a way as to increase the amount. At the end of the year each person was to make a report of the result and hand in the amount gained or the original cent, to be given to purposes of benevolence. When the report was read, it was a very surprising and touching recital of work, self-denial, and, I might almost say, inventive genius, in the department of financial transactions for sacred ends. One account read somewhat as follows: "I took my cent and bought woollen yarn. With this I knitted a pair of garters, which I sold for ten cents. With the ten cents I bought two pieces of perforated cardboard and a piece of ribbon with which I made two bookmarks, which I sold for fifty cents. The fifty cents I invested in white and colored twine with which I made three tidies, which I sold for fifty cents each, and am able to hand in one dollar and one-half."

Another wrote: "I bought colored paper and made a bouquet of paper flowers which I sold for five cents. I took the five cents and bought more colored paper, made more flowers, and had twenty-five cents as the result. Then I bought a small square of silk and some thread, and worked a little tablecloth which I sold for half of a dollar; this is my gift." Yet another wrote: "I sold my bright cent for two dirty ones. With these two cents I bought tissue paper and made lamp-lighters, which I sold for ten cents. I took the ten cents and bought ice cream in the summer, and sold it to my companions for twenty-five cents; with the twenty-five cents I purchased some cheese cloth and embroidered four pieces in pretty patterns, making mats which I sold for a quarter of a dollar each. With the dollar thus gained I bought cardboard and painted two pretty mottoes, which I had framed, and sold for a dollar and a half each. With the three dollars I bought books which I sold for five dollars, and then I made some more mottoes and got more books to sell, and I am able to give ten dollars to night." This was a remarkable return indeed, from the capital! One little fellow bought a cent's worth of radish seed, and the result was twenty-five cents. A little girl bought a remnant of cloth and offered to wipe *dishes in the pantry and earned ten cents with her towel. Two little fellows went*

into partnership with their father, who put in a cent, and from this three cents there came out a dollar and a quarter profit which was credited in equal parts to each of the partners.

One little one having earned enough by trading with her cent to buy a bottle of gum, some white paper and pictures, made a pretty album, which added a dollar to the fund. Another bought molasses and made candy, which operation repeated often enough, enabled him to give thirty cents. One cent was invested in old postage stamps, which were exchanged and sold, the money re-invested and another sale made, and twenty-five cents rewarded his industry and invention. Some sealing-wax and chicken-bones and bits of cloth, enabled another to make pen-wipers, which netted him enough to contribute handsomely. Another child cut stories out of old papers, bought some colored paper and made little story-books which retailed to the eager buyers at a large price, while others invested in a lemon and did a profitable business in lemonade.

Of the whole two hundred only five or six returned the cent without any addition, and they had not kept it wrapped in a napkin, but had tried to make it increase and failed. The total amount returned with the records of investment was more than sixty dollars, and it is doubtful whether any New York merchant could show such a percentage of profits for the business year of 1887. When the gifts were all in and the story had been told, the whole bundle of coins was loaded upon a ship that stood with sails all set upon the stage, and the ship sailed away by means of an invisible cord, to carry the children's Christmas gift to heathen lands, or wherever the officers of the school might steer its useful voyage. The children had learned some useful lessons during the year and enjoyed the blessedness of doing good to others.

A Heathen Woman's Friend.

It was years ago, and I was in a New England country town, called there to speak for the Woman's Foreign Missionary Society. Resting at a farm-house, a little fellow, in the glory of his first pants, came into the room, and after looking me over, announced, "I've got the heathen woman's friend, I have." Of course, I thought at once of the paper of that name, so I replied: "Do you like the little paper, the *Heathen Woman's Friend*?"

"Of course I like her; she 'longs to me, and she ain't paper, neither."

"What is she, then; come and tell me about her?"

"Well, you just come out o' doors, and I'll show her to you," and he led the way. Through a long yard, a gateway and another yard he hurried me, till, pausing be-

side a stake to which a cord was tied, he pointed: "There, don't you see her, 'the heathen woman's friend'?"

My eyes followed the cord, and the other end was tied around the leg of a silver-gray hen, which was clucking and scratching in most motherly fashion for the chickens around her.

"Don't she look like the heathen woman's friend?" asked my little entertainer.

"I don't think I quite understand; you will have to explain this to me," I said.

"Well, you know 'bout mission bands, don't you? You see I'm in one of 'em, and we are going to get a lot of money. Jimmy Lake and John Jones have got a missionary hen, and papa gave me one. My Aunt Fanny, she said I'd better call mine 'the heathen woman's friend,' and so I did. We set her on some eggs, and how many chickens do you think she hatched?"

It seems impossible to count the restless little things; but looking at Benny's beaming face, I said, "Oh, a dozen, I hope."

"Oh, she did better than that; we set her on thirteen eggs, and she hatched every one. Don't you think she's 'the heathen woman's friend'?" he asked triumphantly.

Further questions drew out the statement that "papa is to buy all the chickens that grow up, and I'm going to put all the money into mamma's mite-box. Don't you guess 'twill burst the top out, and maybe the bottom, to?"

In talking with the mother, I learned that considerable influence would be brought to bear by older brothers, to test Benny's missionary zeal, and she promised to write me the result, which I give in brief. The "friend" brought up the brood, with the loss of only one chicken, and when the dozen were sold they made a nice sum, and Benny was told that he was under no obligations to give more than the price of one to missions. However, Benny was firm: "I promised 'em to the Lord, and I won't be mean enough to cheat Him," and though he was teased and taunted, he held on: "I can't lie to the Lord," and every cent was given as promised.—*Mrs. J. K. Barney.*

Miss S. F. Gardner writes from India: "The rain in Calcutta is coming down in torrents, flooding everything. Little dark, bright faces are peeping out of the doors of the school-room, and if they catch a chance unobserved they will dart out, take a run under the nearest spout or wade in the nearest puddle and be back drenched before you can say a word. I used to be anxious about it for fear they might take cold, but I find it doesn't hurt them. They have much the nature of ducks in that respect, and fortunate it is, too, for it rains so much at this season it would be impossible to keep so many children out of it altogether."

Monthly Concert.

INDIA is the subject of the Missionary Concert for April.

PRAY FOR INDIA.

Pray that the many millions of India may everywhere welcome the Story of Jesus and gladly receive the only one who can save. Pray that Protestant Missionaries may be sustained and strengthened and encouraged in their labors. Pray that the English Government may cease encouraging the cultivation of opium in India. God guide the newly appointed Viceroy of India.

Aborigines of the Central Provinces, India.

BY REV. J. E. ROBINSON.

Of the numerous aboriginal tribes found in the Central Provinces the GONDS are the most important, numbering more than two millions, or about one-sixth of the whole population. The tribal divisions and sub-divisions are so bewilderingly complicated and numerous that missionaries and Government officials have given up all hope of thoroughly classifying and enumerating them.

There are at least two main divisions—the Gonds proper and the Gonds common. The former are divided into two main sects, those who worship six gods and those who worship seven. These sects again are subdivided into numerous tribes called *Gots*. All the *Gots* of the six-god worshippers forbid intermarriage. If a six-god worshipper wishes to marry, he must select his wife from among the family of a seven-god worshipper, and *vice versa*. While, however, the divisions or *Gots* of these sects may not intermarry, they eat together without compunction.

The worship of the Gonds consists of that of the supposed powers of evil, their local village deities, the spirits of ancestors, the weapons and animals of the chase. The village gods are generally one or more stones placed at convenient distances from the village, under the shade of an appropriate tree. Household gods are more numerous, with a tendency constantly to increase. For instance, should a man be fatally bitten by a cobra, the latter becomes a god for many generations. It not infrequently happens that a set of household gods falls into disgrace for some cause or another and is then ruthlessly discarded to make room for a new set that, it is hoped, will work more satisfactorily.

The common worshipping place is called a Deo Kulla, at which women are not allowed to worship; nor may a six-god worshipper worship at a seven-god Deo Kulla, and *vice versa*. The names of the gods are Legion—the battle-axe god, the god of mischief, the animal representative, the cow's tail, and Palo, or a piece of rudely-embroidered cloth, chiefly used to cover the spear heads of worshippers, are among the most common and popular. The Gonds in recent times have shown a disposition to adopt gods from the Hindu Pantheon, and the more ambitious even aspire to be classed among Hindus. A dis-

tinguishing characteristic of these hill people is the sacrificing and eating of bullocks; but contact with Hindus is leading them to abandon the practice of cow-killing. Among some of the Gond tribes caste has as deep roots as among the Hindus, and their marriages are equally burdensome financially. A true Gond is a man after Gladstone's own heart: he loves nothing better than his axe, except it be a tree to fell therewith.

The funeral customs of the Gonds are very peculiar. The young and unmarried, and also persons who die of cholera and small-pox, are always buried; while old people and men of repute are almost invariably burnt. A universal custom is to build a *thapana*, or sepulchral mound, to the memory of the deceased, and when it is made, a bullock must be sacrificed. The *thapana* is in the form of a parallelogram, with sides facing the points of the compass, and four stones are placed at the corners. The dead are buried naked, and the clothes they wore are thrown away. They come into the world naked; why should they leave it clothed? an old Gond philosophically remarked to one who interviewed him on the subject.

One of the smaller tribes of Gonds is the Ojhas, which in turn is divided into two sects—one including musicians, dancers, and beggars; while the other sect is made up of fowlers; but both sects intermarry and eat together. Ojha women, more sensible than many of their more civilized sisters, never dance. If a household god makes himself too objectionable he is quietly buried, to keep him out of mischief, and a new god is installed in his place.

The Kurkus are dirtier, darker, and withal more Hinduized than the Gonds. They will drink but not eat from the hand of a Gond; but will both eat and drink from the hand of a Brahmin. They are almost as averse to killing cows as the Hindus, and large numbers of them wear the sacred cord of Hinduism. The Kurkus, like the Gonds, are divided into *Gots*, of which the number is very large. The Rev. A. Norton, formerly connected with the South India M. E. Mission under Rev. William, now Bishop, Taylor's superintendence, established a mission among these interesting Kurku aborigines in 1875.

It may be of interest to philologists to mention that in the Central Provinces, with a population of about 11,000,000, no less than *one hundred and seven* chief vernaculars and affiliated dialects are reported by the last census as being spoken. Of course some of the dialects have but very few representatives, and the confusion of the Babel is somewhat relieved by the fact that a few leading vernaculars form common bonds which make the evangelization of the thousands feasible.

But what a work has yet to be done in India to civilize and Christianize its heterogeneous millions. Our Methodist Episcopal Mission in the Central Provinces is planted in Nagpore, the capital, and its sister city, Kamptee, ten miles distant by rail. Our earnest desire is to strengthen this mission and extend our work in this inviting and promising field.

Ganesh, the Hindu Lord of Hosts.

The Hindu god Ganesh, or Ganpati, in some parts of India called Pular, is always represented as having an elephant's head and a very fat body, and sometimes as having many hands. He sometimes has four, and sometimes eight, female attendants, some of whom have peacock feathers to drive off flies; others offer him various gifts, and all wish to serve him. The umbrella over his head is to shield him from the sun and rain.

Many stories are told of the way in which he came to have an elephant's head. One of them is as follows: One day his mother, Parvati, went into her private room, and placing her son Ganesh at the door, told him to allow no one to come in. Soon her husband, who has many names, such as Shiva, Mahadev, and Shankar, came and was about to enter her room. Ganesh told his father that his mother had forbidden any one to enter. Because the boy opposed him, Shiva got angry and cut off his son's head. When Parvati came to know it, she was wild with grief. So to console her, Shiva said: "Do not cry; I will give him the head of the next living being that comes along." This happened to be an elephant. So the great god Shiva cut off the head of the elephant, put it on his son's body and restored him to life. Then he said to Parvati: "Now, what a fine son you have. The elephant is wisest of animals, and your son shall be the god of wisdom." Ever since then Ganesh has been worshipped as the god of wisdom. In every Hindu school there is an image of this god, whom the school children worship daily. At the top of every sheet of the alphabet, and at the head of every copy which the school children write, are the words: "Shri Ganesh," that is, "The Blessed Ganesh."

Little Katu and Her Mother.

The other day a little girl of five stopped in the middle of her reading lesson, and looking up in my face, began talking about her mother. I do not always check them when they do this, because I wish to know what the little minds are thinking about. "Mem," she said, "do you know my mother says that I may learn about everything else in school, but I must not learn about Jesus Christ; she says, 'Who is Jesus Christ, that I should learn about Him?'"

I looked into the little face and asked, "Katu, did your mother ever read with a teacher?" "Oh! no," she replied; "my mother does not even know her letters!" "Then, Katu, your mother does not know anything about Jesus Christ. If she only knew Him, she would not talk so about Him. Tell her I will come and teach her to read." Then I talked to the child of the love of Jesus for herself and her mother, too. She comes from a house where they will not even permit a lady to call upon them.

I have been turned away from the door when I have tried it. They are wealthy, and live in a large house; we hope that this little one and her cousin, who comes with her, may be the means of conveying some light within its walls, and may be, of opening its doors to us. They are

both remarkably bright and interesting children, and very greatly petted at home. Will the children at home pray for these two little ones and ask that their home may be opened to us?—*H. Caddy, of Calcutta, in Missionary Link.*

The Sacred Monkeys of India.

In a temple in Benares in India there is a large image of Hanumān, the monkey god, who, with his army of monkeys, helped Rām to deliver Sita, his wife, from the demon god of Ceylon, who had carried her away. He has a mace in his hand, with which he is about to strike the demon under his foot. Just think of anybody being so stupid as to believe God is like a monkey! They do, and for that reason regard the monkey as a sacred animal. Nobody dares to kill a monkey. In Benares the monkey temple is crowded with these creatures. When the carriage of a visitor appears, the priests cry out "āo! āo! āo!"—*i.e.*, "come! come! come!" and monkeys large and monkeys small, come running from all quarters to pick the good things it is taken for granted the visitor will give. Anyway, they are pitched down, and he is expected to pay for them, as well as to fee the priest whose business it is to care for them. They get so much they are not always hungry; then they make such grimaces at the visitor that, if he happens to be as small as those I am writing to, he gets afraid lest they should eat him instead of the parched grain. Many of them are very fierce, especially the big one called the "King."

In Muttra there are vast quantities of them, and one day, when at work in the city, I saw a sight that would make you all laugh. A big fierce monkey had carried away a lota belonging to a big fat Chaubi. The lota is a brass vessel for holding water, and of course, the Brahmin did not want to lose it. The monkey got on a roof; the Chaubi followed, armed with a big stick, and demanded the lota; but the monkey would not part with it. When he went forward to try and take it the monkey got angry, and prepared to pitch it at his head if he dared to move. As I passed, there stood the fat Brahmin, with the big stick over his head, threatening the monkey; and the monkey ready to pitch the lota at him if he attempted to use it. Much as I laughed I could not help sympathizing with the Brahmin, for only that morning another monkey, intent on mischief, had tried to play me a trick. I had been to school, and, while examining the boys, could not make out for some time why they were laughing. Following the direction of their eyes, I at last looked up, and there discovered a monkey, with its long arm stretched full length through the trellis work, trying to get at my hat. Of course, when discovered, it hurried off, chattering its disgust at having failed. In Muttra, whatever Brahmins may do, Europeans must not molest them. Some years ago two soldiers killed one of them, when the people crowded round them, bound their hand and foot, and pitched them into the River Jumna, where they were drowned before assistance could reach them.—*Rev. J. Ewan.*



MONKEYS OF INDIA.

Tiama of India.

Mrs. Waterbury, one of our missionaries, was one day visiting the hospital in Madras, and found there a poor Telugu woman, named Tiama, who had been there about six months. She suffered so much that it moved the sympathy of a woman in the cot next to her. This woman had heard of Jesus, so she said to the other, "I know something that will help you when you are in pain, or feel sad."

"Can I get it?"

"Yes."

"Oh, then, tell me what it is!"

"Just say over and over, 'Jesus, Saviour!'"

Tiama did so, and when Mrs. Waterbury called she told her about it.

"And does that help you?" Mrs. Waterbury asked.

"Oh, yes, it does!" she replied. "I know I am not a Christian, but I believe that 'Jesus' will help me when I call upon Him."

Mrs. Waterbury taught her more about Jesus, and Tiama heard it gladly, until at last she knew what salvation in Jesus meant. She got well enough to leave the hospital, and Mrs. Waterbury took her home and taught her to read. Then she spent some time with Miss Day, another of our missionaries. They felt sure that Tiama, if she could recover, would make a very useful Bible-woman, going from house to house with her Bible and her Gospel message. But it was not so to be. She still suffered much, and finally was admitted to the Hospital for Incurables, in Madras. There, notwithstanding her weakness and suffering, she used to call around her the blind, lame, and deformed women and teach them of Jesus. They were very ignorant and dull, but the Lord so blessed her word that one believed; then another, and another, until there were four that were Christians. Four souls won for Christ, who probably never would have been won but for Tiama. As she became weaker and weaker she could not meet them so often, and this was a grief to her.

"I am sorry," she said to Mrs. Waterbury, "that I am so weak I cannot meet them as I used to."

"Don't fear, Tiama," the missionary replied. "It is not so much that we can do a great work for Christ,—He knows our weakness,—but we must just do what we can." Her face brightened.

"Oh, yes," she answered, "I know, and though I have only a little seed in my hand, I WILL SOW IT AS FAR AS I CAN REACH!"

But her work was done, and she soon after died. The four believers she left behind are the hospital branch of the church. The native preachers visit the hospital once a week, to teach and pray with them, and they are helped to the chapel once a month, on communion Sunday. They give much satisfaction by their piety and steadfastness, and are patiently awaiting the time when in their home above they will meet Tiama.—*Little Helpers.*

"Go or Send."

Letter from a Burmese Boy.

A Burmese Christian boy writes from Burma:

"More than three thousand years ago Gaudama, whom the Burmese people worship as God, was born in India. He lived eighty years. Before his death he told his disciples to make idols in remembrance of him. The idols are made of gold, silver, alabaster, and bricks. Offerings are placed before them from morning till noon. People bow down before these idols and offer their prayers. In July and August is the time of the year when the Burmese are very religious. During this season, on full-moon and new-moon days, which they observe as their Sabbath days, large numbers of people may be seen making their way to the various monasteries and idol houses, carrying offerings. They make a vow that they will fast half the day and keep all other thoughts away from their hearts, and spend the time in counting the beads, at the same time repeating in their minds, 'Death, misery, vanity,' to remind themselves of their helpless condition. A person who bows down before a priest or an idol is called a Buddhist, and the shaven head and yellow robe are the only signs of the priestly order. I have gone through all the forms of worship as described above, but the grace of God has now led me to see them very sinful. With five fellow-students I was baptized by the pastor in Maulmain on the fifth of this month. Will you, my friends, remember me in your prayers, that I may be a true follower of the Lord? Pray also that the Burman people may learn of the gentle Saviour who came down to die for us."

The Methodist Episcopal Church in India.

The following are the latest official statistics, just received, representing the work of the Methodist Episcopal Church in India. There are three conferences, South India Conference, Bengal Conference, and North India Conference. We also include in these figures the missionaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Within the wide-extended territory of these three conferences, there are 151 missionaries; the Church membership, including probationers, now numbers 8,225, of these all except about 1,000 are native Christians. Adherents to the number of 10,000 are reported; over 1,000 conversions are reported for the year; the Sunday-schools number 655, with 26,560 scholars in attendance; of high-schools and other day-schools there are 509, in which 16,060 scholars are taught. There are 98 churches and chapels. The estimated valuation of the property in churches, chapels, school-buildings, hospitals, etc., is 1,110,311 rupees; there are 86 parsonages and "homes," valued at 383,479 rupees. The contributions from these conferences for all purposes amount to 158,429 rupees. The mission press has printed during the past year 6,563,122 pages.

These statistics prove that the work of extending Christ's Kingdom in India through the agency of the Methodist Episcopal Church, is moving on with the same vigor which has characterized it from the time William Butler in May, 1857, lifted up the Cross in Bareilly.



Rev. George Bowen.

Tidings have recently reached this country of the death of the Rev. George Bowen of the South India Conference.

This will add peculiar and touching interest to the sketch of his remarkable life which we herewith present.

He was one of the veterans of the missionary work in India, having gone thither in 1848, and having devoted himself unceasingly to his chosen service ever since that time.

He was born in this country in 1816.

When he was seventeen years of age he became sceptical. He was led to doubt the truth of Christianity by reading a chapter in Gibbon's "Decline and Fall of the Roman Empire."

For eleven years he was in the darkness of unbelief.

His conversion was therefore not only a turning from sin to righteousness, but in the deepest sense a change from darkness to light. It was brought about in a way that was remarkable. His scepticism received its first blow from the triumphant death of a young lady to whom he was strongly attached. If Christ could in reality give to her such peace and sweet content in her dying hour, was it not possible, nay, likely, that he had made a terrible mistake in rejecting Christ? Such questions could not be put aside. He began to read the Bible but still did not accept it as a revelation from God. One night he said aloud in his room, "If there is a God who notices the desires of men, I only wish that he would make known to me his will and I shall feel it my highest privilege to do it at whatever cost." It was hardly a prayer. But God was pleased to hear the cry of the bewildered soul.

A few days afterward he went to a public library and

asked for a certain work, and supposing he had received it started homewards. When near home he discovered that it was not the book he had asked for but "Paley's Evidences of Christianity." It was too late to return the book. He kept it therefore and began to glance it over. The more he read the deeper grew his interest. And before he was through with the volume his infidelity was gone. He was ready to accept the Scriptures and to accept Christ.

His subsequent life gave the largest proof of the reality of his conversion. His father was a man of large wealth. But this young man at once resolved to give up friends, social position, and fortune, and devote himself to the service of Christ among the heathen.

He went to India under the auspices of the "American Board."

A year's experience in mission work led him to believe that his influence among the heathen would be greatly increased if he were not in receipt of salary as a missionary. He proposed therefore to inaugurate for himself the plan of self-support.

This required not only diligence but great sacrifice. He gave daily instruction as a private tutor. His income for years was thirty rupees, less than fifteen dollars, a month. He was urged again and again to accept money, also to visit his friends in America. But he was absolutely a man of one work. He was made all things to all men if by any means he might save some.

The work of William Taylor, now our heroic Missionary Bishop, arrested his attention. This was in 1871. He gave to this work his sympathy and co-operation and became speedily the leader of one of the "Fellowship Bands" into which the converts were gathered for religious instruction and spiritual help. The work in Bombay and vicinity was later placed under his charge. In 1873 he identified himself fully with the Methodist Episcopal Church and was from that time one of our most zealous and useful missionaries in India. He gave not only his time and strength but as far as possible his means for the promotion of the work.

The "Indian Witness," in an account of the South India Conference, recently said of him. "The veteran George Bowen still retains his place as the Nestor of the Conference, unchanged and unchanging, unless perhaps a little more ripe for the rest which for twenty years he has seemed about to enter. With an appearance of feebleness he had an amazing reserve of strength and endurance, although carrying on his shoulders the triple burden of an Editor, a presiding Elder, and a missionary preacher in two languages to the natives."

Mr. Bowen was connected for many years with "The Bombay Guardian" which has been under his editorial management since 1854. He was the author also of several devotional works among the best of their style of literature. Among them are "Daily Meditations," "The Amens of Christ," "Love Revealed." He published also several volumes of Scripture exposition, rich in spiritual suggestiveness.

Ajmere District, Bengal Conference, India.

BY REV. C. P. HARD, M. A.

At Madras last February our beloved Bishop Ninde assigned to the Central India District the territory stretching around such points as Nagpur and Kampti to the south; and Burhanpore, Khandwa, Harda, and Jabulpur to the centre and East; and Mhow and distant Ajmere to the North. Beginning our work we were called a week later to the second meeting of the Central Conference, at which the Commission on Boundaries parcelled this Empire into three divisions, causing a line to pass through our District shearing the southern part of the Central Provinces into the South India Conference, including our head quarters, the Nagpur—Kampti Circuit.

This action was founded upon the basis of languages, leaving the Hindustani mainly to the North of the line named, Nagpur staying with the Marathi territory.

A result was our preference for transfer and residence among those speaking our vernacular. Coincident with and a partial cause of this was the vacancy in the Ajmere Circuit occasioned by sickness in the family of the appointee, making it necessary that he should seek to avoid change of residence from Calcutta. Already several important stations of our work, old and new, had been left without men, although the Bishop, aided by the presiding elders, had done his best to seek to fill them. A preacher for duty in the Bombay District was however on his way out from America and could be placed at Nagpur. Hence Ajmere was made the headquarters of our District. Therefore its name in the pastoral supply as has been this year.

It would be pleasant to cast a lingering glance at the section of our District which has gone under another banner and yet the same in name and spirit, for the plans adopted at the close of last year and the measures inaugurated at the beginning of this have resulted long since in the final settlement of the question which for a dozen years had been a burden to the people at Nagpur and Kampti; "How shall we get churches and parsonages." Thanks mainly to Australian generosity and that of the late Mr Sutherland of Waterloo, U. S. A., those who have read the *Witness* and *Guardian* recent months and weeks have seen how "goodly" and "beautiful for situation" are the churches and pastor's rooms in those twin cities. We can but adore the wonderful Providence which has transformed condition of affairs within two years, so that at Nagpur the native trustees have their ground and building; and the Europeans their vast site and large church with minister's apartments; also a separate parsonage begun; while at Kampti the bungalow purchased has

been shaped into a church with some residence space. In that circuit we secured ground at Bhurawal for our Mission and the pastor has taken over the same from Government.

With this brief allusion to delightful facts as to a field committed to us by Bishop Ninde at the last Conference, but now guided by more worthy and skillful hands, we shut away the pleasing picture and turn to our present territory, not minute, a parallelogram having sides some four hundred miles long, compassing many a nation, a mystery land, as to which we often wonder, "What does it contain? What are its possibilities for missionary success? What shall we plant and whence and whether should we press onward? Will we awake in heaven to look down and see facts which we ought to have discovered that they might guide us in our toil? Day and night the eye of those charged with grave responsibilities wander over the map of the Central Provinces, Central India, Rajpatana and up into the Panjab; and the slow trains take one's body through sections of these vast regions; but, though one has travelled 24,000 miles this year in India for the Church (as last year 26,000 out of India for the same) who can overtake the task of discovery of the situation? One's heart is torn between duties of pastor to a European congregation, to a native flock, those to the district, and others of a wider range in Conference and Church life.

Planted here and there is a nucleus of strength, a fulcrum for the lever. In comparison with the past nebulousity of our South India operations, the District is attaining some compactness, and two solid sections loom out of the mist, one along the line of the Nerbudda and Tapti rivers, from the Bombay border near Mhow and Burhanpur, to the edge of the North West Provinces in the vicinity of Allahabad and Cawnpur, a vast region with Jabulpore as centre. It is hoped that this may now become the real and abidingly named Central District. From Jabulpore the swift G. I. P. engine hurls one to Burhanpur, the westward point, in one third the time used in going from Ajmere, and Mhow, the most northwest place, is reached, three fourths the number of hours consumed in getting from Ajmere to this its nearest neighbor.

Ajmere is a worthy centre of a sufficiently large district stretching in each direction, but especially to the East and North, including certain Kingdoms having no missionaries and reaching to great and famous cities where we have a following and where Methodism should station its pastors to receive and guard and guide its people.

AJMERE ENGLISH CIRCUIT.

This alone gives the pastor 1,600 miles

of travel to visit his scattered flock and return; from Abu road to Delhi, Ferozepore, Bandikui, Jeypore. Five and a half years our people have here testified for Jesus. They have still the right to claim the promise which applies to the "little flock," but in their weakness they are going up to possess the land at last, and now for half a year they have had their own domain, and some buildings, according to whispered good news from afar, will be standing upon it in a few weeks, at least the new mission house. Revival effort has characterized the year. The special foreign evangelistic aid has been given by Miss Isabella S. Leonard, with whom the Conference is so favorably acquainted. Here as elsewhere throughout the entire district, as constituted at Madras, she has toiled with the skill and power which have marked her fourteen years' ministry for the sanctification of believers and the conversion of sinners.

THE AJMERE NATIVE CIRCUIT.

This has become fully organized, coordinate with the European Church, having orphanage, schools, all forms of Methodist labor, with a promising membership. It is a busy hive and has just sent out its first swarm, to live and labor for God at Burhanpur, besides supplying some to other points. The committee on missions, having natives and Europeans, has done noble work, spiritually and financially. They are cheered, as the year closes, with the news from America intimated above. A candidate from this church now stands at your doors. Two of its local preachers are students of the second year in our theological seminary at Bareilly.

MHOW.

It has the problem of too much and too little to do; the field is too large and too small. One who cannot understand a Hindustani sentence may be content with garrison duty, with being a military chaplain, and others thus unlearned may think that it is easy to be so employed and pleased. But those who give themselves up to such a task are writing on the sand or on the water, as far as permanent traces of influence in India, and aid in solving our Conference problems are concerned. One whose heart and speech run toward the native multitude will sorrow that in addition to English evangelism he can do so little for the perishing throngs. The present pastor has both irons in the fire and is working away at fusing them; a hopeless task unless one of the "items" in "Itinerant's" plan in the last *Witness* of 1887 is adopted, perhaps the third, that one service on Sunday and one mid-week should be given to the European congregations by a missionary employed chiefly among the natives. Amid the year's blessings and trials the former have outweighed the latter. It is believed that

good has been accomplished though it is admitted that not much visible fruit is to be found.

In the native sphere preaching to crowds in the bazars has been steadily carried on. Thousands of vernacular tracts have been distributed. These Sunday Schools are advancing. The hired hall opposite the market place is a centre of light.

THE RAILWAY CIRCUIT

has been superintended by the Mhow pastor and has been regularly visited. The work is very promising at Harda. A Sunday evening service has been constantly maintained and the attendance has been very encouraging. Our church and parsonage stand here representing the first evangelicals who entered Harda. How long shall we be lacking a man for this region? Our Railway chaplain visiting Khandwa and Burhanpur, our missionaries co-work with him. Oh for the salvation of these railway communities still asleep in sin. They might become Christian fortresses.

JABALPUR.

The pastor says "we have great reasons to praise God for what He has done for us." Our church treasurer testifies, "Regarding our work here I may remark with a grateful heart that to myself it appears we never had such a firm hold as we have to-day. Having to worship in the theatre was a drawback to our work. Our church building enterprise has helped to bring it more prominently forward. The fact of our having obtained the site under the circumstances we did, is of itself a proof that some interest has been awakened in those who have authority. More especially does this appear when we remember the difficulties that have for years stood in the way of this attainment. On behalf of the Jubalpur Church I beg to offer thanks for the gift of twenty-five hundred rupees kindly donated by the Conference of 1886-87, Australian benefaction, received in full and faithfully applied to the purposes for which it was given. It is with gratitude to God that we can say that the church building is completed and was dedicated to His service on the 24th of October, free of debt. Already it has been the spiritual birthplace of several and it is our fervent prayer that it may still be used by God for furthering the work for which it has been built. We have been very much encouraged and strengthened in faith as well as in numbers by the visit of Miss Leonard."

Referring to the failure of dear brother Cramer's health, he says, "A better man than brother Cramer we shall not get. He is blameless." He adds his hope for a strong preacher and remarks, "It is my firm opinion that if this want is met there will never be any difficulty regarding our finances. As to Mrs. Leavitt's

visit, I trust that much good has been done and that our people may awake to the importance of the temperance cause, and help to stay the great evil of strong drink."

In Jabalpur we have a large company of interesting young people, a number of whom could become mission laborers under the guidance of a pastor commanding both languages. This station needs a mission house and that would complete the building outfit all along through Hardu, Khandwa, Burhanpur and Mhow. How can we enough praise God for these homes and temples to which the multitudes and generations will come in giving and receiving blessing from Jesus our glorious Lord!

KHANDWA MISSION.

The Girls' Orphanage is worthy of all confidence and should be increased at once, as should the Boys' Orphanage at Ajmere, so that not, as now, fifteen in each case, but 150 in each should imitate the service of the Bareilly and Shahajapur Orphanages in the North India Conference, of which the founder, Doctor Butler, in his book surveying a quarter of a century, says of the Girl's Orphanage, "Think what would have been the condition of our Mission in India without that orphanage." Twenty-two years and a half from now may we be able to say of our two orphanages as he declares of the earlier two, "Both orphanages have fulfilled our every hope, and have been of immense blessing, and are destined to be far more useful in the days to come. For the results achieved and the hopes we cherish we render our devout and adoring thanks to God" (see pages 339 and 368 of that impressing review "From Boston to Bareilly and Back").

There was a remarkable conversion some five months ago, that of a nominal Christian who came to Khandwa to do some contract work, got delightfully saved, is now the native local preacher, and is recommended for the travelling connection. The missionary reports "progress in almost every direction." The Girls' School has twenty, nearly as many as there was of both boys and girls before we removed the Boys' School to the town. Though about that time ten boys left us, still the school is increasing and we have thirty-five on the roll at present.

There has been a genuine work of grace going on in the hearts of the orphans. Some of the girls when they came to us were bigoted little heathens, and used to dispute with us, endeavoring to maintain that their religion was true. But we are glad to say that they have since been brightly converted and have given evidence of a change of heart in many ways. Four have been baptized at their own request. Our class-meeting is delightful. We have had a very pleasing and to me,

I trust, profitable time in visiting villages and a melá. Three of the places seen are important and should be taken up and fortified at once, had we the men and money for the purpose. Personally our last trip in the villages has done us a world of good. We feel more hopeful in regard to the success of our Mission than ever before. Since returning we have had an encouraging report, leading us to believe that the word preached and our books and tracts scattered had a good effect.

We were the first missionaries that have ever visited and preached the Gospel in these villages. The people were very kind, urging us to visit their homes, and some expressed their disappointment when they found our stay to be so brief, and invited us to come again. Some of them living ten miles away from Khandwa have visited us. We feel that we love the natives more and more the longer we live among them. Private visitation in the homes of the people, bazar preaching, hospital and zenana work are steadily continued. On the whole we think we can humbly say that the year has been a successful one, though we are sorry to state that the funds have not been nearly sufficient for the needs of the work.

Jacob, our converted policeman, has returned twice from his new dwelling place forty miles from Khandwa, bright and happy, trusting in the Lord. We look hopefully to the coming year for much greater blessing upon our Mission. We have an excellent helper in our native preacher, Fakhira, who is full of faith and the Holy Ghost.

BURHANPUR MISSION.

Our new Mission has had its first year of planting and sowing, with some reaping. The Hindustani school, under a leading man of the city, and the Marathi one taught by a Christian, are doing well. A convert from Hinduism and one from Mohammedanism have been baptized. The missionary states that for three or four years past, the latter had travelled over the whole ground of controversy between Islam and Christianity.

Through the medium of such books as Doctor Pfander's *Mizan-ul Haqq* and Rev. Dr. Imad-ud-Din's various works, we formed a comparison of Islam and Christianity, as well as an able defence of the latter. Prejudices were soon gone and conviction of saving truth took their place. The narrative arrives at the baptism and says, "Job Jamma (Job is his new name) had to seek shelter in our Mission House, as his neighbors were up in arms. Fierce threats and Islam's curses were of no avail, and just as futile proved the strenuous efforts of the infuriated to keep his wife and children back. Job was firm. He prayed to his newly found Saviour, to give him his wife and children. Four

days after she managed to effect her escape and came to her husband. There was no interference on our part in the escape of his wife. Father, mother and children came to us. There was one gathered in from darkness by the power of the Gospel."

The last quarterly conference was a cheering time, faith and hope being stimulated by the reports of the teachers and of the Bible colporteur-evangelist. The missionary's extensive medical practice, even reaching into the highest Mohammedan homes, has seemed to give him the affectionate regard of the people. The Gospel heralding in the city and villages has been constant.

Our Burhanpur trustees are thankful to the Parent Missionary Society for this as well as for the purchase of the Mission House. We have now a solid basis for advance and are looking for large development of city and village work here, as also in connection with the adjacent Khandwa mission.

North India informs us that of converts twenty come from villages to one from cities, and we feel that we should use their great experience as a lamp by which our feet are to be guided,

January 13th, 1888.

Bengal Methodist Episcopal Conference.

The first session of this Conference was held in Calcutta, January 13th-17th. The session was harmonious, conservative, yet progressive. The presidency of Rev. D. Osborne was highly satisfactory to all the brethren, and the inimitable Rev. C. H. Hard shed "sweetness and light" upon every question. The reports of the presiding elders were encouraging. The following statistics were reported :

Native Sunday-Schools.....	11
Scholars.....	875
English Sunday-Schools.....	15
Scholars.....	1,154
Members and probationers (English).....	708
Paid for Ministerial support by these English Churches	Rs. 29,465
For Local Missions by English Churches.....	4,231
For Building, etc.....	5,650
Paid on Indebtedness.....	1,468
For Current Expenses.....	13,182
Native Christians Full Members	211
" " Probationers..	345
Baptisms during the year (from Hinduism).....	46
Baptisms (from Mohammedanism)	21
Baptized Native Children in Conference.....	240

The large proportion of Mohammedan baptisms will show that the followers of the prophet are not as inaccessible as pessimistic prophets declare. The inflexibility of the Moslem is not as independent

of circumstances and surroundings as pseudo-historians affirm. The statistics of the Conference were collected with some care, and the new order that requires pastors to report through their presiding elders to the Statistical Secretary, and makes the ecclesiastical year end with October, will reduce inaccuracies to the minimum. Two ministers were received by transfer, four were received into full connection, and six were admitted on trial. America, Denmark, Germany, Canada and Bengal have representatives among this half dozen of Apostles. But they are alike in faith and devotion to their great work; their career will be watched with great interest.

The Revs. A. G. Creamer and Ray Allen return to America, the former on account of impaired health, the latter because of Mrs. Allen's severe and protracted illness. This last remark will bring sorrow to many Calcutta friends, whose hearts have been touched by the peculiar devotion and consecration of this estimable Christian lady. As a consecrated Missionary she had few, if any, peers in the Mission, and coming to India to live and die for the natives this quick recall is peculiarly severe.

Dr. Thoburn's election to General Conference was unanimous and enthusiastic, the secretary casting the ballot of the Conference for him. We believe that this is a "new thing under the sun." In this respect, we think that Dr. Thoburn is like Melchizedek without parentage or offspring, in receiving this highest honor within the gift of an annual conference. In this respect too, the Bengal Conference did not follow in the wake of its chosen and worthy Northern exemplar. The election is significant. Everyone is happy over it and regards it as prophetic. Rev. D. Osborne was elected reserve delegate, R. Laidlaw, Esq., lay delegate, with Mrs. Dr. Thoburn, reserve.

The Missionary meeting on Saturday night was remarkable and epochal. While the progress of the work in Madras, Singapore, Bombay, Burma, and the Northwest Provinces was recited, very heart warmed with new love, and burned with a holy enthusiasm to prosecute the divine toil to which the Master had called them. The zeal of the workers would not pale by comparison with any in Church history, while the logic of their facts would demolish a wall of adamant. "Stop our work among the Tamils?" said Dr. Rudisill, "Yes, when you have chained up the sun and stopped the wheels upon which the planets roll."

The Conference asked the General Conference to establish an order of deaconesses and to give them power to administer the Sacraments in Zenanas. The discussion of this subject was warm and thorough, and the necessity for such a

step was quite generally regarded as very pressing. The Bishop and Boundary questions, and the separation of Burma and Malaysia into a separate Mission, were also recommended to the General Conference. The scale of salaries recommended by the Finance Committee for all employed in Native work was adopted as follows :

	Per mensem.
During the first five years of service: Unmarried Missionaries..	Rs. 100
Married Missionaries.....	" 150
Effective elders after five years service in India: Unmarried Missionaries.....	" 125
Married.....	" 175
After ten years service, unmarried Missionaries.....	" 140
Married Missionaries.....	" 200
Special allowance for children, and Pundits in "exceptional cases."	

The following are the appointments of the Bengal M. E. Conference for 1888.

AJMERE DISTRICT, C. P. Hard—*Presiding Elder.*

Ajmere, English Circuit.....	E. Jeffries.
" Native Circuit and Boys Orphanage..	C. P. Hard, F. J. Blewitt.
" Village Work.....	J. Samuel.
Bhurlpore Mission.....	Paul Singh.
Burhanpore Mission.....	A. S. E. Vardon.
Jubbulpore and Railway Circuit.....	M. Tindale.
Khandwa Mission.....	J. D. Webb, One to be supplied.
Mhow, English Church and Native Mission.....	T. E. F. Morton.
L. R. Janney.....	Supernumerary.
A. G. Creamer.....	Do.

BURMA DISTRICT, W. F. Oldham—*Presiding Elder.*

Rangoon, English Church... ..	S. P. Long.
" Toungbo (Burmese Mission).....	L. H. Koepsell.
" Seamen's Mission.....	To be supplied.
" Tamil and Telugu Mission.....	Do.
Singapore, English Church and Chinese Mission... ..	W. F. Oldham, One to be supplied.
" Anglo-Chinese School.....	R. W. Munson.
Penang.....	To be supplied.

CALCUTTA DISTRICT, J. M. Thoburn, Jr.—*Presiding Elder.*

Asansol.....	W. P. Byers.
Calcutta, Bengali Mission and Pakour Circuit	J. P. Meik, S. N. Dass, P. C. Nath.
Calcutta, English Church... ..	F. W. Warne.
" Hindustani Mission	To be supplied.
" Hasting's Seamen's Mission.....	Neils Madsen.
" Lal Bazar.....	R. H. Craig.
Agent Conference (On leave to America).....	J. M. Thoburn.
Editor <i>Indian Witness</i>	F. L. McCoy.
Agent Methodist Publishing House.....	C. M. Miller.
Principal, Calcutta Boys' School.....	W. A. Carroll.
Ray Allen.....	Supernumerary.

MUSSOORIE DISTRICT, D. Osborne—*Presiding Elder.*

Allahabad, English Church	F. D. Newhouse.
Deoband.....	A. Gilruth.
Hardwar.....	To be supplied.
Lahore, English Church... ..	E. S. Busby.
" Hindustani Mission	C. H. Plomer.
Multan.....	C. G. Conklin.
Mussoorie, English Church..	To be supplied.
" and Rajpore Mission.....	To be supplied.
Roorkee.....	C. W. De Souza.
Principal Philander Smith, Mussoorie.....	W. G. T. Mulligan (Lay Missionary.)

W. F. M. S.

AJMERE DISTRICT

Girls' School and Zenana Work, Ajmere..... } Mrs. Hard.
 } Mrs. Blewitt.
 } Mrs. Rebecca Samuel.
 Zenana Work, Burhanpore.. Mrs. Vardon.
 Girls' School and Zenana Work, Khandwa..... } Mrs. Webb.

BURMA DISTRICT.

Rangoon Girls' School..... } Miss J. E. Wisner.
 } Miss Files.
 Chinese Mission, Singapore. } Miss S. Blackmore.
 } Mrs. C. Munson.
 } Mrs. West.

CALCUTTA DISTRICT.

Calcutta Girl's School..... } Miss M. C. Hedrick.
 } Mrs. J. P. Meik (Editor Bengali Woman's Friend), Mrs. S. N. Dass.
 Bengali Girl's School, Zenana Work.....

MUSSOORIE DISTRICT.

Zenana Work, Deoband... Mrs. Gilruth.
 Bengali Girls' School and Zenana Work, Lahore... Mrs. Plomer.
 City Girls' School and Zenana Work, Roorkee... Mrs. DeSouza.
 —Calcutta Witness.

The North India Methodist Conference.

This Conference met in Cawnpore January 4th. About fifty members were present, of whom only two-and-twenty were foreigners. Rev. J. H. Gill of Bareilly was chosen President, a well-deserved compliment to a faithful missionary. Mr. Gill came to India in 1871, and retires to take up pastoral work in the United States; he will be greatly missed. Rev. B. H. Badley was re-elected Secretary, Rev. C. L. Bare, Assistant, Rev. J. E. Scott, Statistical and Rev. E. Joel, Vernacular Secretary.

The reports presented by the Presiding Elders were full of encouragement. The statistical year closed October 31st, at which time the following statistics were reported:—

Native Christian Community, Adults, 5,675;
 Children, 3,551; Total..... 9,226
 Baptisms: Adults, 832; Children, 600; Total 1,432
 Contributions from Churches, European Members..... rupees 16,018
 Contributions from Churches, Native Members..... rupees 4,074
 Total amount of collections in India rupees 96,987
 Schools of all grades..... 488
 Scholars..... 15,298
 Sunday Schools..... 594
 Scholars..... 23,943

Among the adult accessions, as usual only a small part were from Islamism, 27; all the others were from Hinduism. This Mission bestows great care upon its statistics, and the statistical tables, too lengthy for introduction here, show many interesting items. Enquirers are not reported; and yet in several places these are numerous, and if the only object were to swell the statistical tables two thousand people could be at once baptized; the missionaries prefer to move slowly and give greater attention to the work of instruction. One Native preacher, Rev. Philemon, ordained by Bishop Ninde a year ago, has since baptized 211 people.

The day is not far distant when this mission will report 10,000 baptisms in a year.

As usual there has been an increase in the lay schools and Sabbath schools; in the latter the missionaries now aim at 30,000 scholars during the next two years. The work of colportage is not carried forward as vigorously as it should be, simply because the missionaries cannot obtain colporteurs. The funds of the North India Bible Society are so limited that it can meet but half the wants in this respect, and thus far efforts to secure help from home have not succeeded to any marked extent. There are at least ten districts in the Conference without colporteurs; the field is an attractive one, the books and tracts are available, money is lacking; the sum of Rs. 100 would support a colporteur for a year; are there not readers of the *Indian Witness* who would enjoy giving this amount and sending out a colporteur in their name, carrying the bread of life to these millions? Let responses be sent to the Editor *Indian Witness*.

Rev. D. W. Thomas of Bareilly, now in America, the founder of the Bareilly Theological Seminary, was chosen delegate to the approaching General Conference with Rev. J. H. Gill, alternate. With the straightforward request of the last Central Conference (held at Bombay in February), backed by the growing sentiment at home as to the necessity of a Bishop for India, the result can hardly be doubtful. If the desire of the majority in the last General Conference had been heeded, and a Resident Bishop had then been set apart for India, Methodism in this Empire would to-day be much stronger than it is.

The Lay Electoral Conference was presided over by Dr. Condon of Cawnpore; the ballot for delegate resulted in the election of ex-Governor Pattison of Pennsylvania, U. S. A., one of the prominent members of the last General Conference and well informed as to India Methodism; Mr. W. E. Blackstone of Oak Park, Ill., a generous layman, whose benefactions to India are increasing every year, and whose heart is full of enthusiasm for missions, was elected alternate.

APPOINTMENTS.

KUMAON DISTRICT, J. W. Waugh, P. E.
 Dwarahat..... Harkua Wilson.
 Eastern Kumaon and Terai Schools..... S. S. Dease.
 Garhwal..... } T. J. McMahon.
 } F. W. Greenwold.
 Naini-Tal and Bhabar..... T. Craven (Patras I.).
 Naini-Tal, English Church..... J. Baume.
 Boys' High School..... J. W. Waugh.
 Superintendent of Medical Work..... S. S. Dease.
 OUDH DISTRICT, T. S. Johnson, P. E.
 Allahabad..... W. R. Bowen.
 Bairaich..... W. Peters.
 Barabanki..... A. C. Paul.
 Cawnpore..... } H. Mansell.
 } I. Fieldbrave.
 Cawnpore, English Church..... G. F. Hopkins.

Gonda and Adjudia..... } S. Knowles.
 } S. Paul, P. B. Gray.
 Hardof..... E. Joel.
 Lucknow..... } B. H. Badley.
 } Chimman Lal.
 Lucknow, English Church..... J. H. Schively.
 Lucknow, Native Church... Matthew Stephen.
 Roi Bareilly..... A. T. Leonard.
 Sitapur..... J. C. Lawson.
 Luckimpore..... Kanhya Singh.
 Unao..... J. W. McGregor.
 Principal, Memorial High School, Cawnpore.... F. W. Foote.
 Agent, Methodist Publishing House..... A. J. Maxwell.
 Principal, Centennial High School, Lucknow..... B. H. Badley.
 Superintendent Native Christian Industrial School, Cawnpore.... H. Mansell.
 H. F. Kastendieck, Supernumerary.

AMROHA DISTRICT, Zahur-ul-Haqq, P. E.

Amroha..... H. B. Mitchell.
 Babukhera..... To be supplied.
 Bahjoi..... " "
 Bulandshahr..... " "
 Dhanrala..... " "
 Dhanaura..... Warren Scott.
 Hasanpur..... Lucius Cutler.
 Joa..... To be supplied.
 Meerut..... C. Luke.
 Naranya..... To be supplied.
 Raepur..... " "
 Rasulpur..... " "
 Sambhul..... Zahur-ul-Haqq.
 Shahpur..... To be supplied.
 Sharifpur..... " "

ROHILKUND DISTRICT.

E. W. PARKER, P. E. (P. O. MORADABAD).

Agra..... W. R. Clancy.
 Aonla..... N. R. Silas.
 Bareilly..... F. L. Neeld.
 Bijnour..... } N. L. Rockey.
 } Dilwar Singh.
 Bilsi..... Mahbub Khan.
 Bisauli..... B. F. Cocker.
 Budaon..... } P. T. Wilson.
 } C. Shipley.
 Chandausi..... To be supplied.
 Fatehgunge West..... A. Solomon.
 Jalalabad..... To be supplied.
 Kakrala..... James Jordan.
 Kasgunge..... Hasan Raza Khan.
 Mandawar..... Yakub Shah.
 Moradabad..... } J. C. Butcher.
 } H. A. Cutting.
 Muttra..... J. E. Scott.
 Najitabad..... To be supplied.
 Panahpur..... H. J. Adams.
 Pilibhit..... D. P. Kidder.
 R. Hoskins.
 Shahjehanpore and Khera Bajhera..... } F. Presgrave.
 } Gulzari Lal.
 } Kallu Dhar.
 Shahjehanpore East..... } C. L. Bare.
 } C. Hancock.

Shahjehanpore East, Native Church..... Seneca Falls.
 Bareilly Theological Seminary and Normal School, T. J. Scott; Principal, J. H. Messmore, Professor of Exegesis and Ecclesiastical History; H. L. Mukerji, Teacher.
 Principal, Central High School, Moradabad... J. C. Butcher.
 Editor of Books and Tracts J. H. Messmore.
 D. W. Thomas, Supernumerary.
 J. T. Janvier, Superannuate.
 J. H. Gill, transferred to New York East Conference.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

KUMAON DISTRICT.
 Naini-Tal, Girls' High School..... } Miss S. A. Easton.
 } Miss O. Miller.
 Naini-Tal-Zenana, Work and Day Schools..... Mrs. C. Grant.
 Dwarahat, Girls' Boarding School & Zenana work Mrs. Waugh.
 Pithoragarh, Girls' Boarding School & Women's Home Miss A. Budden.
 Pithoragarh, Girls' Day Schools & Village work Mrs. Dease.
 Paori, Girls' Boarding School..... Mrs. W. C. Whitby.
 Miss E. L. Knowles, on leave to America.

ROHILKUND DISTRICT.	
Bareilly Girls' Orphanage	Miss F. M. English.
" Christian Women's School	Mrs. Scott.
" Medical work	Miss M. Christianity, M.D.
" Zenana work	Miss Lawson.
Moradabad, Girls' Boarding School	Mrs. Parker. Mrs. Butcher.
" Medical work	Miss K. McDowell, M.D.
" Zenana work	Miss C. Downey.
Shahjehanpore, Zenana work and Boarding School	Mrs. Hoskins.
East Shahjehanpore, Zenana work and Widows' Home	Mrs. Bare.
Budaon, Boarding School and Zenana work	Mrs. Wilson.
Bijnour, Boarding School and Zenana work	Mrs. Rockey.
Agra, Home for Medical Girls	Mrs. Clancy.
Muttra, Zenana work	Mrs. J. E. Scott.
ODDH DISTRICT.	
Lucknow, Woman's College	Miss T. J. Kyle.
" Girls' High School	Miss E. De Vine.
" Home for Homeless Women	Miss L. E. Blackmar.
" Zenana work	Miss T. J. Kyle.
" Girls' Schools	Mrs. Johnson.
" Editor <i>Rafiq-i-Niswan</i>	Mrs. Badley.
Cawnpore, Girls' High School	Miss E. L. Harvey.
" Zenana work	Miss M. Reed.
" Girls' School & Medical work	Mrs. Mansell, M.D.
Sitapur, Zenana work and Day Schools	Miss D. A. Fuller.
Sitapur, Girls' Boarding School	Mrs. Lawson.
Gonda, Girls' Boarding School and Evangelistic work	Miss P. Rowe.
Gonda, Zenana work	Miss A. Gallimore. Mrs. Knowles.
Roi Bareilly, Zenana work and Schools	Mrs. Leonard.
	— <i>Calcutta Witness.</i>

Dialogue on India.

BY FANNIE ROPER FEUDGE.

(Aunt Celia, at home on a visit from her mission-field in Southern India, is plying with questions from her nephews and nieces, about the country and people among whom she has been living. So, to save time, she invites her young relatives to visit her, at Christmas, and gathering them around her, in the sitting-room, after an early tea, the following familiar dialogue ensues:)

AUNT C.—“Now, darlings, India, you know, is a vast domain, containing an area of more than a million and a half of square miles, and a population of two hundred and fifty millions of people of diverse tastes, habits, manners, and customs; and you can see how impossible it will be for us, in a single evening, to take even a bird's-eye view of all these.

“So you had better take turns in asking questions; and each select the particular subject upon which he especially desires information. For it is better to be *well informed* on a few points, than to get a smattering of a hundred. Now, Ellie, you may begin by telling us what you would like to know of the gorgeous East, that with richest hand, showers on her kings barbaric, pearls and gold.”

ELLIE.—“Tell us, aunty, please, whether these two hundred and fifty millions of people all speak the same language?”

AUNT C.—“By no means. The larger

proportion of them speak either Hindustani, Bengali, Telugu, Mahratti, Punjabi, Tamil, Guzerati, Canarese, or Oriya; but there are twenty or more *other* languages, including the Burmese, Malay, and Assamese, spoken by large tribes, who understand no dialect but their own.

“Religious instruction, therefore, whether oral or written, to be available, must be communicated to each of these nations in their native tongue.”

FRANK.—“By whom is this vast domain governed?”

AUNT C.—“The government of India is mainly in the hands of Great Britain, though the country is divided nominally into British territory and native principalities. The former are under the direct control of Great Britain; while the latter are governed by native princes, with the help and under the guidance of an English ‘Resident,’ who is appointed by the Viceroy or Governor-General of India. Some of these native rulers pay tribute to the English government, but a few of the more powerful, like the *Thakours* of the Donngher Mountains, entrench themselves behind their strongly-built castles that seem a modern transcript of the old feudal fortresses of half-a-dozen centuries ago; and even the force of British arms has failed to effect more than a mere modification of the iron rule and fierce brigandage of these warrior-chiefs.”

GEORGE.—“I suppose these chiefs are wholly uncivilized, and that all approach to their fastnesses is as dangerous as to attack a wild beast in his lair?”

AUNT C.—“On the contrary, these despots form no exception to the rule of the dignity and courtliness of Indian princes generally. The Thakoura chief has his strongly-fortified castle built on a commanding eminence, surrounded by a quaint medley of terraces and towers overlooking the precipices on all sides; and from his lofty perch, fulminates his commands, and levies tribute on every traveller who approaches his domain. But despite his rapacious propensities, this chief is a very model of serene, dignified refinement, who receives and entertains his guests with a princely air that one, not ‘to the manor born,’ would find it impossible to imitate. But his blackmail is still levied on every caravan, though he calls it tribute and not plunder. Instead of the robber of travellers, he is their protector, furnishing guides and guards for a handsome ‘consideration;’ and while every one passing over the road, must ‘pay tithes of all,’ this exemplary chieftain ‘*taxes*,’ but does not *pillage* their goods.”

ANNIE.—“Your mention of the mountain chiefs, reminds me, aunty, of an account I read recently, of a trip made by a party of tourists among the Ghauts mountains, which the writer describes as having a formation peculiar to themselves,

and in many respects different from any other chain in Asia. He says that each range of the Ghauts consists of only one rugged side, which always faces the water, and forms an unbroken wall toward the sea. But here and there, it seems, there are defiles, with steps descending to the shore—cut probably by pilgrims as an act of merit. Some of the hills are partially cleared of the dense jungle-growth, and are adorned with lovely little villas and bungalows, half hidden in shrubs and flowers. How beautiful they must look!”

AUNT C.—“Yes, and some of them are quite famous. On one peak of the Western Ghauts, stands an ancient Hindu temple, once the abode of a noted Brahmin; another, Mount Bao Mallim, has its highest peak surmounted by an ancient fortress, that is entered from the outside, by a flight of three hundred steps, cut out of the solid rock; and at the foot of a third, is prettily laid out the little village of Kamponli, which leads to the defile of the *Bhore Gaut*, where an English railway goes direct to the famous Sanitarium of Matheran.”

ANNIE.—“The party of whom I was reading stopped for the night at the ‘Dak-bungalow of Khandalla,’ which the writer says, is half-a-mile below the Sanitarium, and he comments most enthusiastically, upon the ‘restful comfort’ that awaits the tired traveller at these wayside ‘*Daks*.’ What are they, and who is it that provides them?”

AUNT C.—“The *Dak* is an institution peculiar to the East; and those in British India are the property of the English government.

“In an intensely hot country like India, travel by night is often preferred to any very long exposure to the sun; so that many tourists and others travel half the night, taking only a few hours’ rest wherever a suitable place can be found. There being no hotels at all suited to the accommodation of Europeans, the earlier English residents instituted the ‘*Dak*,’ where the weary find not only necessities, but absolute luxury awaiting them, in these capacious, airy, one-story dwellings, shaded on all sides by long, covered verandas, where travellers may rest and be refreshed for their continued journey. Any one has a right to twenty-four hours’ lodging, with the use of furniture, and attendance of servants, for the moderate sum of one rupee (forty-five cents). Provisions, including fresh fruits, and excellent tea and coffee may also be obtained at reasonable rates, through the *Dak* servants. *Daks* have been constructed by the British government, at regular intervals, on the chief military roads throughout the Empire; and on a long journey in that hot and unhealthy climate it is often a great benefit to the weary traveller to stop for a day and night, where he may

obtain a good bed, and several comfortable meals, before proceeding on his way."

HARRY.—"Are there many of these Sanitariums, with means for the accommodation of all who desire to avail themselves of their benefits, or are they kept for the benefit of soldiers and government officials only?"

AUNT C.—"Upon the Mussoor range of the Himalayas, the English government have a famous botanic garden, that is a noted health resort; and on the Sik-kim Hills, near the Himalayas, is the Sanitarium of Dharjeling, situated seven thousand feet above the level of the sea, with a climate charmingly salubrious in contrast with the sultry atmosphere of the plains, the thermometer rarely reaching seventy, even in the warmest months. Plainly visible from the Sanitarium rise the snow-capped peaks of Mt. *Dhawalaghiri*, and some fifteen others, ranging in height from twenty-two thousand to twenty-eight thousand feet, while even at Dharjeling, fires and thick clothing are needed almost the year round. Besides the government buildings, many cottages and lovely villas are owned by officers and citizens of Calcutta: and these are nearly always filled by the families or friends of the proprietors, in constant rotation, especially during the hot months. The climate has been found so beneficial to invalids, that the number of visitors is generally limited only by the measure of the accommodations."

EDDIE.—"I heard a gentleman recently lecturing on India, allude especially to its 'templed hills and gorgeous shrines.' One he mentioned being a thousand feet in height, and rising abruptly from a plain to the south of Mysore—forming a 'natural observatory' whence may be viewed some of the grandest scenery of Southern India. The hill, he says, is noted among the Hindus, as the site of two very famous temples, to which thousands of pilgrims annually resort, and also as 'the spot whence a colossal Bull, an object of supreme reverence among the Hindus, was cut from the solid rock.' Have not these people other natural shrines among the magnificent scenery of their mountain ranges?"

AUNT C.—"Near Wandiwash, there is one dedicated to the elephant-headed Ganesha, the architecture of which is beautiful and ingenious—resting partly on pillars of rock, and partly on levelled portions of the peak. In the rock deep cavities have been hewn as receptacles for the costly gifts brought by thousands of pilgrims to atone for their sins; and carried off by the portly Brahmins, who claim to be the *proxies* for the gods!"

"At Bhadrinath, on the right bank of the river Vishnu-gunga, is another famous shrine—a temple of Vishnu said to be very ancient, and containing an idol

of black marble robed in gold and silver brocade. In front of the temple is a tank thirty feet square, where the pilgrims perform their ablutions, the water being supposed to be efficacious in washing away sin. Such is the conscious guilt of these poor pagans who have never even heard of Jesus, and their inward conviction that sin must be atoned for in some way, that large numbers visit this shrine every year, in the hope of easing their sin-burdened consciences; and every *twelfth* year, when the great festival of *Kumbh-Mela* takes place, the number of pilgrims usually exceeds fifty thousand. Many of these would no doubt gladly receive the Gospel of Salvation through our blessed Redeemer if they could hear it. But how shall they hear without a preacher? And the number of missionaries sent out, is still so small compared with the vast, teeming multitudes who are *yet to be told of Jesus for the first time*, that many die every year, without knowing that they might be saved. Dear young friends, *are you doing all you can*, to send them the GOOD NEWS?"

MARY.—"Now that you have told us something, auntie, of the mountain shrines of the Hindus, won't you give us an account of their Holy River, and their ideas concerning its efficacy in washing away sins?"

AUNT C.—"This holy river, the Ganges, has such a history as could be revealed by no other stream in the wide world. Descending from a level of fifteen thousand feet above the sea, and running a course of fifteen hundred miles, it receives at every point the most devout adoration. The Hindu Shasters say that "the touch of its waters, nay, the very sight of them, takes away all sin." Drowning in the holy river is deemed an act of supreme merit; and thousands of sick people endure the fatigue of long journeys that they may die upon its banks. Its very name is derived from their goddess Gunga, who, the Hindus say, was produced by the moisture of Vishnu's foot caught by Brahma, and preserved in his alms-dish; and Gunga coming down from heaven, *from pity for man*, divided herself into one hundred streams, the mouths of the Ganges. Do you not see amid all this admixture of error, some faint gleam of the great truth, of God's love to man in sending His dear Son for the world's redemption? Possibly some of the Apostles preached in India, and there may have been a Christian Church planted here in the early times.

"In Hindu courts of justice, the water of the Ganges is sworn upon, as the Bible is in ours; and it is believed that as many as five hundred thousand people assemble annually, at certain points of the river, to bathe, at *the most propitious moment*, in

its sacred waters; and thousands are crushed to death, in their frantic attempts to press through the crowd. At the mouth of the Hooghly, one of the branches of the Ganges, is the great island of Sangor, another of the 'most holy places' of the Hindus. An annual festival is held here, attended by thousands of people, many of whom come from a distance of five or six hundred miles, and encamping on the banks, spend most of their time in bathing in the holy water, spreading out their offerings to be borne away by the tide, and daubing their heads and breasts with the mud, that they regard as the panacea for all sin and suffering. Formerly, thousands used to throw themselves and their children into the river, from this island, to gain the favor of the goddess; but this is no longer permitted by the British Government, and during the Festival an English officer with fifty sepoy soldiers is stationed here, to prevent these cruel sacrifices.

"Are not these yearnings for pardon, a loud call to us to send the Gospel to the poor Hindus?"

Wuhu, China, and its Methodist Mission.

BY REV. JOHN WALLEY.

Thinking that your numerous readers would be somewhat interested to know a little of our work here, we have taken this opportunity of a new era in its history to say a little about the city of Wuhu and its surroundings. Wuhu is situated on the great river Yang-tsz, about half way between Shanghai, the port of entrance for Central China, and Hankow, the terminus of the ordinary lines of steamers, running on the Yang-tsz.

Wuhu has a population of some 70,000 souls, crowded together in narrow, dirty streets, and living in houses for the most part nearly as dirty.

The surrounding country is thickly settled by an industrious farming population: that are at least not unwilling to hear the Gospel. The port has only been opened some ten years. About half that time it has been occupied by our mission, with such good results that last year it was thought advisable to erect a suitable place of worship. A site was selected and bought, and the work of building has been going on for some months. On the 19th of September last the corner-stone was laid, and on the 1st of December, 1887, we had a very interesting ceremony, conducted by the Rev. V. C. Hart, assisted by the Rev. S. Lewis and the pastor in charge.

Before the ceremony the party inspected the new premises, consisting of chapel, native preachers' house and day-school.

The chapel, which will seat about 200 people, was very comfortably filled, the audience listening to and seeming very much interested in the service.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Chaplain McCabe pleads that every Methodist Episcopal Pastor and Superintendent observe Easter Sunday as Missionary Day. "Brethren, Help! I believe in the Conversion of the World."

Easter Sunday comes on April 1st. It has been set apart in the Methodist Episcopal Church as "Children's Missionary Day." It was observed by many schools last year. Can it not become universal? Dear pastor, and dear superintendent, please help us in the great effort we are making to have all our children believe in and work for the conversion of the world.

"Children's Missionary Day" is an Easter Sabbath Service for the Sunday-schools of the Methodist Episcopal Church for use on Sunday, April 1st, 1888. It is prepared by Rev. W. T. Smith, D.D., of 309 Oakland Avenue, Council Bluffs, Iowa, and is sold by the author at the rate of one cent a copy. "Collectors' cards by the same are for sale at one-half cent each. Let every Methodist pastor or superintendent send for as many copies of "Service" and cards as they have pupils in the Sunday-school and use them. They will be well repaid for the expenditure of the money. The author is a live Presiding Elder in Missionary matters and an adept in this line of work.

Thanks to kind friends who prepared for us the notice on the life of the missionary hero, George Bowen of India, and the summary of the work of the Methodist Episcopal Church in India, of the American Bible Society in South America, and of the South American Bible Society. The two latter articles should have followed the other matter on South America, but the Editor has been physically unable to give the needed attention to this number.

The Rev. C. R. Rice writes us from Independence, Kansas: "The February number of GOSPEL IN ALL LANDS is almost giving us New Mexico fever." They would gladly welcome such helpers. Another brother writes only to complain of the scanty apparel on a Navajo brave in the same number, and says that "Comstock is coming." Mr Comstock lives in New York and has shown no evidence of a weak mind.

We refer to the August, 1887, number of GOSPEL IN ALL LANDS for the latest attainable Protestant statistics for India. The summary gives 36 Missionary Societies with 791 Foreign Missionaries, 530 Native Ordained Agents, and 137,504 Communicants. These statistics are for 1885 and were carefully tabulated by Rev. Dr. Badley.

The *Star of India*, issued at Lucknow, January 13, 1888, says: "Rev. J. H. Gill sails to-day from Bombay on the mail steamer. His address will be 805 Broadway, New York City. Rev. Dr. Stone and wife, of Bombay, expect to sail February 1st. Mrs. Neeld and son, Mrs. Craven and family, and Miss Knowles, of Naini Tal, sail at a later date. Miss Swain of Khetri, Rajputana, is called home by the illness of a sister." Brother Gill arrived in New York in February.

In the report we gave in our December issue of the missionaries connected with our work in India we purposely omitted the names of those who, in 1887, returned to the United States, and who we understood did not expect to return to India. Among the names omitted was that of Rev. W. Bowser. He informs us that owing to the state of his health he has not taken steps to be transferred, and that he expects to be continued in a supernumerary relation in the South India Conference.

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Letter from Mrs. Baldwin to Mrs. Todd.

Dr. S. L. Baldwin, now of Boston, and Dr. E. S. Todd of Baltimore, were missionaries together in China. Brother Todd, in looking over some old letters recently, found one from Mrs. Baldwin to his wife which he deemed of sufficient interest to read at a missionary meeting.

It was not written for publication but it depicts most vividly the sorrows of the heathen world. It is a glimpse and only a glimpse. Like a flash of lightning it shows the dark abyss. What must the steady gaze be of the missionary on the ground? The letter bears date, Foochow, June 15th, 1868. After speaking of the loss of her little May, Mrs. Baldwin writes:

"So much of sunshine has gone out of my life that I sometimes think I mourn almost as the heathen mothers around me, and yet not so, for while I cannot quiet the longing or soothe the great aching at my heart yet I know that it is well with her and to me remains the hope of joining her if faithful. My old servant woman has interested me much. A child of sorrow she has truly been and in the deep gloom of her affliction, lightened by no Christian ray, mine indeed is a cloud with a beautiful lining.

"She has buried four little girls and one little boy, and, saddest of all, her husband drowned one little girl.

"I had a long talk with her and in trying to give her a word of comfort and a realization of the Christian's hope, my own faith, so weak in every trial, was somewhat strengthened.

"She described to me the drowning of her little girl. The mother's pang scarcely over, and the little one just ushered into the world towards which her heart was yearning, was taken by its unnatural parent and drowned in her presence. She told how she plead for its life, how she shut her eyes from seeing the wicked deed. I have seldom seen a face of more anguish than hers while she described the springing up of the child in the water and the gurgling of the water.

"Three other little girls came and when they were 'so high,' they died, and they told me that the Grandmother had taken them and that I must be careful to worship her. Her husband has since died and now she is almost alone.

"I tried to explain to her that her little ones were safe in heaven, and that if she believed in Christ and obeyed His commandments she would go to them and be with them. She caught eagerly at the words, 'go to them' and asked me over and over again if she really could go to them, and when I assured her that she could it was almost pitiful to see her joy.

"Mrs. Lowey's nurse has her sorrows also and ever has a sad face. Her trouble is that she has had two children, both girls. She is young and her husband is forty years old and she is afraid he will not like her because her children are girls; both of them were taken from her and given away. O the sorrows of China's daughters!

"My wonder is how they live under them. Many of them are hardened and careless but the majority of them have mother's hearts and natural affection."

What a comment is this letter upon the saying of the Psalmist, "The dark places of earth are full of the habitations of cruelty."

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The Korean Mission.

BY REV. H. G. APPENZELLER.

The history of the Korean Mission as yet is short and can be told in a few words. The Rev. Dr. R. S. Maclay, the veteran missionary of the Japan Conference, made a prospecting trip to Seoul in June, 1884. Methodism may be said to have entered the Hermit Nation then, as it was upon his recommendation that immediate steps were taken towards starting the work here. Rev. Wm. B. Scranton, M.D., and Rev. H. G. Appenzeller were appointed towards the close of the same year.

In December there was a *coup d'etat* in the Capital. The leaders of the Progressive party, after killing some of the leaders of the Conservative party and

being in power two days, were deposed and driven from the country. All was political chaos, and the air was full of rumors of wars. It is not surprising, therefore, that the first missionaries when they reached Chemulpo, in April of 1885, were advised not to enter the Capital. In May, under cover of his profession, Dr. Scranton entered Seoul, began work in the Government Hospital, then just established, and succeeded in gaining a foothold. The other missionaries soon followed, houses were purchased, and repairs on them commenced. This was about two and a half years ago.

The progress has been steady, healthy, encouraging. Dr. Scranton, as soon as he had purchased a house, began to see patients there. In June, 1886, he moved into the hospital. The beginning of this year the government recognized the good work done by naming the hospital. It is more and more appreciated by the people, being visited by men from all parts of the kingdom. The attendance has been increasing rapidly, so that during the quarter just ending eleven hundred patients were seen. The people, though poor, pay a nominal price for the medicines. Our hospital is doing great good and the people have confidence in our work.

Educational work was begun less than a month after the arrival of Mr. Appenzeller in Seoul. We have now a school that is on a solid footing, having received its name (*Pai Chai Hak dang*—Hall for Rearing Useful Men) from His Majesty the King. This is our charter. During this year we erected on a commanding site a fine brick college hall, seventy-six feet by fifty-two, in foreign style of architecture. It is the first and thus far the only building of its kind in the country. "It does one good," said one of the highest foreign officials here, "to look upon such a neat, substantial building like that one up there," pointing to the hall.

The school has over fifty students enrolled. New ones are entering all the time. I say "enrolled" because some learn all *they* need of English in a fortnight and can hardly be called "students." These, however, are the exception. A commendable zeal is shown by the young men; they are in earnest, devoted, and show an aptness for the new language.

The evangelistic work is just opening. Christianity as represented by the Jesuits is hated. The law makes believing in it a capital offence. During the fearful persecution of 1866 thousands of Catholic Christians were beheaded. The people have not forgotten this and are naturally afraid. The law *may* be enforced, though this is not likely, as the present ruler is kind-hearted and favors opening Korea to foreign influences.

But notwithstanding these unfavorable influences Christian literature has been

distributed, the first Korean convert baptized last July, on Christmas day, the sixth. One colporteur, returned from a short trip into the country, reports three candidates for baptism and twelve seekers. The other colporteur is still out, from whom I hope to hear even greater results.

Services are held every Sabbath and once during the week. On Christmas I preached my first sermon in the Korean language in our "chapel"—a room eight feet wide and sixteen feet long. Methodism baptized the first woman in a land where women are carefully secluded. Others are studying the Word secretly.

The Woman's Foreign Missionary Society entered Korea when we did, they built a large and beautiful home, have two teachers, and thus far have had fifteen girls under their instruction. The arrival of a lady doctor a short time ago is hailed with delight by the many suffering women in this land.

This is the beginning of our work in the Hermit Nation, now no longer so. The walls of isolation are undermined; they are falling. The people are in a receptive mood, dissatisfied with the barren past, and reaching out for something new and better. If once the independence of the "Little Kingdom" is firmly established, we may look for rapid steps forward. May that day come soon.

SEOUL, December 27th. 1887.

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Annual Meeting of the Central China Mission, October 21-25, 1887.

BY REV. EDWARD S. LITTLE.

Another ecclesiastical year has rolled away, and another of those seasons so interesting and important to Methodism and the Methodist preacher, namely, the Annual Meeting or Conference, has again come round. How swiftly has the year sped! with all its opportunities of doing good and being good it has receded into the past: it has gone but not the effects of the work accomplished, to the end of time they will be manifest, how great those effects we shall know in eternity. Some have mourned because of the hardness of the work and the lack of visible fruit, others have rejoiced and been exceeding glad on account of the showers of blessing that have fallen.

As a mission we rejoice over substantial and marked increase: God has been with us and given us a more prosperous year than has ever before been enjoyed. We have had 139 conversions: this means in China a grand advance, a net increase over last year of 51, and in membership a net increase over last year of 24, giving us now a total of 445 members and probationers. Six additional Sabbath Schools have been opened with an increase of 151 scholars: we have altogether 15 Sabbath

Schools and 506 scholars. The members are also learning to give of their substance to the Lord: a total of \$1043.12 has been raised on the field in the direction of self support; here has been an immense leap: —\$469.12 more than last year, a matter for great encouragement. With these successes then we went up to our annual gathering to plan another year's work. The annual meeting was held in the Church of the Fowler Institute at Kiu Kiang, commencing on Friday, October 21, 1887.

We were pleased to have Bishop Warren with us to encourage, advise, and help, and preside at the Conference. The first session was occupied in examining the characters of the preachers, foreign and native, and listening to their reports. The second session was occupied much in the same way, the reports being first disposed of, and the following resolution passed, namely, "That we heartily approve the appointment of a chaplain to the Foreign Community of Chin Kiang, and earnestly request the Board of Managers of the Missionary Society to make all suitable arrangements." Promises of support amounting to more than \$700 yearly have been obtained from the foreign residents in the English Concession. This is a step in the right direction.

On Sunday morning a good congregation assembled in St. Paul's Church to hear Bishop Warren preach from Matthew vi., verse 33, "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." We were all encouraged and blessed, the Master being with us to cheer our spirits, and "our hearts burned within us" as we together partook of the Sacrament of the Lord's Supper: to meet together and in our native tongue solemnly celebrate the death of our blessed Saviour is a rich banquet.

The rest of the day was taken up with spirited Chinese services, the Love-feast being especially impressive. The chapel was crowded: scores of native Christians were present and gave clear and convincing testimonies of their conversion.

On Monday business was resumed:—a letter of encouragement was written to Bro. Cady, who is holding the fort alone in Chung King. The committee to audit the Treasurer's Books presented their report and congratulated Bro. J. R. Hykes, the Treasurer, on the correctness and general keeping of the Mission Books and accounts: the following resolutions were passed *nem. con.*, namely, Resolved: 1 "That we appreciate the care and pains which Mr. Hykes has taken in all matters pertaining to the Treasurer's office, and offer him our heartiest thanks for the manner in which he has discharged his arduous duties, and for his kind and courteous letters; and Resolved: 2. That

this report be forwarded to the Board of Managers of the Missionary Society.

We are anxious to cultivate fraternal relations with the other Methodist bodies working up and down the river, namely, the Wesleyan Methodist and Methodist Episcopal Church, South; two brethren were therefore appointed to visit these missions at their next Annual Meeting to convey our fraternal and kindly greetings. We look forward to the time when there will be one grand Methodist Church for China, with native Conferences all over the land.

It was unanimously voted to request the General Conference to pass an enabling act whereby the Central China Mission may be empowered to resolve itself into an Annual Conference during the next four years.

Committees were appointed on examination in English and Chinese studies and to visit, examine and report on the Hospitals and Educational Institutions within the bounds of the Mission.

Another important step was taken, namely, the appointment of a Publishing Committee to arrange for the erection of a printing press, both English and Chinese, at Nunkin. This is much required in our mission, and we hope the outcome of the year's work in this direction will be a complete printing machinery able to do all the work of the Mission.

Other local business was discussed and determined and many forward steps taken. The appointments for 1887-8 were then read and we again separated for another year's toil. May God abundantly pour out His Spirit on this Mission, making every man a faithful earnest laborer together with Christ, and add to the Church many that shall be saved.

Kiu Kiang, China, Nov., 1887.

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A Conference on the Congo by Bishop Taylor.

The second annual meeting of the district Conference of the Upper Congo District assembled at Vivi mission station December 3d, 1887, at two o'clock P. M., with Bishop Taylor in the chair.

Fifteen members were present, including the Bishop, and sixteen were unavoidably absent. The Bishop reported briefly as follows.

"Our disappointment in not being able to get direct and prompt transport of our steamer and other stuff to Stanley Pool, and detention in Vivi, though trying to our faith and patience here, and hard on the hopes of our patrons at home, is working for our good and for the enlargement of our field of operations on the Congo:

"1st. In the unexpected depletion of our transit funds, had the government of the State of Congo been able to transport our freight to Stanley Pool at a pound (\$5) per man-load, according to agreement,

we could not have paid their transport bills. Here, in Vivi, our expenses are but light and our transport by steam will be much cheaper than by carriers alone.

"2d. It has been the means of a government authorization to open a line of mission stations from Vivi to Isangala, 55 miles, and thence to Manyanga, 88 miles, thence on the south side of the Congo 100 miles to Stanley Pool.

"3d. We are finding out as our acquaintance extends that north of said base line of stations there is a densely populated belt of country belonging to Congo State, extending back to the Loan-go River, and that parallel east a belt of about 100 miles or more.

"Since our arrival here, about the first of July of this year of grace—five months—we have under the mechanical generalship of our dear brother Critchlow, extemporized the construction of a new steam wagon dissimilar from all other wagons in the world, of vast pulling power, for the transport of our heavy freights up the steep hills, by means of this wonderful wagon and a little man force. All our cargoes have been brought up the crooked, steep, rocky hills, from the beach to Vivi top, a distance of about a mile and a half, since which our preacher and storekeeper, J. C. Teter, has taken stock of all our stores and put them under roof, lock and key. Our chief engineer, Silas W. Field, has rubbed up and painted and oiled such parts of our steamer and saw-mill stuff as were liable to rust. Brother Rasmussen has given us a plan for a cheap buoyant raft for the discharge of our traction engine when she shall be brought up by the steamer. The materials for said raft are being prepared so that we hope we shall within a few weeks see our road engineers, Brothers Claffin, Rasmussen, White and Briggs moving inward with our steam wagon and traction engine. Brother Wm. H. Arringdale, our architect and man of all mechanical work, has been busy and effective in house-building and repairs.

"Our dear sisters have done the cooking for all our working force—a heavy task that is never finished. Meantime, though I have wrought in our varied work at Vivi three months out of the five of our sojourn here, I have explored the line to Isangala, and report the opening of five stations—1st. Vivi, the site of the former capital of the state. For a little over seven acres of ground here and the buildings remaining we paid £160. 2d. At Vumtomba Vivi, four miles distant, in sight of the mountain, we have built an adobe house and opened a station. 3d. Sadi Kabanza, about twenty miles from Vivi. 4th. Matamba, about twenty-nine miles from here, all on the caravan trail. 5th. Isangala, where our freights have to be taken by boats up the

river to Manyanga. We have not built, but our missionary, E. A. Shoreland, occupies, rent free, the station-house of the Government. 6th. Natumba, near Banana, we have just received permission from the Governor-General to select a site, and I hope to be able to send in duly a sketch of the land selected, and to settle on the premises in a tent till we can get a small iron house ordered from Liverpool."

Reports from various stations were then presented. John A. Newth stated what had been done at Sadi Cabanzi. He said that the natives, though willing to be taught English, declined having anything to do with the worship of God, believing that all joining in it will die. Yet Mr. Newth believes there is ground for hope. The witch-doctor, having been warned against his barbarous practice, now brings all sick patients to the Mission to receive medical treatment. This is certainly a step in the right direction, for it will give the natives confidence in the missionary. Mr. Newth thinks that when he is able to speak the language of the natives he will be able to reason away their prejudices.

The report from Vumtomba, back of Vivi, detailed the building operations, and stated that the natives are very friendly, and there is a daily class of from eight to eleven to learn English.

Miss Mary Kildare reported the result of her teaching in two villages near Vivi. She first got good classes of children, taught them to sing Christian songs, and to repeat the Commandments and the Lord's Prayer. The interest and attendance increased, and the parents began to come, and one man has given up idol worship.

The report from Matamba, by Charles Laffin, stated that that station was opened in September. The natives are eager to be taught.

The Bishop read the following appointments:

KIMPOKO—Bradley L. Burr, Dr. Harrison, Hiram and Roxy Elkins.
LULCABURG—William R. Summers, M.D.
VIVI—J. C. Teeter, J. S. Cutler.
TRANSPORT DEPT. HEADQUARTERS AT VIVI—Silas M. Field, Edwd. E. Claffin, Wm. Rasmussen, Wm. O. White, Wm. S. Briggs, Wm. H. Arringdale, Mrs. Arringdale, Mrs. Belle Claffin.
VUMTOMBA VIVI—Elizabeth J. Trimble, Mary B. Lindsay, Lyman B. Walker, Mrs. Walker.
SADI CABANZA—John A. Newth.
MATAMBA—Charles Claffin.
ISANGALA—E. A. Shoreland.
NATUMBA, NEAR BANANA—Mary Kildare, Susan Collins.
KABINDA—J. L. Judson, Archer Steel, Jr.
MAMBA—Archer Steel, Sr., Ai Sartori, Martha Kab, Walter Steele, Mrs. Anna Steele.

WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH,
Editor.

APRIL, 1888.

805 Broadway,
New York City.



A BURMAN CART.



KAREN WOMEN OF BURMA.

Burma.

Burma and Its Needs.

BY REV. R. W. MUNSON.

Upper and Lower Burma include 260,000 square miles and nearly 8,000,000 inhabitants consisting chiefly of Burmese, Talains, Shans, Karens, Kakhyens and Khyens.

The various languages of Burma are derived from the Pali. The prevailing tongue is Burmese.

The Burmese belong to the Indo-Chinese family and are warlike, gay and happy, contented with little and much more inclined to sport and idleness than labor.

The first inhabitants were an unfortunate Indian tribe of the Solar race, who being driven Eastward, settled with their King in the valley of the Irrawady.

They claim to be descended from the Sakya family which reigned in Oude, and from which was born Gaudama Buddha in the sixth century before Christ from whom sprang the great system of Buddhism, the ruling faith of Burma.

Up to the time of the annexation of Upper Burma little or nothing had been done by any Protestant body to evangelize Burma, excepting the American Baptist Church whose pioneer is known to the world as the sainted Judson who sleeps in the Indian Ocean with Bishop Coke and Miss Nickerson.

While the Methodist Episcopal Church has for over thirty years been sending men and spending money for India with most gratifying results; yet nothing has been done until now for the salvation of the native peoples of this most important country.

This has not been because the hearts of the noble men who have been at the head of our Missionary Society and Church were not large enough to take this needy country into their sympathies, but because money and men were wanting.

Burma has been comparatively unknown to our people and but a vague notion of its extent and importance has existed in their minds.

There is really no reason for further delay so far as the former are concerned, for the coffers of our Church and the hundreds of volunteers to foreign work forbid any such argument.

The call for a "Million for Missions" has gone round the world and its echoes return from Burma, saying, "A million of souls for Jesus."

So far as a want of knowledge of the country is concerned, we hope to remove any cause that lies in this direction, and we bespeak the sympathy and prayers of all the family altars and secret closets in the homeland, especially those who read this magazine.

What is the present condition of Burma physically, politically and socially, and what are her needs?

Physically: Northern Burma abounds in valuable mines of precious stones and minerals, which are, with valuable teak forests, government monopolies.

Lower Burma is fertile in the production of rice and



A BURMESE GIRL.

many tropical fruits. In point of productiveness Burma far surpasses India.

The people are a more hardy race and are capable of greater things as a whole than the people of India.

The resources of the country are being rapidly developed, and in business circles it is believed to be only a question of time when the Burma State Railway will be pushed on through China to Peking. Merchandise is now packed on mules for a distance of a thousand miles. When this is done Burma will rise higher yet in the scale of commercial importance.

Great numbers of Chinese will flock into the country, and as the bulk of the wealth is now in their hands, the tendency will be to better the prospects of the people in creating a greater demand for the staples of life and thus accelerating both trade and labor.

There is not only a very large foreign trade by the high seas, but an extensive home trade as well.

The Irrawady Flotilla Company, managed by Englishmen, with a stock capital (largely Chinese) of about £3,000,000 sterling and sixty river steamers similar to those on the Mississippi, valued at from \$10,000 to \$100,000 each, and with two or three new ones building all the time.

With one hundred and twenty flats, which are towed on either side the steamers, carrying freight and often passengers, and thirty or forty steam launches, they do a stupendous business on the Irrawady and Rangoon rivers and their tributaries.

Politically, Burma was never so favored as now, barring one or two exceptions. English rule in many respects has given a great impetus to the industries and commerce of the country. In an address before the last Annual Meeting of the Burma Bible and Tract Society, Dr. Rose, of the American Baptist Mission, who has been in Burma for thirty years, said:

"It is a question which will long have a bearing on the condition of the people, and on the evangelistic work of Burma:—What really is the Burmese estimate of English Rule? By the mass of the more intelligent and of the more industrious, both traders and cultivators, it is greatly preferred to Native Rule.

"For twenty years the Burmans have freely confessed that under the English Government there is for the most part peace, safety, and protection; with all the personal liberty compatible with law and order.

"Taxes are heavy, but labor is high and trade good, and the products of the soil command good prices, and the people as a rule can well afford to pay their taxes. Oppression and extortion are reduced to the minimum. There are the means, the inducements, and ample safety for amassing wealth. This could never be said under Burmese Government. Railways, tramways, roads, bridges, canals, telegraphs, postal arrangements, steamboats, steam mills, etc., etc., would never have come, under Burmese Rule; nor would oppression and extortion have ceased under it.

"But in the estimation of the best part of the natives of Burma, the introduction of opium is a heavy offset to the many benefits of English Rule.

"The most moral and intelligent portion of the Burmese, Talaings, and Karens, regard it as a crime against their people,—a firebrand of discord and death hurled at every home. It is the prolific mother of idleness, poverty, disease, and misery. As a revenue measure it is, surely, a gross blunder.

"And in whatever light, and from whatever standpoint viewed, it is a monstrous fraud on the wealth, and moral well-being of the *Body-politic*. It is deadly and damning everywhere; and ruined fathers and sons, and blighted homes are its fruits all over Lower Burma. This curse was unknown among the Burmans, Talaings, and Karens, before the coming of the English; and if half the effort had been made to exclude opium from the country that was made to introduce and legalize it, it would have still been unknown."

About the only sentiment against the opium trade and liquor traffic is that of the missionaries, excepting that of the better class of natives. The English do not favor any crusade against these twin curses of Burma. The morals of the heathen have been and are being corrupted by English examples and influence. The sites for dramshops in Rangoon are sold annually at auction to the highest bidder; some of the Chinese dramshop keepers have been known to bid as high as ten and fifteen and even twenty thousand rupees for a desirable location.

Prostitution is licensed, and these two evils, supple-

mented by opium, make the salvation of the English soldier as well as that of the natives seem an almost impossible thing.

A strong sentiment prevails in England and India against all these agencies of sin, and it is growing. The time we believe is coming when they will be suppressed.

Buddhism is not altogether without its redeeming features, microscopic though they be. It incites some ambition for study, particularly amongst the men and boys, and is free from the licentious rites of Hinduism.

Viewed only in the light of comparison the faith of Burma is noble and exalting.

We have no barriers of caste to hinder us in coming to the people with the Gospel message. All are free and equal, and all willingly and even eagerly listen to the story of the Cross.

In travelling on the railway and visiting native quarters of this city we find no difficulty in giving away or even selling large quantities of tracts. On one occasion they came running out of their houses to obtain a tract. Mrs. Thomas, a missionary at Sandoway, says: "There is a very general desire among the people of Burma to know about the Christian religion."

Mrs. Ingalls, at Thongzai, makes the following statements concerning the hopeful prospect of the weakening of the Buddhist religion in its hold on the people, and the reception of the tidings of salvation by those who have read tracts and heard the preaching of the colporteur:

"When they have gone the minds of the people have been so much occupied with fear and trouble, they could not get an ear for the message of God. In the beginning of the year the people were also in great perplexity about the Ruler of Burma, and the scales of argument were only used to weigh the question, 'Will the English govern the country, or will Theebaw be put back on the throne?' The month of October has shown a different state, and our people find some who believe that the Buddhist religion is a false one. They have been taught to believe that it would flourish for a certain number of years, and before that term had expired, they say, 'it has been UPSET and the life will go out of it.' Some of those who have come to this decision have again opened their ears to the message of the preacher and the colporteur and they have had a better sale for the tracts. A few have lately come out and been baptized, and in some of these places there are a goodly number who call themselves '*Disciples of Jesus Christ*.' The system of selling tracts begins to commend itself to heathen as well as Christians, and in another year we believe we shall reap where we are now sowing. We have letters from Upper Burma telling us of some who know this way from the reading of tracts which they received in Lower Burma."

In the same address quoted above Dr. Rose makes the following statement concerning the Poongyees and their influence upon the people, all of which is true:

The priesthood looks upon the establishment of schools with growing apprehension. As light comes in, as education, knowledge, science and learning advance, the priests



BURMESE NOBLEMEN OF UPPER BURMA.

lose their power over the people. While claiming, and often reputed, to be learned and wise, the priests are, as a class, shamefully ignorant. Living in indolence, they encourage the boys in idle, if not indeed in vicious habits. Why are the Burmese men lazy, idle, and easily given to crime, while the women are industrious, hard working, and fairly well disposed? The boys enter the kyoungs at the age of from seven to ten years, and grow up with the priests; the girls stay at home and work. The women too, though not able to read, are about as intelligent as the men. The priests, while they pose as the educators of the people, really keep them in ignorance, and teach the men to despise work and to contract habits of indolence and vice."

"I cannot think that the present state of things is to continue long. The Burmese will learn wisdom from their own folly and crime, and soon be found in a more reasonable and hopeful state of mind than ever before. There is a deeper and wider feeling of doubt in the Burmese mind to-day as to the truth of Buddhism than at any previous time. There will be a reaction; the Burmese will denounce the crimes with which inflamed passion for the time makes them sympathizers. They will see more clearly the character of their priests and the wickedness of their conduct. They will be more than ever willing to read our Scriptures and tracts, and to learn the great truths and facts of God's Word. The Burmese will yet see and confess the fulfilment in their own history, of that word—'Thou shalt dash them in pieces like a potter's vessel.' 'For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.' Happy shall it be for the Burmans, if the loss of their miserable king shall dispose them to look to the King of kings,—the King of grace and glory, with believing hearts and loving allegiance. If the loss of their earthly kingdom shall lead them to seek the kingdom of God and his righteousness, then their fancied loss will prove infinite gain."

At present the number of native Christians approximate 25,000. These are chiefly Karens and are the fruits of the Baptist Missionary labor.

The Burmese Christians number about 1,500. When these figures, the result of more than half a century of faithful work, are compared with the present population it will be seen how much remains to be done. The success of the coming fifty years will be vastly greater than that of the last.

Some most inviting fields have been laid open to us by the annexation of Upper Burma, but they must be occupied soon or other more aggressive societies will take the best stations and we shall be compelled to accept the inferior ones. Choice tracts of land are given by the Government for mission purposes; the sooner these open doors are entered the better will be our chances of securing the most desirable property, for an equal chance is given to all.

The times are propitious. We bespeak the attention and invite the study of the volunteers to the ranks of

the missionary host. The climate is preferable in some respects to that of India. The nights here are always cool while in India many are compelled to sleep under a moving punkah and then get no relief. Beside, the cool months are fewer there than here. Sanitariums are within reach by steamer and railroad. Most of the provisions found at home can be had here, and there are not the difficulties of Caste in reaching the people. A man may become a Christian and in no way affect his relations with his friends.

We have several important points in view, one of which will be certainly occupied soon, the others depend on the action of the Missionary Committee. We have confidence in their judgment and expect that the much needed relief for both native and English work will be sent us. Our Presiding Elder is about as far from us as Chicago is from New York, and if he were not, Singapore will undoubtedly and most properly be taken under the direct supervision of the Missionary Society. We sadly need a Presiding Elder whose time will admit of his looking after the important interests of this field.

God has provided the power and here is the material to make a noble Christian people. Who will furnish the means and the men to accomplish the great work?

A dozen men would not begin to meet the present actual needs, notwithstanding we shall rejoice to know that one-third that number are coming.

"There is a tide in the affairs of men which taken at its flood leads on to fortune." There is an important sense in which this saying aptly applies to Burma and the future of our Church. By the eye of faith we can see a flourishing Conference and a prosperous work of God in this land which with all the nations of the earth are destined to become the kingdoms of our Lord, and of His Christ, for He shall reign for ever and ever.

While singing that grand old Missionary hymn of Bishop Heber's, the last stanza of which begins with "Waft, waft, ye winds, the story," do not do as hundreds and thousands have done heretofore by leaving the winds to do it all; rather "come over and help us" in person or by your money and your earnest prayers.

Interviews With Burmese Royalty.

BY AN AMERICAN MISSIONARY.

Shortly after the annexation of Upper Burma by the British, I was transferred from Rangoon, where I had been stationed for six years, to Northern India. Embarking with my family on the British India Steam Navigation Company's steamer *Ethiopia*, I was interested to learn that we had for a fellow-passenger the dowager ex-Queen, Moyauk Shweyge, who, with her daughter, the Princess Kyouk Saney, and several attendants, was on her way to join her only surviving son, the expatriated Nyoung Oke Prince, at Calcutta.

Queen Moyauk Shweyge was one of the superior wives of the Mindone King of Ava, father and predecessor of the lately deposed Theebaw. In common with many

others of the court and royal family, she was placed in a duration vile when Theebaw usurped the throne of Ava about nine years ago. She and the Princess were put in irons, but were not wholly cut off from intercourse with the outside world. It was at the most a restraint upon their liberty—a strict surveillance—through which, however, both suffered much mental anxiety on account of their near relationship to the two brothers, the Nyoung Yan and Nyoung Oke Princes, the former of whom had an unquestionably better title to the throne than Theebaw. Judging by the Queen's fairly well-preserved physique and by what transpired in conversation with her at various times, neither herself nor her daughter suffered much physical hardship. As I have said, their suffering was more mental than physical. The imprisoned ladies did not know but that at any moment the cruel fate which overtook so many of the unhappy palace inmates might overtake them. They providentially escaped, however; and the Queen told me that she constantly prayed for the coming of the English to deliver them, and that she was very glad that the country had at last passed into their hands.

It may be remarked that, in person, Queen Moyauk Shweye is above the average height of Burmese women, and must have been really good-looking—that is, for a Burman—in the days of her young womanhood. She is a lady of much native dignity, which she maintains without effort and as if to the manner born. All her attendants treated her with the utmost respect, *shokoing* profoundly on approaching her, and doing obeisance to her as if she were a queen-regnant. The Princess is by no means a beauty, the ravages of small-pox having deprived her of any that she might originally have been possessed of. She appeared to be very shy, and much more reluctant than her mother to enter into conversation with foreigners.

On the voyage the Queen was very affable, sitting in the saloon betimes, appearing on the quarter-deck occasionally, and watching the children play with evident pleasure. She was always ready to engage in conversation. I was surprised to find her so intelligently inquisitive, remembering how secluded her life had been. She asked a number of questions about my vocation, home, family, nationality, etc. On Sunday evening she sat in the saloon and listened to the service of sacred song which we held on the deck above. It was the first time in all her life that she had come in contact with the Christian religion. I had many opportunities of religious conversation with her, and she seemed very eager to learn all she could about Christianity. She was pleased to give me a token of her royal and personal good-will in the shape of an elegant silk handkerchief of many colors, and a perfumed gilt cigar, which I was assured had been made by the Princess Kyouk Saney herself. Not being a smoker, the quality of the cheroot has never been tested. I fear it would not be relished by our fastidious western lovers of the weed.

The queen also showed me a photograph of her de-

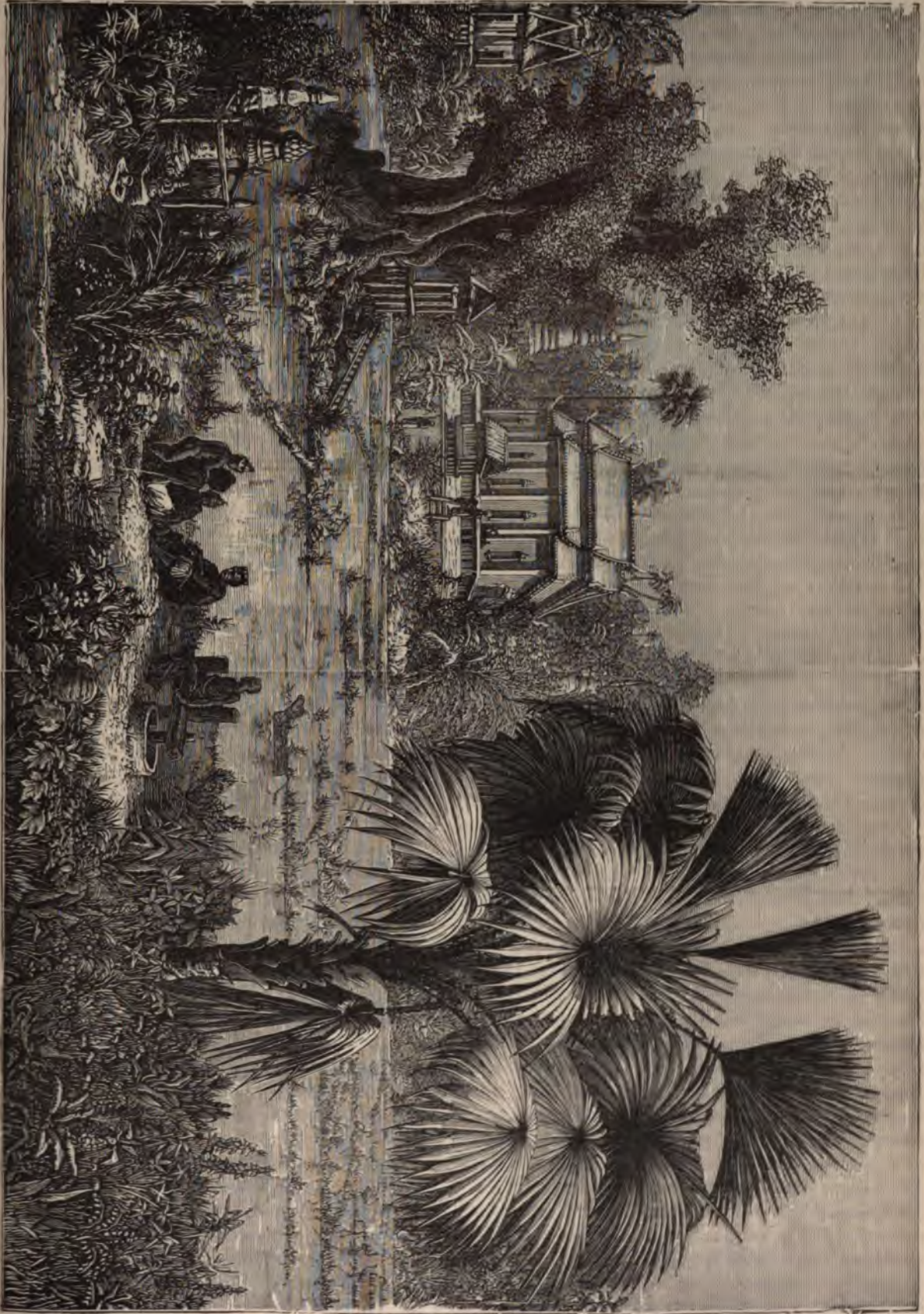
ceased eldest son, the Nyoung Yan Prince, which she seemed to cherish with great affection. It was a *carte de visite*, and, apparently the work of some third-rate Bengali artist. While writing on this point, I may mention that Her Majesty elicited a promise from me that I would send her a family photograph, she promising on her part that she would read some religious books in her own language which I engaged to send her.

Few of the European passengers will readily forget the meeting between the Queen and her son, the Nyoung Oke Prince, on the poop of the *Ethiopia* after arriving at Calcutta. The Prince, attended by a numerous and gayly-attired retinue of members of his household and servants, had come down the river in a barge convoyed by a steam launch. As soon as the steamer had anchored the Prince came on board. His royal mother awaited his approach on the after part of the saloon deck. She rose to meet him with impressive dignity, but it evidently required a great effort on her part to suppress the intense emotion of the maternal heart which struggled for free expression. She kissed her son with great tenderness on each cheek and on the forehead, and then affectionately drew him to the seat from which she had a moment before risen to meet him. The Prince was very reverential in his manner and seemed to be much affected by the meeting. But all could see that he was extremely ill at ease, and under a restraint that, in view of the many pairs of European eyes intently watching the scene, was entirely natural. By the Queen's previously expressed wish, and a pleasant intimation at the moment, I had the pleasure of an introduction to the Prince, whose manner was cordial, though embarrassed. He wore a rich brocaded white silk jacket, a bright plaid silk nether garment, and a simple fillet of white muslin round his head.

The time to go ashore having arrived, I bade farewell to the royal party; before leaving, however, receiving a most cordial invitation to call at the Prince's Calcutta residence, should my stay in the city allow me to do so.

A few days later I found my way to the large, but rather ill-kept, mansion on Upper Circular Road, in which the Nyoung Oke Prince, by the favor of the British government, is domiciled. He receives, or was then in receipt of, an allowance of a thousand rupees per month, which he complained of as being wholly inadequate. At the time of my visit I understood that he was in communication with the Viceroy, with a view of having the allowance substantially increased. On the occasion referred to I was accompanied by two ladies, one of whom was an American, the other, a resident of Rangoon, who fortunately spoke Burmese excellently.

The Queen and Princess received us most cordially, and at once entered into animated conversation about various matters. I will not tax my readers' patience by entering into particulars. Suffice it to say that very interesting information on several subjects was communicated to us. It was very difficult to realize that both of these ladies had been in close confinement for eight years, and in unceasing anxiety as to their ultimate fate.



A BUDDHIST GARDEN.

The Prince appeared on the scene after a short space, not, however, until summoned by a message from his mother. He was exceedingly affable and quite communicative up to a certain point. More than once, when reference was made to the meeting of the family after so long and eventful a separation, he warmly expressed his thankfulness therefor. On reminding him how happily situated he was, unburdened by cares of state, free from anxiety on account of designing courtiers, palace intrigues, plots against his life, etc., I ventured to add an inquiry as to whether he would be willing and pleased to return to Mandalay as the sovereign of Upper Burma. In replying to this pointed, and, perhaps, too political question, the Prince was noticeably evasive and non-committal. I relieved his embarrassment by laughingly remarking: "Well, it is a nice thing to be a king; I don't know but I would like to be one myself." He smiled as if considerably amused.

The Nyoung Oke Prince maintains that since his eldest and only brother's death, he and no other is or was the rightful heir to the throne of Ava. He very emphatically repudiated the pretensions of the Mingoan Prince on two grounds: first, the latter was the son of an inferior wife of the late Mindone King; and, secondly, the Mingoan Prince rebelled against his father, thus, by the laws of the Buddhist religion, forfeiting forever all right to a share in the inheritance. Speaking of the personal appearance of his mother, who, though sixty years old, looks much younger, the Prince very frankly remarked: "If you had seen my mother in her prime, you would wonder how she ever came to have such an ill-favored son as I." I could not but admire the affectionate humility with which this appreciative tribute was paid to his mother. The Queen was not only immensely pleased but seemed to be much affected by it.

Further interesting conversation that cannot be detailed took place. The Prince very kindly presented me with a handsome *pahso* (Burmese garment), a Burmese book in which he wrote his name and royal title, and a silver-mounted dagger of venerable appearance, which he assured me had been in the royal family for a long period. He naively remarked that this was not the most suitable gift for a *phoongee* (priest), but that if he were at Mandalay he would have been able to offer a more appropriate and acceptable one. I assured him that though I did not expect ever to test the quality of the dagger, I would carefully keep it and the other presents, as mementoes of my pleasant acquaintance with him. At the request of the American lady who had accompanied me, the Prince readily furnished his autograph.

On rising to take leave, the princess asked the lady from Rangoon, who had told of her intention soon to return to that city, if she would be willing to take a letter for her to a friend residing there. On this the Prince laughingly interposed: "What a girl you are! If you send it by post it will get there just as soon. You need not trouble the lady." Again, when the Princess seemed to be somewhat reluctant to shake hands with the departing

visitors, he said: "Shake hands; it's the English custom, you know." The Queen was very cordial in bidding farewell, and kind enough to say that she would always regard me as her friend. Quite spontaneously she promised to have her photograph taken and sent to me in my new Northern India home, a promise which she faithfully kept. I often think of the providential escape of the amiable Queen from the cruel fate visited upon scores of her intimate palace friends and courtiers, butchered by the orders of the tyrant Theebaw and his ruthless consort, the heartless Queen Soo-paya-lat; and of the marvellous vicissitudes incidental to eastern royalty in general.

Dr. Judson And the Burmese Boy.

BY A. G. FORBES.

Among the means which Dr. Judson and his colleagues employed in their missionary work was the opening of Zayats, as the natives of Burma call places of public resort. In the case of the missionaries, these were sometimes more substantial structures, but more frequently were tents. They were always, however, on the side of a street—sometimes being occupied by a missionary, and sometimes by a native preacher. In these the sacred Scriptures, in the native tongue, were read aloud, and conversation was held with such persons as chose to drop in for the purpose. A good idea of Dr. Judson's work in the Zayat may be gained from the following narration.

Let the reader conceive to himself the wayside preaching place. The sunlight falls aslant upon its fragile framework. In the centre of the building the missionary sits in a chair, haggard and worn. All day long he had occupied the same position, repeating over and over again, as he could find listeners, such simple truths as mothers are accustomed to teach infants on their knees; and now his head aches and his heart is heavy. He had been visited by some scoffers, and some who seemed utterly indifferent, but not one sincere inquirer after truth. The mats were still invitingly spread upon the floor, but though persons of almost every description were continually passing and repassing, each seemed intent on his own business, and the missionary was without a listener. He thought of his study-table at home, of the books he had to read and the books he had to write. He was naturally an active man, of quick, ardent temperament, and if it had not been from a sense of duty, and that, now and again, he dipped into a small book of devotion which he carried in his pocket, he would have murmured at this loss of his precious time. His little book he resolutely thrust into his pocket—he must attend to the present duty—and he immediately began reading aloud a Burmese tract. The sounds caught the ear of a coarsely-clad water-bearer, and she lowered the vessel from her head, and seated herself afar off, just within the shadow of the low eaves. Many, however, hastened on. Finally the old water-bearer, with expressed derision, also left, muttering as she went, "Jesus Christ!

No nigan! Ha, ha, ha!" The missionary had seen and heard the like before, but, somehow, to-day he was particularly depressed and discouraged, and he was on the point of laying down the book.

But the shadow of another passer-by fell upon the path, and he continued to read. He presently observed a tall, dignified-looking man leading by the hand a beautiful boy, whose bright eyes were in perfect keeping with his dancing little feet. The gentleman—for gentleman he manifestly was—was of a grave, staid demeanor, with a turban of aristocratic smallness, sandals turned up at the toes, a silken robe of somewhat subdued colors, and a snow-white tunic of fashionable length and unusual fineness.

"Father, father!" said the boy, with a merry skip, "look, look! There is Jesus Christ's man. Amai! how shockingly white!"

"Jesus Christ's man" raised his eyes from the book, which he could read just as well without his eyes as with them, and bestowed one of his brightest smiles upon the boy, just as he and his father were passing beyond the corner of the Zayat, but not too late to catch a bashfully-pleased recognition. The father did not speak nor turn his head, but a ray of sunshine went down into the missionary's heart, and he somehow felt that his reading that day had not been in vain.

He had remarked this man before, and had endeavored to attract his attention, but without effect. Now, every day this tall gentleman passed by the Zayat, with his child. He had the same imperturbable face, but every day the boy made some silent advance towards the friendship of the missionary, bending his half-shaven head, and raising his hand to his forehead, and smiling till his face was dimpled all over. One day, as the two came in sight, the missionary beckoned with his hand, and the child, with a single bound, came to his knee.

"Moung Moung!" exclaimed the father, in a tone of surprise blended with anger. But the child was back again in a moment, with a gay-colored Madras handkerchief wound around his head; and with his bright lips parted, his eyes sparkling and dancing with joy, and his whole face wreathed with smiles, he seemed one of the most charming creatures in nature.

"Tai hlah-the!" (Very beautiful!) said the child, touching his new turban, and looking into his father's clouded face with the fearlessness of an indulged favorite.

"Tai hlah-the!" repeated the father involuntarily. He meant the child.

"You have a very fine boy there, sir," said the missionary, in a tone intended to be conciliatory.

The gentleman turned with a low salaam. He seemed to hesitate for a moment, as if struggling between his native politeness and his desire to avoid an acquaintance with the proselytizing foreigner. Then, taking the hand of his boy, he, hastened away.

"I do not think that Zayat a very good place to go to, Moung Moung," said the father gravely, when they were

well out of hearing. The boy answered only by a look of inquiry strangely serious for a face like his.

"These white foreigners are—" He did not say what, but shook his head with mysterious meaning. "I shall leave you at home to-morrow, to keep you from their sorceries."

"Father, I think it will do no good to leave me at home, for the foreigner has done something to me."

"Who? The kalah-byoo?"

"I do not think he has hurt me, papa; but I cannot—keep—away—no—no."

"What do you mean, Moung Moung?"

"The sorcerer has done something to me—put his beautiful eye on me. I see it now." And the boy's eyes glowed with a strange and startling brilliancy.

"Mai, Mai! what a boy! He is not a sorcerer, only a very provoking man. His eye—whish! it is nothing to my little Moung Moung. I was only jesting. But we will have done with him. You shall go there no more—"

"If I can help it, father."

"Help it! Hear the foolish child! What strange fancies!"

"You will not be angry, father?"

"Angry!" The soft smile on that stern, bearded face was a sufficient answer.

"Is it true that—my mother—"

"Hush, Moung Moung!"

"Is it true that she 'shikoed' to the Lord Jesus Christ?"

"Who dares to tell you so?"

"I must not say; the one who told me said it was as much as life is worth to talk of such things to *your* son. Did she, father?"

"That is a very pretty 'goung-boung' the foreigner gave you."

"Did she?"

"And makes your eyes brighter than ever."

"Did my mother 'shiko' to the Lord Jesus Christ?"

"There, there; you have talked enough, my boy," said the father gloomily; and the two continued their walk in silence.

In a few minutes one of the native agents of the mission entered the Zayat with his satchel, which was nearly filled with books.

"Did you observe the tall man who has just passed, leading a little boy?" asked the missionary.

"I saw him," replied the catechist.

"What do you know about him?"

"He is a writer under Government, a very respectable man—haughty—reserved."

"And what else?"

"He hates Christians, sir."

"Is he very bigoted, then?"

"No; he is more like a Pāramāt than a Buddhist. Grave as he is, he treats sacred things sometimes playfully, always carelessly. But does the teacher remember—it may be three, four, I do not know how many years ago—a young woman came for medicine—"

The missionary smiled. "I should have a wonderful memory, Shsway-bay, if I carried all my applicants for medicine in it."

"But this one was not like other women. She had the face of an angel, and her voice—the teacher must remember her voice—it was like the silver chimes of the pagoda bells at midnight. She was the wife of this Sah-ya, and this little boy, her only child, was very ill."

And the Burman went on to tell that the medicine had cured the child, and that the Gospel of Matthew, which the missionary had put into the hands of the mother, had proved "medicine" for her. "She read it in secret," he continued, "and at night, but her husband, who was a stern persecuter, discovered the book and burned it. She was a tender creature, and could not bear his look, and as soon as the child got out of danger she took the fever."

"And died?"

"Not at once. She wanted her husband to send for the missionary, but he would not. And so she died, talking to the last moment of the Lord Jesus, and calling upon all about her to love him, and worship none but him. Her husband is not a hard-hearted man, and she was more than life and soul to him. This is her boy, her only child, and his father delights in him for his mother's sake. A wonderful boy, sir; he must have caught something from his mother's face just before she went up to the golden country."

Several days passed, and the missionary remarked that the Sah-ya went by on the other side of the way, and without the little boy. He began to despond; but, after a very few days, when the child was much in his thoughts, the boy sprang up the steps of the Zayat, accompanied by his father. Much to Dr. Judson's surprise, the father said, "Sit down, Moun Moun, sit down;" and addressing the missionary, observed, "You are the foreign priest?" To which the reply was made, "I am a missionary." A long and interesting conversation ensued, in the course of which the gentleman requested the missionary to teach his child about the Lord Jesus Christ, at the same time avowing himself a "true and faithful worshipper of Lord Guatama. But," he continued, "nothing can harm little Moun Moun, sir."

The child by-and-by sprang forward and said, "Father, father, let us hear him. Let us both love the Lord Jesus Chris. My mother loved him, and in the golden country of the blessed she waits for us."

"I must go," said the Sah-ya hoarsely.

"Let us pray," said the missionary, and the child reverently prostrated himself beside the teacher, while the father respectfully reseated himself on the mat and looked on. Ever after the Sah-ya courteously saluted the missionary as he passed, and the boy, with a tender, trustful affection, frequently looked in at the Zayat for a kind word or two or a look.

Ere long cholera, that terrible scourge of the East, had made its appearance. The Zayat was closed for lack of visitors, and the missionary and his assistants busied themselves in attending to the sick and the dying.

One night about midnight the assistant informed the missionary that he was wanted at the Sah-ya's, and went together, the Burman remaining outside, for a sake, under the shadow of a bamboo hedge.

No one seemed to observe the entrance of the fore and he followed a wild and wailing sound, which told that death was already there, until he stood by the side of a little boy. Then he paused in deep emotion.

"He has gone to the golden country to bloom forth amid the royal lilies of Paradise," murmured a voice close to his ear. He was startled, and, turning round, saw that a middle-aged woman was the only person near him. She was a secret disciple, and had been the friend of the boy's deceased mother. She told the missionary that her master had not dared to burn the sacred book. Indeed he had frequently read it. She had read it over and again to the child, who had died full of Christian faith.

Judson proceeded to another apartment, and there the noble figure of the Sah-ya, stretched upon a couch in the last stage of the fearful disease. By testing his consciousness, he remarked to the student, "It grieves me to meet you thus, my friend." His stiffening lips stirred, but they could convey no words. He then made an effort to point to something, but failed. Finally he succeeded in laying his two hands together and raised them to his forehead. The missionary was uncertain for whom the act of worship was intended and inquired, "Do you trust in Lord Guatama at a moment like this?" There was a quick tremor in the eyelids, and the poor Sah-ya looked at his visitor with an expression of disappointment and pain, and the missionary prayed, "Lord Jesus, receive his spirit." A joyous smile flitted across the face of the dying man, he pointed upwards, with a sigh-like breath, his bosom heaved, and he had gone to join his loved ones who had departed before him.—*Selected.*

Methodist Episcopal Church in Rangoon

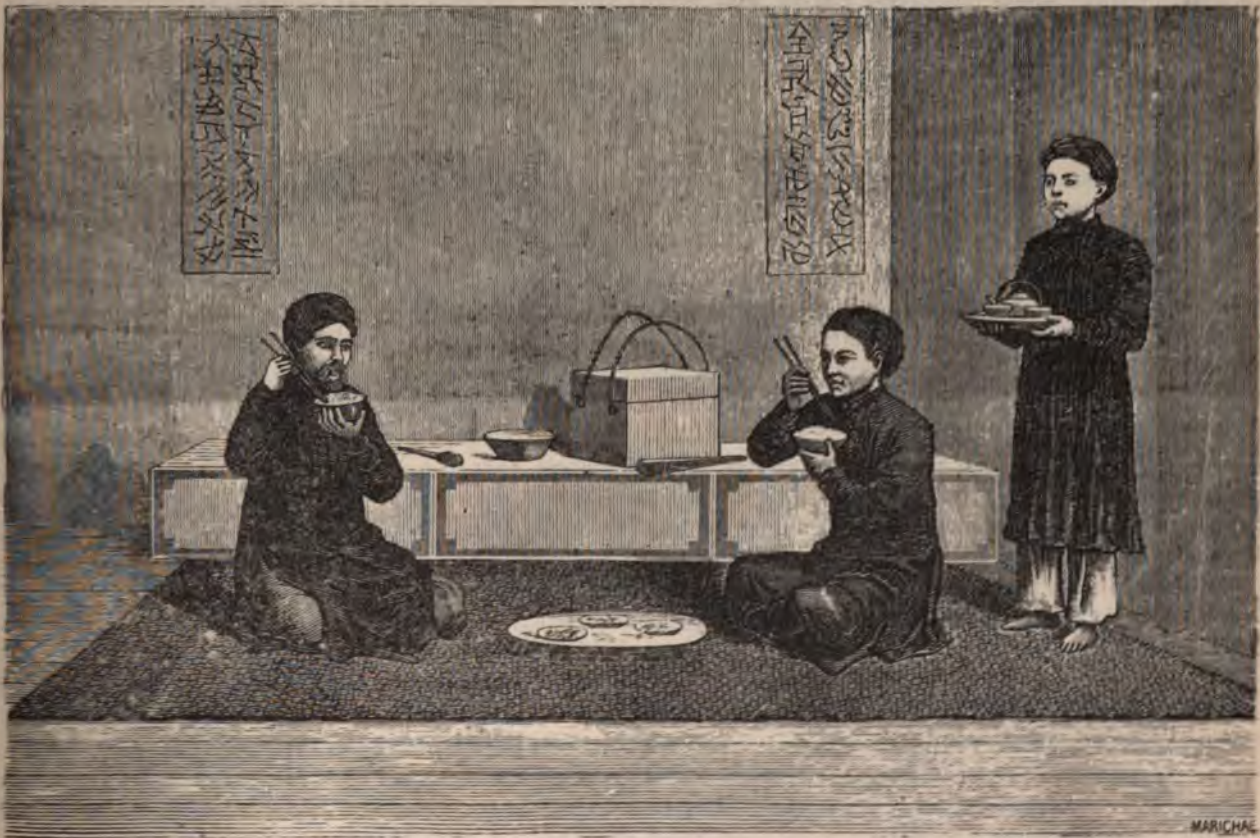
The eighth annual meeting of the Rangoon Methodist Episcopal Church was held Dec. 8, 1887. The Rev. S. P. Long, reported 92 members and 15 probationers. The Sabbath-school has 250 names on the rolls and has been under the superintendence of Rev. R. W. Judson. The congregations are large and nearly ever during the year there were conversions. Last year the Methodist Episcopal Home for Orphan and Deaf children was founded.

A Methodist Seamen's Mission has been maintained with Gospel Meetings five evenings in every week. The Reading and Refreshment Rooms connected with it have been well attended.

The Missionary Society connected with the Church has been supporting missions among the Telugus and Tamils and they report among the Tamils 15 full members and 27 probationers, and among the Telugus 21 full members and 13 probationers. Day-schools and Sabbath-schools have also been regularly held.



A BURMESE MONASTERY.



A BURMESE DINNER. EATING CURRY AND RICE.

MARICHAL

The Rev. R. E. Cully, Superintendent of the Telugu work, reported last October:

"Though there has been no considerable increase in numbers over that of last year in the membership, which stood at 26, the members give evidence of a firmer faith, a more consistent life, and a more regular attendance on the means of grace. The Sabbath services at noon have been regularly maintained, the attendance ranging from 20 to 25 persons.

"Four persons who had been on probation from six to eight months were baptized during the year. Three of these were fruit of direct aggressive effort, while the others were unbaptized adherents of Churches in India who preferred to unite themselves with us. The Sacrament of the Lord's Supper was regularly administered on the first Sunday of each month, and proved seasons of much spiritual refreshment, especially so on the last occasion, when there were 21 communicants including the Tamil members. Except during the wet weather, class meetings have also been held on Wednesdays and have been particularly helpful to probationers.

"For the special benefit of the children of the Telugu people in this city an Anglo-Vernacular school was opened in July, 1886, the object of the Institution being to impart, through the medium of their own tongue, a practical knowledge of English as well as a sound Vernacular education on Christian principles. At first a room on the ground floor of the barrack nearly opposite this chapel was hired and the school started with seven scholars. At the close of the year there were 25, when it became necessary to take up better accommodation on the upper floor of the same building. Since then the number of pupils rose to 47."

At the annual meeting last October, Mr. Ezra Peters Superintendent of the Tamil work, reported for the year ending Sept. 30, 1887:

"Every Sabbath, at noon, a preaching service has been held in the Methodist Episcopal Church during the year. The attendance has been encouraging. Sometimes the heathen friends of our converts have attended these services. There has also been a meeting for prayer and fellowship held on Wednesday evenings, which have been a source of great blessing to the leader and the people.

"The direct way in which the great masses of the heathen are reached is by means of open-air meetings, which are held four times in the week during the dry season and as often as the weather permits in the wet season. These meetings have been very interesting and hopeful. We rejoice in the fact that the Gospel has been preached to very large and attentive audiences of all classes and creeds.

"We have had the joy of seeing three adults coming to seek the Lord Jesus from these audiences. They have been duly baptized and are now happy in the Lord, and continue to give evidence of their conversion. Several hundreds of leaflets in the Vernaculars have been freely distributed and cheerfully accepted. Sometimes, when we had none to give away, the people seemed sad and

disappointed. Of late we have commenced to sell tracts after these meetings.

"We have had, besides these three, four others brought to the knowledge of the Lord Jesus and His salvation."

American Baptist Missions in Burma.

The American Baptist Missionary Union, at their last annual meeting, reported that they had in Burma 15 stations, 521 out-stations, 107 missionaries, of whom 36 were men, 67 women, and 3 physicians. These were aided by 513 native preachers, 17 Bible women, and 51 other native helpers. There were 510 churches, of which 310 were self-supporting. The members numbered 26,574. The Sunday-schools numbered 138 with 9,940 pupils. There were 371 day-schools with 10,520 pupils. 181 of the schools were self-supporting. In 1886 the contributions amounted to \$35,298.

The work is divided into five missions. The Burmese Mission employs 43 missionaries and has 18 churches and 1,596 members. The Karen Mission employs 49 missionaries and has 477 churches and 24,079 members. The Shan Mission has 9 missionaries, 2 churches and 53 members. The Kachin Mission has 2 missionaries, 3 churches and 37 members. The Chin Mission has 2 missionaries, 9 churches and 205 members.

The Karen Theological Seminary at Rangoon has had about 50 students, and the Rangoon Baptist College 100 students. In the Medical Mission there were 957 dispensary patients and 41 hospital patients. In addition 1,071 professional visits were made in 1886.

At the Annual Meeting of the Union last May the Committee on Missions in Burma reported:

"Of our present work in Burma, we may say that the combined reports of our missionaries themselves afford encouragement to the givers and workers at home, in the steadily increasing number and in the increasingly efficient quality of our native ministry; in the enlarged native support of their own churches, ministers, and schools; in the abandonment by native Christians and their families of filthy and degrading habits; in the enlarged payment of school expenses in village and station schools, together with improved grading of mission-schools; in the striking superiority of native women trained in our schools over the heathen women; and in the delightful fact that the valuable medical mission-work of Dr. Ellen Mitchell in Maulmain was wholly self-supporting during the year, the receipts having been sufficient to meet all expenditures, including even the salary of our medical missionary herself.

"The reports of our village station-schools thoroughly establish the importance of our Christian educational work, both for males and females, and disclose a gratifying recognition of the fact, that, alike in the school and in the meeting-house, by the wayside and in the native home, the chief business of our missionaries is to bring the heathen of Burma to a full and joyous obedience to our Lord Jesus Christ.

"Our work among the rapidly increasing and influen-

tial Eurasian, Telugu and Tamil populations of Burma demands further encouragement and support from Baptists in this country.

"While, therefore, our present work in Burma affords gratifying encouragement, that work is, nevertheless, in imminent peril of being greatly weakened and retarded if not re-enforced at once.

"As to new work, the immediate need of new stations and enlarged work is perhaps even more imperative than the re-enforcement of the old work. For years we have proclaimed the strategical importance of Upper Burma, and our works have followed our prayers. Even while it was yet under the monster Theebaw, and other denominations would not touch the work, your missionaries, despite more than usual personal danger and self-sacrifice, and after more than usual cost, firmly established a mission station at Bhamô, the head of Irrawaddy navigation, and the only possible distributing point for the vast trade and travel of the Upper Irrawaddy valley, Southwestern China, and Southern Thibet. Since the days of Judson, your missionaries have considered the Irrawaddy valley the natural approach not only to the heart of Burma, but to the vast populations of Southwestern China, the unreached populations between Burma and Assam, and the waiting people of Southern Thibet.

"To-day all Burma is open. All can recall the marked providences which led the American Baptists to Burma. None need be ashamed of our record there. If others reproach us with the neglect of our great and special obligations and privileges, and decline longer to consider Burma exclusively Baptist ground, and threaten to supplant us as unworthy, we ourselves must determine whether we shall now be last where we have so long been first; whether we ourselves shall complete the building we have begun, or allow more faithful workers to build on our own foundations. To him that overcometh is promised the victory. The work in Burma is not for a day, but for ages; it is not for single individuals, but for whole races; it is not fishing with a hook, but with a net. They who have choice of positions in this new work will save the years of labor and the thousands of dollars which they must expend who come last, and must take the inferior and less accessible stations."

Missions other than Baptist in Burma.

The Rev. J. N. Cushing, D.D., of the American Baptist Mission in Burma, wrote from Rangoon last August to *The Standard* as follows:

It is not perhaps generally known how many Christian bodies have already engaged in missionary work in Burma. Time was when the Roman Catholics and the American Baptists were the only representatives of Christianity in this heathen land. The Roman Catholics were the first-comers by more than two hundred years, but they had no success in proselyting the natives until Dr. Bigaudet, the present bishop, was appointed to the charge of their missions. Under his exceedingly wise and efficient administration the Roman Catholic church has become a

power in Burma and reports about ten thousand Burman and Karen adherents. Its success has been due largely to its schools. To the natives of this country Mariolatry and some of the other tenets of Romanism are distasteful. In consequence of this there were very few converts until the schools established years ago by Bishop Bigaudet had had the opportunity of thoroughly educating orphan and other children in the Roman Catholic faith. As soon as these youth arrived at mature age, the bishop found himself possessed of a most valuable and successful body of workers.

From that day Romanism has made steady progress. Its largest missions are among the Pwo Karens of the Delta and the Bghai Karens of the Toungoo mountains. Large convents and schools are found in all the principal cities. In Rangoon alone there are three native churches besides the Cathedral and Cantonment church for English-speaking people. There are several boys' schools, of which St. Paul's has more than five hundred pupils, and two large convents with girls' schools attached. St. Paul's school, with its spacious new buildings, and St. Joseph's convent occupy two squares of the most valuable land in the city, while the other convent has extensive buildings opposite the Horticultural Gardens. All this has been accomplished since the conquest of Rangoon in the second Burman war, by means of the broad plans, wise foresight and strong administration of Bishop Bigaudet.

About twenty-five years ago the London Society for the Propagation of the Gospel in Foreign Parts established its first mission in Burma at Maulmain. This society represents the ultra High church and Romanizing party of the Anglican communion. The intense proselyting spirit by which it is animated was well embodied in the words of an address by one of its missionaries, Rev. Mr. Trew, made before the Burma Bible and Tract Society: "The Baptists have done well as pioneers, but we have come to teach the native Christians church order." It has shown the same willingness to intrude into the Baptist mission fields of this country and draw all disaffected or disciplined native Christians to itself as in Chota, Nagpur and Madagascar. Its interference in the troubles among the Toungoo Karen churches in 1871, by which, with the help of Mrs. Mason, of "good-language" notoriety, it secured control of about two thousand Baptist church-members, is a good illustration of its spirit and deeds. In spite of the efforts of Dr. Mason and the protests of the Baptist missionaries, and in face of the public acknowledgment of the S. P. G. missionary, Rev. Mr. Trew, after a long tour of inspection among the disaffected churches, that the Karens knew nothing about the Church of England, and if let alone would return to their American teachers, the S. P. G. persisted in its interference until it was able to gain control of a large body of Christians. In consequence of its peculiar policy, the S. P. G. has hitherto, for the most part, established its missions at stations occupied by the Baptists and placed its churches and schools alongside theirs.

The S. P. G. has strong missions in Maulmain, Rangoon,

Toungoo and Mandalay, besides schools in several other places. Under the fostering care of the Bishop of Rangoon its stations are always kept well manned. There are two male missionaries at both Maulmain and Mandalay, and three at Rangoon and also at Toungoo. Maulmain has a fine church and large school. At Rangoon there are three Burman congregations, one in the Puzundoung quarter, where there was once a native Baptist church, one in the Alone quarter and one in the Kemendine quarter. St. Michael's, Kemendine, has been built up largely of material which was the result of Baptist evangelistic effort that would probably have been saved had a Baptist church been formed at Kemendine before the establishment of St. Michael's. The S. P. G. theological school for the training of Burmans and Karens for the Anglican priesthood is at Kemendine. St. John's College at Alone, planted alongside the Baptist College and the Karen Theological Seminary, has about six hundred pupils, a staff of European teachers, and is one of the foremost educational institutions in the country.

After the capture of Mandalay in 1885, the S. P. G. regained possession of the fine church, clergy-house and school-buildings built for that mission by King Mindoon, after his repeated offers to American Baptists had been declined by them. Possession of this property, with the prestige of once having had royal patronage, immediately placed S. P. G. in a most advantageous position, which has been improved to the utmost by the energetic Brothers Colbeck. These brothers are already preparing to open branch missions at Madera and Sagaing by the purchase of land at these places. Next autumn will see a number of new stations in Upper Burma occupied by S. P. G. Dr. Sutton has been assigned to Shway Bo, but his departure is delayed a few months until the arrival of new men; for the Bishop, with his accustomed wisdom and executive ability, never denudes old stations of their workers to open new ones. As an instance of this, Rangoon has a permanent force of three Burman missionaries where the American Baptist Missionary Union has only one man, advanced in years.

The Presbyterian church in Rangoon was established in 1871 for the numerous Scotch residents of the city. It has a self-supporting congregation with a church edifice and manse which cost not far from Rs. 50,000. The London Presbytery supplies the church with a minister and exercises great care in the selection of a man of culture and power. Within a couple of years this church has turned its attention to the Chinese population of the city, and has a mission with about forty adherents already.

Eight or nine years after the establishment of the Presbyterian Church, dissatisfaction arose in the English-speaking Baptist congregation on account of the refusal of those in charge of it to allow the church to have a pastor of its own, although between 400 and 500 rupees a month had been subscribed for that purpose. Consequently several of the principal subscribers, although they were not Methodists, invited Rev. Dr. Thoburn, of Calcutta, to establish a M. E. church. The invitation

was acted on without delay, and a year later the most energetic and successful Methodist minister in India after Dr. Thoburn, was appointed to take charge of the new interest. A goodly part of the Baptist congregation was drawn into it and so skillfully were its finances managed that in a short time it became self-supporting. Under enterprising leadership, backed by strong sympathy and financial help from the Methodist missionary authorities in America, the Methodists have made constant progress, until now they have a large self-supporting Girls' School with a fine building, an Eurasian Children's Home, a Seaman's Rest and a Tamil and Telugu church. They have a missionary at Toungoo also. Early this year a man and his wife arrived to study Burman, preparatory to opening a Burman mission, which shall be the first of several missions to be established in the country.

As many of the Tamil converts of the Leipsic Lutheran mission in India had emigrated to Burma, Rev. Mr. Mayer, a Lutheran missionary, came from India about ten years ago to care for them. A church was built and a school established. Mr. Mayer urged successively the establishment of Lutheran missions to the Burmans and to the Khyens, but after mature consideration the Lutheran society declined to enter either field or work. About a year ago Rev. Mr. Mayer was withdrawn and his place supplied by an ordained Tamil minister from the Madras Presidency. It is probable that this society will henceforth confine itself to Telugu and Tamil work.

In 1884 two Danish Lutheran missionaries arrived in Rangoon. These men had read of the success of the Baptists among the Karens of Burma and were filled with enthusiasm. Finding that, although the A. B. M. Union had twice appointed missionaries to the Red Karens none had ever gone to live among them, they determined to become missionaries to the Red Karens and work on a plan similar to that pursued by the Norwegian missionaries among the Santhals of India. Accordingly they came out independent of any missionary society, looking for support to the aid of friends and their own manual labor. It was supposed that these men were evangelical, but they proved to be Lutherans of a high sacramentarian type. They showed a most sacrificing spirit in plunging into the wilds of Karennee to carry out the true missionary idea of living among the people for whom they sought to labor. One of them succumbed to the hardships of his life, aggravated by undue personal labor which few white men can stand in a tropical climate. At the close of last year the survivor was reinforced by the arrival of his sister and a Danish man and his wife, who had spent some time in Michigan. These men have a fine position to extend their work far into the yet purely heathen interior.

The last society which has made its advent in Burma is the English Wesleyan. Attracted by the opening of Upper Burma through Wesleyan chaplains connected with the English army, and convinced by the past policy of the A. B. M. Union that it would not occupy Upper Burma with any adequate force, it took steps to establish a mis-

sion there. In pursuance of this object, letters were sent by a Wesleyan missionary in Ceylon to Baptist missionaries in Rangoon, inquiring how they would regard the establishment of a Wesleyan mission in Upper Burma. These brethren replied that they should prefer to be left to work the field themselves on account of the great differences of practice between Wesleyans and Baptists, but referred the gentlemen to the Executive Committee at Boston as the only body which had authority to speak in the matter. Without waiting to consult with Baptists any further, the missionary broke up his home, arranged for his family to follow him in due time, and with another Wesleyan missionary as a temporary adviser, came to Burma and established himself in Mandalay with the purpose of opening a school as well as of doing evangelistic work. With great *sang froid* he requested some of our Baptist missionaries to supply him with Burman catechists,—a request which he deemed perfectly proper, for, as he explained himself, he could see no hindrance to our converts coming to him. This coming cold season, another family will join him at Mandalay, to be followed by other families, which will open missions at other places.

Yet another mission is proposed. A Methodist missionary who had been working in Western China intends to open a mission among the Kakhyens near Magoung next cold season, or as soon after as possible. The mission will not be under the auspices of any society.

I have said nothing about the China Inland mission, established at Bhamo in 1875. It has confined itself thus far to Chinese work with very few results. Whether its missionary at Bhamo intends to begin a mission among the Kakhyens, whose language he is studying, I cannot say.

It is a fact worth noting that the principal reason publicly given by most of these societies for their presence in Burma is, that the American Baptist Missionary Union has not been doing, is not doing, and will not do what is necessary for the evangelization of this country. Whatever we may think of this reason, as pertaining to a country of not more than 8,000,000 inhabitants when compared to China and India with their hundreds of millions, the reason has been acted upon vigorously. Perhaps the hope of making use of Baptist material and building upon Baptist foundations has had influence. Still, if Baptists either could not or would not take advantage of their grand opportunities, we cannot altogether complain. God's work must be done, and if one servant of his does not meet his requirements, he sends another. We have certainly neglected this field, which was peculiarly ours, until other denominations have relieved us of longer sole responsibility for it. While our converts, schools and other mission interests have increased many-fold and new fields have opened on every hand, the number of our male missionaries upon whom falls the principal labor of evangelization, has remained stationary for years. Glad as the Baptist missionaries in Burma would have been to have been able, by proper reinforcements from home, to

retain the control of the evangelization of this country, bequeathed to them by the fathers, they can do so no longer. Burma has ceased to be a peculiarly Baptist field. Our great effort now must be to conserve what we have got and continue to be the leading evangelistic body in this country. This, however, we shall be unable to do unless our reinforcements are proportionate to the large number of men which some of the Pædobaptist missionary societies plan to send to this country. We still have grand possibilities in Burma, but we must have missionaries to plan and lead in the rapidly developing mission work of this country.

Upper Burma as a Mission Field.

BY REV. JAMES A. COLBECK, S. P. G., MANDALAY.

Upper Burma—Extent, Boundaries, &c.—Upper Burma has no sea coast, but is an entirely inland country, wedged in between India on the west, and China on the east; the old British Burma Provinces constitute its southern boundary, but in the north it extends indefinitely into a region yet unknown, where geographical and ethnological problems of great interest and value are still to be solved.

The extent is, roughly speaking, 200,000 square miles, of which 100,000 belong to the Shan States, which lie chiefly to the east of Burma proper, and impinge upon the Chinese frontier. These States have never been more than nominally subject to the rulers of Burma, and it is at all events the present policy of our Government to make them "friendly allies" rather than "dependent tributaries."

The Character of the Country.—There is one splendid, wide and fertile valley, running north and south, about 800 miles long, through which flows the majestic Irrawaddy, the river of the country. A similar valley, but shorter, lies parallel on the west, watered by the Chindwin, which rises in the south-eastern spurs of the Himalayas. On the other side, to the south-east of Mandalay, are a number of smaller and more irregular valleys, where are the upper courses of the Pounloun or Sittang, the Me Pon, and the Salween. Bhamo, the most northerly town of importance, is on the Irrawaddy, three days' journey from the western Chinese frontier (Yunan Province), 210 miles north of Mandalay, and 680 miles by river from Rangoon.

In the fertile valley of the Irrawaddy, the Burmese race has from time immemorial had its seat; but trustworthy, historical memorials are scanty till we come upon Aloungpaya, the hunter-king, and founder of the dynasty of which ex-king Theebaw is the last monarch. Aloungpaya was a patriot usurper who, in 1751, drove out the Talenis or Peguans who had subjugated the kingdom of Ava, and taken its king away to Pegu, where he was shortly afterwards put to death. Moshobo or Shwebo, under the classical name of Rutinathenga, was made the capital city, and so remained until the death of Aloungpaya, in 1760.

The wealth of the country may be imagined when it is

known that since 1751 it has not merely had to bear wars, bad government, loss of province after province, and the building of 100,000 unproductive pagodas, but also the change of capital from Shwebo to Sagaing, Sagaing to Ava, to and fro between Ava and Amerapoor, and last of all to Mandalay, in 1857. Each change meant, not merely the transfer of the court and palace, but the compulsory removal of the whole population, the old city being razed to the ground. Mandalay, a city of thirty years, has a population of 175,000.

Population.—The whole country is very thinly peopled. The Burmese race cling to the valleys of the Irrawaddy and Chindwin, leaving the rugged mountain country in the north for the Chins, Kachyens, and kindred tribes, and the hills and valleys of the east as the undisputed home of the Shan and Shan-Chinese family.

No estimate has been officially made since the annexation, and no census was taken under the Burmese Government, but the following is believed to be a fair approximation:

Burmans.....	2,500,000	} Total, 3 500,000 for the whole kingdom.*
Shahs.....	800,000	
Chins, Kachyens, &c.	200,000	

The Kings of Burma reckoned their military and police force at 40,000 men, and obtained this number by levying ten men from every hundred houses. This, at the rate of five persons to a house, would represent a Burmese population of 2,000,000. Levies were not made in Shanland, and were impossible among the wild hill tribes. There would be large exempt classes to bring up the numbers to the total given above. If this should appear a small number for such a vast extent of country, it must be remembered that the number of large cities and towns is very small. After Mandalay, the following are the chief centres of population:

- (1) Myingyan, 20,000, with a large rural population within easy distance; on the Irrawaddy, ninety miles south of Mandalay.
- (2) Sagaing, 7,000, in a corn (wheat) producing district; on the Irrawaddy, sixteen miles south of Mandalay.
- (3) Kyouksé, 6,000, but with contiguous villages 15,000; thirty miles south of Mandalay, on the new railway.
- (4) Shwebo, 5,000, with 10,000 more in a five mile radius; seventy miles north of Mandalay.
- (5) Bhamo, 3,000, fixed population, but the centre of trade and exchange for many tribes round about.

Language and Religion.—The prevailing language is, of course, Burmese, a monosyllabic agglutinative language akin to Chinese, and utterly unlike Indo-European languages, and chiefly requiring accuracy of ear and strength of memory for its acquisition. As being the court language, Burmese is widely known even among the Shans. The literature of the country is very extensive, but chiefly confined to translations of Pali works, Buddhistic, philosophical, and historical. Very few original works have been brought out of late, and that few of a very inferior order. The Burman is essentially imitative, not

* The population of Upper Burma is given with all reserve, especially that of the Shan States, but best efforts have been made to get correct information.

creative. Education, such as it is, is widely diffused through the length and breadth of the land, and dialectic differences are few and unimportant.

The Shans have their own language, which is still more akin to the Chinese; but, as they are Buddhists, they have doubtless received whatever they have of culture, as well as religion, from the Burmans. The better class of Shans all know Burmese, and monastic education in Shanland is chiefly in Burmese; nevertheless, for the thousands of Shans who do not speak or read Burmese, the "Tripi-taka," "Bi-ta-gat-thon-bon," or Buddhist Scriptures have been translated into Shan. Other than this sacred and historical translated literature there is a curious and motley collection of fables, songs, and folk-lore in the vernacular, written and unwritten, to repay the efforts of the scholar's patient research.

The Chins and Kachyens, and a whole host of barbarous tribes in the north and northwest, are untouched by Burmese influence, and have never been brought under restraint. They have no written language, and retain their own aboriginal demon-worship and propitiatory animal sacrifices.

It will be seen, therefore, that it is the Burmese race which must be the objective of our attack, and if the vitality of Buddhism in Upper Burma were equal to its universality and completeness of organization, we might well despair of success.

*Religion.**—The following figures were supplied to the present writer by the "Tha-tha-na-baing"—Ruler of Religion—the head of the Buddhist faith in Burma.

In a report of forty-five pages of foolscap, bearing both title and seal of the Tha-tha-na-baing, as guarantees of its official accuracy, the ecclesiastical divisions of the country are shown, and the mandates for appointing to various offices are given.

There are in the city and suburbs of Mandalay [August, 1887]:

(1) The Tha-tha-na-baing, or Buddhist Pope.....	1
(2) The "Sadaws," <i>i.e.</i> Royal preceptors or chaplains, appointed by Royal mandate, and generally at the head of monastic communities.....	76
(3) The "Rahans," or Pon-gyis, <i>i.e.</i> monks of over ten years' standing.....	3,447
(4) The "Tha-ma-nes," or U-pa-zins and Ko-yins— <i>i.e.</i> monks under ten years.....	2,444
Total ecclesiastics for Mandalay.....	5,968

These are divided into 121 "taiks," *i.e.* communities or congregations, living in one precinct, and occupy no less than 985 monastic houses. [N. B. The original intention of Gaudama was that the "Rahan" should live alone. Mandalay numbers give an average of six to a house; country monasteries average only two or three.]

As we have estimated the population of Mandalay at 175,000, there is one monk to thirty people. King Min-

* The Burmans are Buddhists, but this religion is evidently only a second, which has come as a varnish over their aboriginal demonolatry. Propitiatory offerings are made daily to avert the anger of sprites, who own every tree, hill, and dale, and inhabit every cave, well, and river. It is rare, however, for these to be "bloody" offerings.

dohn, Theebaw's father, a most zealous Buddhist, used to boast that in his capital he had 120,000 people and 20,000 monks. If so, there has been a great decrease since his days—the golden age of modern Buddhism. This is, however, likely enough, for the old king's practice was to choose a "Sadaw" or chaplain for each of his queens and daughters, and these royal ladies were held responsible that the wants of their "Sadaw's" monastery or community were well provided for. In Theebaw's days the lady-patrons lost their property and position, and were no longer able to continue their pious duties. Many of the monastic buildings were used as barracks for our troops during 1885 and 1886; and now, not only are many of the smaller buildings deserted and in ruin, but the larger societies, which once numbered 400 to 800 brethren, can count only 50 to 250.

The capital naturally feels more acutely than the provinces the change of *régime*, and the evil days of Theebaw's reign gave no time to prepare for the heavier blow of disestablishment.

Turn now to the country.

Apart from the capital, which was not only the royal city, but also the ecclesiastical centre and the seat of learning, and leaving out the Shan States, which are at present too disturbed to furnish returns, the Tha-tha-na-baing's report gives the following numbers of "dignified" clergy:—

Tha-tha-na-baing or Pope [as before].....	1
Gaïng-chokes or Archbishops.....	13
Gaïng-okés or Bishops.....	133
Gaïng-douks or Archdeacons.....	383
Kyông-à chokes or Abbots, rulers over single monasteries.....	16,825
	<hr/>
	17,355
Add the rulers of the Mandalay monasteries.....	985
	<hr/>
Total.....	18,340

This huge number represents what may be called the "beneficed" clergy, *i.e.* such as are in actual possession of a house with religious supporters. There is hardly a village or even a hamlet throughout Burma which has not its pretty, well-built monastery in some retired nook, where the "Pôn-gyi" passes his days in meditation and the study of the law; where the placid-faced images of Gaudama stand, before which the pious Buddhist breathes forth his aspirations for "Neibban" [Nirvana]; and where the youngsters, in the course of two or three "Lents," get through their spelling book and first catechism.*

In Lower Burma, a population of 3,736,771 is dispersed in 16,583 towns and villages; so that for its Burmese population of two-and-a-half millions, Upper Burma may well give a beneficed monk to each village, and yet have to spare for great ecclesiastical centres.

But besides the "beneficed" there are the "unbene-

*Education in Upper Burma means only reading and writing. Arithmetic is practically a forbidden science in the monastery; hence the wild impossible numbers and chronology of Burmese records. In outside towns, education is at a very low ebb indeed, and nowhere has the writer seen a well conducted and well-attended monastic school.

ficed," *i.e.* the Ko-yins, U-pa-zins, or Tha-ma-nes—the junior members of the order of the yellow robe, who daily go forth with the mendicant's bowl, and help in the routine of the monastery under their house superior. They have no right of residence, and can be told to leave at any time. The average of inmates of city monasteries was six; that for the country is about three; so that 18,340x3, or say in round numbers 55,000, will represent the Buddhist "religious" in Upper Burma proper. Popular reports used to put the whole body at 100,000, but this was probably only a guess, and included the Shan country as well.

There are a few "Me-thi-la-yins," or nuns, here and there; but they are not held in high repute, nor have they any practical influence in religion or education.

In the face of this host, Burma Missionaries have indeed need of faith. Humanly speaking, it would be impossible to dislodge the national religion; but we know we are in the army of the living God, fighting under the victorious banner of His Son, strengthened and guided by the Divine Spirit, so that our love and labor will not be in vain.

What are the strong points in the walls and ramparts of Buddhism?

- (1) It is the ancestral religion, and has all but universal sway. No Dissenters.
- (2) All the boys and young men at some time wear the robe, and live in the monastery.
- (3) The women are more devout Buddhists than the men.
- (4) It is the one bond of national life.
- (5) Science, art, knowledge, are all saturated with Buddhism.
- (6) The coercive power given to the religion by its union with court and crown.

[N.B.—This last is no longer a fact, but is put in to show the normal condition till now.]

The writer has had friendly and familiar relations with prince and peasant—Tha-tha-na-baing, Sadaw, and Pongyi—during the last fourteen years, and feels confident he is not merely giving reins to his imagination when he predicts a dissolution of these walls and ramparts in some thing like the following order:—

- (6) The crown and coercive power has gone, and the monks will now form independent corporations.*
- (5) Western art, science, knowledge, and trades will undermine and supplant the old system.
- (4) The national life must separate from decaying religion, and find newer and more vigorous life, with civil and religious freedom under the fostering care of England.
- (3) Women will find brighter, nobler hopes and work under the Gospel and their devotion become fixed on Christ, not Gaudama.

*"The monks will form independent corporations." After this sentence had been written the Tha-tha-na-baing, at the request of our Government, called together the Sadaws and chief abbots of the Mandalay monasteries to warn them against giving aid, shelter, or concealment to rebels or insurrectionists. The Sadaws were unwilling to give more than a guarantee of personal loyalty, as they could not be answerable for their subordinates. The Tha-tha-na-baing has, however, made a stroke for primacy. He has cited an incriminated Sadaw to appear before him within twenty days, and clear himself of suspicion; otherwise he will be declared excommunicate and degraded, and will be arrested by the civil government on an ordinary warrant as a rebel. [Sept. 9, 1887]

(2) More active, intellectual life will burst monastic bonds; and the youth of the country become no longer willing to submit to its irksome restraints.

(1) The magnitude and extent of the old religion will hurry it on to destruction when once decay has set in.

Where does modern Buddhism show recuperative power or evidence of Divine life?

By "canon" law, as contained in the "Parazi-kan," Buddhist monks are only liable to degradation and expulsion from the order for the crimes of murder, theft, and incontinence; and discipline over them was maintained through the Tha-tha-na-baing. He held his court of inquiry, and signified to the king the result. Even for the crime of abetting rebellion the incriminated monk was merely ordered to join a monastery at Mogoung, Theinnee, Mone, or some other penal settlement; and for slighter offences he was ordered for a long or short term to become—still wearing his robe—a hewer of wood, a drawer of water, or sweeper either of his own or some neighboring monastery.

But now the "Royal proctors" no longer exist; abbots do what they please in their own houses, and the Tha-tha-na-baing complains that the "Sadaws" settle their own affairs without reference to him. He says, "British officers treat us kindly enough, and as a rule respect our property, but they look upon us as an idle unpractical set of narrow-minded drones, and their Burmese subordinates follow *en suite*."

In the recent campaigns our officers expected much help from the Pön-gyis, and Sir Frederick Roberts showed particular respect to the Tha-tha-na-baing, hoping thereby to conciliate the whole order, and enlist their active co-operation in quieting the country, and spreading far and wide the pacific and benevolent intentions of the British Government. It cannot be said that the "order" rose to the opportunity; and it is an undeniable fact that in several of the recent attempts at rebellion the monks have had a prominent part.*

The chief title to respect on the part of the whole ecclesiastical body is certainly not learning or intellectual activity, but rather simplicity, gentleness, and quiet observance of their rule. "Incuriosity" or "indifference" is reckoned a great virtue, and as an instance of it the writer remembers a case in which, after a copy of the Burmese translation of our Bible had been presented to a distinguished monastery in Mandalay, and put in a good place in the well-arranged library, it remained for years unopened; and the abbot gravely asserted that the book was printed in English, giving that as the reason why he had not opened it. Here was an intelligent, well-read monk brought into contact to some extent with Englishmen, and yet without the slightest curiosity as to their religion, although a copy of their sacred Scriptures had been put into his hands.

* The Commander-in-Chief of India, Sir Frederick Roberts, encouraged the hope that the Tha-tha-na-baing and Pön-gyis would prevail upon the notorious Hla-u and other dacoit leaders to give themselves up, first to the clergy, and then on good terms to the civil powers. But the dacoit leaders, with very insignificant exceptions, fought shy of the scheme.

In 1878, speaking about the state of religion in the country, Prince Nyoungyan—a favorite son of the late King Min-dohn—said, "No man and no king ever did more for the [Buddhist] religion than my father did, and now he has gone to the country of the Nats [Anglice 'is dead'] the religion will lose ground, and by-and-bye we shall all come over to your [Christian] side." His opinion was that Theebaw would do nothing for religion, and in this he was not mistaken.

The Pön-gyis will probably care little what disintegration takes place in Buddhism, or what progress is made by Christianity so long as it does not affect their own circle of supporters; and if it does come near and touch them, they will probably only throw off the gown and return to the world again. To fight for their religion, or actively propagate it, is not in them.

The people are happy, friendly, careless, indolent, and pleasure loving; but have a very high regard for religion of every kind, especially if its teachers show an ascetic life. It was this feeling that led King Min-dohn not only to build a church for the English, but to give liberally to the Romanists and to the Armenians, besides providing for Brahman Gurus, and helping Mussulmans. A celibate Christian Priest is to the Burman a "Pön-gyi;" and there seems no reason why, if Christian Missions are strongly manned with regular and stately daily worship, rules of life and teaching power, they should not easily supplant the Buddhist monasteries in their immediate neighborhood.

There is no "caste." The women are free from the absurd restraints of the Zenana and Purdah. English men and manners are in high favor, and recognized as superior. Even as to music and religion, in which the people used to feel conscious superiority, they have now their doubts.

A Burman is very angry if a son or friend becomes a Christian, and under native rule active preventive measures would have been taken had any appreciable number been converted. But the anger is only transient. The renegade is cut off from society, and denied "fire, food, and water," *i.e.*, all friendly intercourse ceases; but he soon finds his way again among friends. Fatalism and the belief in metempsychosis step in, and say, "The present is but the result of the past, and in the myriad of existences to be lived this is but one; so what does it matter, it cannot be helped; let him please himself, and take the consequences."

Burmans are a reading nation; and there is no doubt a "levelling up" process is going on. The belief in the existence and operation of a supreme living God, good and holy, far above Nats and Demons, has already gained firm ground, and will never be displaced. The Shway Pyee Wungyi Ko Po Hline, the chief instructor of the members of the Embassies to Europe from the Court of Ava, studied the religion of those countries and wrote a book to prove that after all these religions and the Buddhist were but one. Burmans, who have read his book, say the logical outcome should have been his conversion

to Christianity, but "Court" influence was too much for him, and fear overcame conviction.*

When the nation has parted from the spirit of Buddhism, though clinging to its external form, mass conversions may be expected *if the Christian Church will do her duty and put forth her strength*; for there is a remarkable anticipation of the coming of Arima-da-ya, the fifth great incarnation of the Buddha.

[1st, Kan-ka-than; 2d, Gaw-na-gohn; 3d, Ka-tha-pa; 4th, Gau-da-ma; 5th, Arima-da-ya.]

Among the wise and ancients his advent is expected within the next seventy years. Before he comes every vestige of Buddhism, whether monk, monastery, or writing, will have disappeared, and Arima-da-ya will come as the restorer of all things to more than former glory. What a text for the missionary!

Buddhism is doomed. It remains for us Christians, particularly of the Church of England, to rescue all that is good, noble, and pure in the country's system, and to give it what it lacks, till it becomes one with the faith of our Lord Jesus Christ. Otherwise the last estate of this nation will be seven times worse than the first.

Christian Missions in Upper Burma.—Let us see what forces the Christian Church sends against this stronghold of Buddhism, and its 55,000 official defenders.

1. *The Roman Catholics* were first. For over two hundred years there have been Roman Christians here, and priests ministering to them. From A.D. 1600, to A.D. 1613, Portuguese Pegu, round its capital Syriam, flourished at the mouth of the Irawaddy, and on its downfall many Christian captives were carried to Upper Burma. It is the progeny of this stock which composes the mass of the Romanist community of the present day. The priests have not been so much missionaries to the Pagans as pastors of Christians, and their unaggressive attitude gained for them toleration under the Aloungpaya dynasty.

In 1873 Monseigneur Bourdon was consecrated in Rangoon, and Upper Burma was made a missionary jurisdiction.

There are now at work eleven European (French) and two native Priests, one native Deacon, and two or three Sub-Deacons. In Mandalay there is a convent of eight sisters, and the Burmese-speaking community in city and country numbers about 2,000 souls. Bishop Bourdon has just retired to France broken down in mind and body.

2. *The English Church* [S. P. G.]—The Rev. J. E. Marks, the pioneer of our Church in Upper Burma, came here on the invitation of King Min-dohn in 1868. The King built a handsome church, clergy house, and schools, and sent some of his own sons, and a number of young nobles for education. But the time for aggressive mission work was not yet come. Even as late as 1878 Burmans were warned against foreign politics and foreign religion. From October, 1879, to December, 1885, the Mission was closed, but was re-opened again after the taking of Mandalay, and before the annexation.

* Ko Po Hline died in 1885; his book is called "Wi-mo-ti-ya-tha-chan."

The church was found comparatively uninjured, and was re-opened for Divine service—English and Burmese—in January, 1886, the school was re-opened in April, and under the altered circumstances the mission showed more life than ever. Thirty adult Burmans have been baptized since July, 1886, and the school numbers 150 boys, including thirty boarders, among whom are one son and two nephews of the old King Min-dohn, two sons of the "Sawbwa," or Prince of Theebaw now reigning, four sons of less important Shan princes, and twelve sons of Shan notables. All these receive regular Christian instruction, and there are abundant proofs that it is having and has had effect.

An out-station has been established at Madaya,* eighteen miles north of Mandalay; others are proposed at Amerapoor (seven miles) and Sagaing (sixteen miles) south of Mandalay.

The writer had the pleasure of going with the Rev. F. W. Sutton, M.R.C.S., Lond., in July last, to help him in establishing a Medical Mission in the old capital, Shwebo,† some sixty miles due north of Mandalay, which station will, in due course, throw out offshoots into the surrounding country.

These two missions, with one Priest and two Deacons, represent the attacking forces of the English Church; for though there are three other priests in Upper Burma they are attached to British troops, and find full work in ministering to them. Should the troops be withdrawn one or more of these chaplains will follow.

The number of Burmese members of our Church in Upper Burma is about seventy-five.

Other bodies.—The *China Inland Mission* has held a post at Bhamo for some years, but its efforts are directed for the benefit of Chinese rather than Burmans. There is one missionary only.

The *Wesleyan Society* has a young chaplain attached to the troops here, and has sent up an experienced missionary from Ceylon, who is now learning the language, and has bought a large plot of land in Mandalay for the site of his mission. [There are now three, the Rev. J. H. Bateson, W. R. Winston and A. A. Bestall.]

The *American Baptist Society* has made many attempts to settle a mission in Upper Burma, but except at Bhamo, has not succeeded till now. Their Bhamo Mission has worked with some success among the Kachyens, and is to be further strengthened. The Society has one missionary and three missionary ladies in Mandalay, and their work seems now to be growing, and likely to be permanent and successful.

Total missionary clergy or ministers—Roman, 14; Anglican, 3; others, 4=21.

The Future.—The Bishop of Rangoon has already made two visitations of the upper country as far as Bhamo, and would gladly place two clergy there to work among

* According to the Tha-tha-na-baing's report Madaya has one Buddhist Bishop, three Archdeacons, ninety-seven Abbots and Monasteries.

† According to the Tha-tha-na-baing's report Shwebo has one Buddhist Bishop, eleven Archdeacons, 462 Abbots and Monasteries.

the rude Chins and Kachyens, and eastwards to the Chinese frontier. He will probably be able to extend the Karen Missions in Tounghoo, so as to bring Pyimmana (Ningyan), an important centre just over the old frontier, under missionary influence, but he wants both means and men.

The country lies before us. We members of the Church of England have a duty and responsibility which we cannot depute to other churches or communities. Is it too much to hope, to beg, to pray for the establishment of at least three additional missions, with two clergy for each post, viz.:

- (i.) Myingyan, on the Irrawaddy, ninety miles south of Mandalay, a growing town of 20,000 people, with a fertile district about it.
- (ii.) Pyimmana (Ningyan), which lies north of the old frontier, on the Tounghoo side, and which will be on the railway equidistant from Mandalay and Rangoon.
- (iii.) Theebaw, an important centre in the Shan States, ninety miles east of Mandalay.

There are sixteen pupils from Theebaw State, now pupils in the S. P. G. Royal School, Mandalay, and the writer has had a pressing invitation from the ruling prince to visit his capital next cold weather. The Bishop of Rangoon has given his consent, and, all being well, the Shan pupils will accompany, and make the visit happier and more useful.

Even after these three missions are well established there will be the whole of the extensive Chindwin Valley untouched, and the Church cannot rest long without an effort for the northern tribes.

May our good God put it into the hearts of the faithful to offer of their substance, willingly and liberally, for this great work; and may He move earnest and devoted souls, both men and women, to give themselves self-sacrificingly for the task of subduing Upper Burma, and making it a fruitful, fertile province of the Holy and Apostolic Church.—*Mission Field*.

Work among English-Speaking People in India and Burma.

BY REV. S. P. LONG.

Much is said in your magazine about native work in India. Permit me to mention a few facts in regard to the work among English-speaking people. I will be compelled for the sake of space to confine myself to Rangoon.

After eight years' work Rangoon Methodism can show the following statistics: Church members, 93; Probationers, 25, and one of the largest congregations in the city; Sunday-school with 250 names enrolled; Girls' school with 210 children as total number in attendance for the year.

An Orphanage for Anglo-Indian and Eurasian children, with 30 inmates. The Sailors' work is in a most flourishing condition. For this we occupy a fine, well-

located building, containing Refreshment, Reading and Meeting rooms, the rent of which is paid by the Government.

The church, parsonage and school building are free from debt, and we hope by the aid of the Missionary Society to be able to record the same of the Orphanage before long.

The members of the Church are not rich in gold and silver, yet they are able to meet all expenses connected with the Church, amounting to \$1,500 per annum.; to give \$500 to missionary work among the natives, to subscribe or collect \$100 per mensem for the Orphanage, beside caring for the poor in the Church.

The following are a few characteristics of the Eurasian people:

1st. They are exceedingly generous, giving most liberally to all the demands of the work.

2d. They are loyal to their Church. They love and take pride in it and do its bidding willingly.

3d. They make good Christians in every sense of the word, devoted to Christ, self-denying for His cause. Their testimonies and prayers, so free from stereotyped phrases, so fresh and vigorous are a delight. There is no field in the world that gives better opportunities for the development of the abilities of a young preacher than work among the Eurasian people of India.

To have charge of a Church among this people requires a considerable amount of knowledge of the business of a clerk, financier, committeeman, school manager, business man and preacher, and several other callings that I have not space to mention.

The many splendid openings in India for young preachers among the English-speaking people present a field sure to be productive of the most blessed results, and at the same time a most excellent training school for the one who enters it.

I am certain that if young men in our colleges and seminaries, could see the needs of this class of persons alone, not mentioning the millions of natives, there would be far less hesitancy in entering the foreign field.

RANGOON, November 18th, 1887.

A missionary in Burma writes: "There are schools among the Burmans where *boys* are taught to read and write a little by the priests, and you will find but few Burman men who cannot read a little; but formerly there were no schools for girls, and it is rather a strange thing to find a *heathen* Burman woman who can read. Now that it has been proved by our mission schools that girls *can* learn, and they are encouraged by the English government to learn, and become teachers, there are a few schools taught by heathen laymen where girls are taught as well as boys. The boys attending the priests' schools are fed by the people just as the priests are, daily. The Karen children had no schools whatever in their own tongue till the missionaries went there and put their language into writing."



CITY OF CALCUTTA, INDIA.



CITY OF MANDALAY, BURMA.

General.

How a Missionary Society was Organized.

BY CECIL EARLE.

"We are talking of organizing a Missionary Society and I called to see if you would join it," said Mrs. Edwards, hesitatingly. When she had first started out that afternoon she did not speak hesitatingly, but had been full of hope and energy, never dreaming but what she would find plenty who would be interested in the subject. But now it was different. She had met with so many rebuffs that she was nearly disheartened. And it was not much wonder, for not one word of encouragement had she heard during the entire afternoon, and now the sun was setting as she made her last call, expecting as a matter of course to be told that there were plenty of heathen at home, no need to go away off to India or Japan to find them, and then there were poor at "our own door" too. It was wonderful how many poor there were in the little village that day. Worthy poor too.

"A missionary society! Do you think we need one here?" And Mrs. Knolton's tone betrayed her amazement at her caller's mentioning such a thing.

"Why, yes, I think we do," answered Mrs. Edwards, her face brightening a little, for she had actually found one lady who *would* ask if they needed a society. We have never done scarcely anything for foreign missions; you know almost every other village has its foreign missionary society, and I thought we ought to have one."

"Oh! it's for foreign missions, is it? I think it would be better to have one for home missions."

"Would you join such a society?" asked Mrs. Edwards pointedly.

"I hardly know," began Mrs. Knolton; then seeing the smile on her caller's face she roused her lagging energies a little and added, "yes, I think I would."

During the short speech of her friend, Mrs. Edwards had been doing some hurried thinking and was ready with a prompt reply.

"There will be a meeting at my home next Friday afternoon for the organization of a Home Missionary Society. I hope you and many others will be present."

"I will certainly be there," Mrs. Knolton answered as promptly, and then she laughed. "You have got ahead of me this time, Mrs. Edwards."

It was nearly tea-time when Mrs. Edwards reached home, for she had called at every house, inviting the ladies to meet at her home on Friday to organize a *Home* Missionary Society, where she had called earlier in the afternoon inviting them to a *Foreign* Missionary Society. She hurried her preparations for tea and when her husband came in and asked,

"Well, wife, how about that meeting Friday afternoon. Did you find *one* woman ready to join you?"

"Not to work for foreign missions. There are a great many very poor people in this village who need help far more than "any foreigners." Why, just think of it,

Robert, there are lots and lots of children at our very doors who are unable to go to Sunday School, because they have no clothes suitable for this cold weather. Isn't it dreadful? So we are going to have a Home Missionary Society."

"Wonders will never cease. Here you start out determined on starting a *foreign* society, and come home as fully determined on a *home* society. What does it mean?"

"I found every one on whom I called pitying the poor of our village and saying they would never join a Foreign Missionary Society as long as they knew so many needy ones at our own doors. When I made my object known to Mrs. Knolton she said she thought we needed one for home missions the most, although before I mentioned the foreign part, she seemed greatly surprised that I should mention a missionary society at all. I made up my mind then and there we'd help the poor at home first, and maybe after a time the heathen would come in for their share of help. You can't think how surprised some of the ladies seemed when I called the second time, and told them we were going to have a Home instead of a Foreign Missionary Society. But none dared refuse to join it, because they'd talked so much about the poor all around us. It was really laughable to see how queer some of them looked."

"I should have enjoyed seeing the look on old Mrs. Ames," said Mr. Edwards, laughing.

Friday afternoon came and with it nearly a dozen ladies

"I brought an old dress of Jennie's that I thought we could make over for some little girl," said Mrs. Knolton, unrolling a bundle and displaying a dress which had once been a very pretty school suit. It was out at the elbows and had several rents and grease spots on the skirt.

"And I brought a coat which my Willie had outgrown," said Mrs. Benton.

So they went on. Each had brought something, which she unrolled with rather a sheepish air, for every one felt that they had been fairly caught.

After some discussion a society was organized, by-laws and constitution drawn up, and the Home Missionary Society of Cedarton was finally started, with Mrs. Knolton as president. They were to have weekly meetings at the homes of the different members. A committee was appointed to look up the most needy people, Mrs. Knolton's dress ripped up and other work laid out before the closing hour.

At the tea table Mrs. Edwards gave her husband an account of the meeting and commented thus:

"And so Mrs. Ames really came. I really didn't expect *her*. You have done an amazing amount of good in getting her started in any work for others."

"O Robert! don't talk so."

"If you'd been to her as many times as I have to collect her subscription for the minister, you wouldn't wonder at me. Hope you'll manage to keep her interested, and get a lot of money out of her."

Well, the society flourished. It ought to, for Mrs. Edwards was determined it should, and one energetic

woman can do wonders. A great many little garments were made, stockings and mittens knit, shoes and caps and hoods bought, till one day the society suddenly woke up to the fact that they had nothing to do.

"We ought to meet once in a while, or we'll lose our interest," said the president.

"That's so," said Mrs. Benson. Suppose we have a Foreign Missionary Society."

The suggestion met with approval from all. So another society was organized, to meet only once a month however, and Mrs. Edwards went home jubilant, from that meeting.

"It has come, Robert," she said to her husband.

"What has come?"

"The Foreign Missionary Society. Mrs. Benson proposed it too. I only had to wait three months for it. How glad I am. We are going to do wonderful things for the cause."

Sprague Mills, Me.

Missions and Woman's Work in Them.

BY MRS. F. P. SAWYER.

"But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both at Jerusalem, and in all Judea and in Samaria and unto the uttermost parts of the earth."—Acts I., 8.

I wonder if the people who have no time or inclination for foreign missionary work, saying there are heathen enough at home, I wonder if they ever read that verse! if so how can they utterly ignore the claims of those to whom Christ sent his disciples, saying, "Ye are my witnesses—unto the uttermost parts of the earth."

I wonder if that other class who think the heathen must be saved, and there is no need of work at home, for here every one has the privilege of the Gospel if they will only use them,—I wonder if these people ever read that verse. If so, how is it possible for them to ignore Christ's last commission on earth, "Ye are my witnesses at Jerusalem."

There is still another class who believe in letting other towns and States take care of themselves. Do they forget the commission reads "both at Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth!" It seems Christ has irrevocably joined the work of witnessing for Him in all places, and "What God has joined together let not man put asunder."

This witnessing, as you notice, was to be "after the Holy Ghost shall come upon you," and if we read still further in the same chapter we find the company whom Jesus commanded to "wait for the promise of the Father," gathered in an upper room, the apostles and other disciples "with the women; and then on the day of Pentecost when the sound of a mighty rushing wind came from heaven "they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." What a powerful witnessing that must have been that "in that same day there were added unto them about three thousand souls."

Have'nt we as women a part in that commission direct

from our Lord to be witnesses "in Jerusalem and unto the uttermost parts of the earth?" He tells us in John iii. 14, 15, that "as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have everlasting life," and in the 12th chapter, 32d verse, He adds, "And I, if I be lifted up will draw all men unto Me." Is'nt it a grand fact, sisters, that we may have a part in the uplifting of our Saviour that he may draw the world unto Him?

We remember in the account of the woman at the well talking with Christ we find "she left her water pot and went her way to the city and saith to the men, *Come*, and they went out of the city and came unto Him, and many of the Samaritans believed on Him for the saying of the woman." Acts v., 14 tells us "that believers were the more added unto the Lord, multitudes both of men and women," and the 9th chapter and 2d verse shows how "Saul desired of the High Priest letters that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

Paul in his letter to Timothy says that "Women should adorn themselves in modest apparel, not with gold, pearls or costly array, but (which becometh women professing godliness) with good works," and what better work is there than doing the will of God, and seeking, directly or indirectly, to save souls?

Christ Himself put a great honor upon womanhood as such, when after His resurrection he appeared first of all unto a woman and gave her commission to carry glad tidings to His disciples. Just why we cannot tell, but may it not have been in remembrance of the fact that when he was innocently accused and tried, "Amid all the Scribes and Pharisees, and devout Jews, among all the disciples who were at Jerusalem at the Passover, in all that excited multitude, which seemed hungry for the blood of the captive Christ, there was only one voice publicly lifted up in behalf of that just man, and that voice a woman's. The apostles were affrighted. Bold Peter acted the craven and the coward. The Marys' and the Marthas' felt themselves impotent to help. But one woman, the wife of the heathen governor Pontius Pilate, boldly petitioned for the life of the innocent, and this act was deemed worthy a record in the Gospel." May not Jesus have remembered this and honored woman for her sake?

Over in Ex. xxxv., 22-29, we learn that when the tabernacle was building "both men and women, as many as were willing-hearted, came and brought the Lord's offering, and the children of Israel brought a willing offering unto the Lord, every man and woman whose heart made him willing."

We read in Matt. xxvii., 55: "Many women were there—which followed Jesus from Galilee, ministering unto Him," and in 25th ch., v. 40, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." Have we not our commission? Can we not share in, "Ye shall witness of me?"

And now let us see what else we can do beside witnessing and ministering? In Rom. 15th, Paul tells the Church at Rome, that when he goes to Spain he will go to them also; but he adds: "Now I go to Jerusalem to minister unto the saints, for it hath pleased them of Macedonia and Achaia to make certain contributions for the poor saints at Jerusalem. For if the Gentiles have been made partakers of their spiritual things, *their duty is also to minister unto them in carnal things.*" Isn't that Home Missionary giving?

Then again, if we turn to Acts xi., 27-29, we learn that when prophets came from Jerusalem and Antioch and signified by the spirit that there should be a great death throughout all the world, which came to pass, then the disciples, every man according to his ability, determined to send relief unto the brethren, *which also they did.* Wasn't that a genuine Home Missionary spirit?

In Paul's letter to the Cor., xvi., 1, he commends them to take a collection for the saints, and tells "every one of you (that includes the women), to lay by in store as God has prospered him." In Rom. xii., 13, he tells that Church to "distribute to the necessity of the saints." In Deut. xv., 7-8, we read, "If there be among you a poor man of one of thy brethren—thou shalt not harden thine heart, nor shut thy hand from thy poor brother, but thou shalt open thy hand *wide* unto him."

And now let us turn to Paul again. In the second letter to the Corinthian Church, 8th chapter, we find the summing up of the whole, the reason for liberality and the possibility of being truly liberal in the sight of God. He says, "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. *For to their power, yea, beyond their power, they were willing of themselves; praying us with much entreaty to receive the gift and take upon us the fellowship of the ministering to the saints; and this they did, not as we hoped, but *first gave their own selves to the Lord.*"

If all should do as the Macedonian Church, first give their own selves to the Lord, there will be plenty of money to carry on God's work of all kinds. Now let us go back to where we began, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses, etc.," and change it just a little to suit our own times and work—ye shall be witnesses unto me in your own town, and in all the United States, and in Alaska, and unto the uttermost part of the earth.

Sisters, shall we take our commission?

Clinton, Mass.

Naini Tal, India.

BY PROF. T. A. CLIFTON, NAINI TAL.

There is no scenery that so sublimely impresses one as mountain scenery.

Especially is this true up among the Himalayas, the *marked feature of which is their ruggedness.* You climb

to the summit of some favored peak and a great, wide, wonderful world breaks suddenly into view upon every hand. At your feet is a craggy precipice of a thousand feet, too abrupt even for the creeping grass blade or the climbing vine. Upon your right hand waves upon waves of white fleecy clouds roll away, a spotless canopy of the level stretching landscape far below. Upon your left hand the rock-land rises like a billowing sea, as range succeeds range, their rugged outlines softened in the distance into the gentle curves of nature, up to snowy peaks which seem dove-tailed into the sky.

Here and there the scene is softened by a carpeting of tall mountain grass and a vesture of giant oaks and blazing rhododendrons; or the cultivated steppes, yellow with the golden grain.

You say the scene is complete as you catch a glimpse of the mountain rivulet as it dashes from rock to rock down the valley; and you trace it until it unites its waters with those of the clear and sparkling lakelet that fills a distant basin. About you a gentle breeze, fresh from the eternal snows, moves the long grass or rustles the dark green foliage, which, save the distant mountain bird's song, is the only sound that breaks the stillness. You are face to face with nature.

Need I tell you, when I say that it is situated on one of these Himalayan lakelets, more than 6000 feet above the sea, that Naini Tal is beautiful for situation? But it is interesting. Interesting because it occupies a place in both the history of the country, and of Methodism.

Naini Tal is one of the three principal hill sanitariums, the value of which is only known in India; and is entirely of modern growth. It is purely European in its origin: the first house being built by a Government official, named Wilson, of Moradabad, about the year 1847. Wilson with a party of huntsmen had previously visited the place and being charmed with the beauty of the situation and invigorated by the mountain air decided to build a summer house. He was soon imitated by others, until at present its population is over 2,000; which, for a hill station, tells how popular a summer retreat it has become. It occupies a mountain basin in the centre of which is a beautiful lake, about a mile in length, and a half in width, named Naini Tal, from which the station takes its name.

About this unfathomed, sparkling lakelet, fed by mountain rivulets and potent springs, whose crystal waters give back the reflection of whitened dwellings, passing clouds, mighty boulders and wooded slopes, the Pharee (hill man) had for years unnamed watched his flocks and herds. At one end of the lake stood a rude temple, attended by a Fakir, sacred to the goddess Nynee; from which the lake (Tal) takes its name. The temple with one or two rude native dwellings were the only buildings that dotted the mountain sides until some forty years ago. On either side of the lake mountain ranges rise several hundred feet above it; while at the head of the basin, like a mighty pillar, Mount Cheena rises eight thousand feet above the sea. The summit of this peak

is reached by a winding path of full three miles. Once there, you are above the clouds. A world is at your feet.

This delightful mountain station is the summer resort of the Government of these the North West Provinces; convalescents from the army, rest and pleasure seekers generally. Each year, when the heat of the plains becomes almost unbearable, and hot winds from the Eastern desert search everywhere, the lieutenant governor, attended by the heads of the various departments with their subordinates, leaves Allahabad, the capital, and comes "To the hills."

Here offices of the various departments are opened and business carried on to October. During this period also the Hospital and depot are filled with sick and convalescent troops, whose care-worn looks and paled cheeks soon give place to smiles and roses under medical aid and mountain air. Many pensioned government servants, and those on leave, with pleasure seekers come for rest, health and pleasure.

The ruling passion seems to be to have a good time. From this it follows that hill-stations in India are very gay places, and not always the most religious. They are also the Athens of India. There is seldom less than half a dozen schools, all generally well filled, the climate being well adapted to both mental and physical development.

Naini Tal is sacred to Methodism in India, and therefore no less dear to the Church at Home. Dear because it was here, amid the humblest circumstances, that our Mission began—we may say—its work. Dear because it was here that our missionaries found peace and security during the political storm of 1857. Dear because of the marked vitality it has shown here; and dear because it is likewise a quiet resting place, where our Missionaries, when worn with toil amid the scorching heat of an Indian summer, may receive new energy and strength.

The early history of Naini Tal Methodism has been too well told by Dr. Butler in his "Land of the Veda," for us to attempt or need to recount it here. The child of the Church in later days seems not to have departed from its early training, but is marked by the same spirit of vitality.

The Mission at present owns large, desirable lots at the head of the lake, which have been improved by a sanitarium, parsonage, mission house, native school building, chapel and two other cottages.

The lots were purchased, and some of the improvements made by Dr. Butler. They are worth much more than their cost to the Mission; and much is due to his prudence and foresight.

The Lord has blessed our Missionary efforts in Naini Tal, and the work both English and native has greatly prospered. The English work has naturally taken the lead, and has for many years been self-supporting.

In 1880 occurred the terrible land-slip, which resulted in the loss of over 150 lives, European and native, and the loss of much property. The avalanche of shale and earth swept down only a few paces beyond the west line of our property, carrying away all in its path. The

mission buildings were so filled with shale and water as to be uninhabitable for months, or until repaired.

The old chapel, now greatly damaged, had grown too small to accommodate the English congregation, so immediately after the land-slip it was decided to build. A site at the opposite end of the lake, where it was felt the church would be secure, was selected, and a beautiful stone structure, after American model, was erected in '82, at a cost of \$12,000; of which about one half was received from America. The membership is necessarily not large; but many of other denominations worship with us, and the society has many warm English supporters.

The native work is developing rapidly. Two day schools are now kept open, which are well attended by over two hundred boys and girls. The old chapel is now almost exclusively given up to their services, which are held regularly, and precious souls are being saved. In addition to these, services are held during the season in the bazaars. There is regularly appointed, by the Conferences, a native minister; and a missionary to superintend the work.

The old Hindu temple formerly stood near the chapel; but it with the goddess was carried away by the terrible land-slip. Their goddess could not perish, so the benighted people are told that after Naini had swam to the lower end of the lake and returned she landed on the opposite side of the lake, where they have erected another temple.

Here, as elsewhere all over this benighted land, under the very shadow of God's house they bow to stocks and stones. But "Our God is marching on," to victory; and will have the "utmost parts of the earth for a possession, and the heathen for an inheritance."

A District Conference and Mela in India.

BY REV. C. L. BARE.

I send you a few notes from our District Conference and Christian *mela*. These were held at Chandausi from the 6th to the 12th of Dec. '87. Over 200 workers assembled in Conference to report another year's labors. Between 1,100 and 1,200 were in attendance at the *mela*. Many of the reports of native brethren, fresh from the field, were soul-inspiring. One reported 211 baptisms this year. It was a rare thing to hear from a man that there had been no baptisms on his circuit during the year, and rarer still to hear that there were no inquirers after the truth. As one sat and listened to the reports, he could not but conclude that people everywhere—in some localities more, in others less—were talking about this new religion, while scores are convinced of its truthfulness and would accept it publicly but for family and caste ties. But these must give way—are giving way already.

There has been no turning to Christianity of large numbers from any one caste, as last year among the *Tharus*; and yet the Statistical Secretary, Bro. Gill, reports between 1,400 and 1,500 baptisms this year. This item of course is for the whole North India Conference.

The Rohilkhand District Conference is growing in numbers. Some of us remember when it was cause for rejoicing that the Conference roll contained an even one hundred workers. This was just six years ago; but during these six years it has doubled its numbers. This rate of increase must go on; for large fields are opening up and old ones are demanding more men. A very wealthy English gentleman, owning an estate within our Conference bounds, of some 160 villages, wishes us to throw a force of Christian workers at once into that field.

The Lord is giving us these Provinces and will do great things by us as we are able to enter in and take them for Christ. Never had the Church at home grander opportunities to consecrate her youth and her wealth to this mighty work. She must do it. The day has come. "It is time for thee, Lord, to work." And if our Church does not do this work, the Lord will raise up some other body to do it. The Church of the future will be a force everywhere in the field, not in camp.

The business of the Rohilkhand District Conference is increasing every year. Besides the work of the Conference proper, some twenty odd committees were busy outside of the sessions holding examinations, or inquiring into and adjusting difficulties, or collecting facts and statistics and writing reports. As these committees were gathered here and there in groups under the big tent or the leafy shade of the great sissu and mango trees, they presented a busy scene one does not soon forget.

The work of the Rohilkhand District, under the wise and vigorous administration of Presiding Elder Parker, is advancing all along the line. Goucher schools are doing a great work among poor boys and girls. The time is coming when our Mission will get many a first class worker from among these boys. For generations their ancestors have been kept down under the iron heel of caste oppression. But the day of their deliverance has come. And, as in the Madras Presidency, Christian boys of low caste origin are now competing for honors in schools alongside haughty Brahmans, and carrying off the honors too, so will it be here.

The Christian *melà* this year at Chandausi was the best, in some respects, we have ever had. It was more spiritual. A deep and earnest desire seemed to pervade the entire encampment to get rid of sin and its power over them. Miss Isabelle Leonard was present and spoke most forcibly, through an interpreter, on the subject of holiness of heart and life. In the special services, held at noon each day, many sought and obtained this precious blessing. The Love Feast on Sunday morning and the Sacrament of the Lord's Supper Sunday evening were seasons of great spiritual blessing. In the former 258 spoke in the space of two hours; and it seemed that almost the entire audience of a thousand people or more partook of the sacrament.

The benefits of such *melas* or camp meetings in our Mission work are very great. The first is a social one. Here Christians meet and become acquainted with each other. *Old friendships are renewed and new ones*

formed. Relatives, separated for a year, postpone their visits till the *mele* at Chandausi. Another benefit is one growing out of the *esprit de corps* of such an assembly. Most of the workers have been toiling single handed in the midst of Hindus and Mohammedans not at all friendly to Christians. And it is not to be wondered at if now and then a worker, all alone in some remote village, should lose heart and say that there are no Christians or at least very few.

These *melas* bring all these workers together from near and far. Here they see that they are not such an insignificant number after all. And they hear that these hundreds gathered here but represent a multitude at home that already aggregate thousands. So they take heart and again rejoice that they have become Christians.

But the greatest benefit derived from such *melas* is a spiritual one. Here the hosts of God are led up out of much wilderness of thought and experience respecting weighty matters about sin and deliverance from it. Many too whose heads only have been reached with the truthfulness of our Christian religion, here for the first time experience that marvelous operation of the Holy Spirit upon the heart, and hence they return to their fields of labor with another set of proofs for the divinity of Christ.

These *melas* afford excellent opportunities for preaching to Hindus and Mohammedans. Some of our services were attended by from three to four hundred who listened most attentively to the preaching of the word. It oftentimes occurs that persons are found in very remote places, who first heard the good news at one of these *melas*; and He who doth not permit a sparrow to fall to the ground without His notice, will take care of His word that it does not return unto Him void.

Hok Chiang District Conference of China.

BY REV. J. H. WORLEY.

Heretofore the District Conference has not been very successful, owing to the expense incurred by those who attend. But this year each class appointed an official member to represent it at the Conference and agreed to pay his expenses. This is a very encouraging movement. There were about forty members present, and each one gave a report of the year's work—the number of sermons preached to Christians, the number preached to heathen, the number of books sold, tracts distributed, the number baptized and received into the Church, &c.

Most of the circuits have had a prosperous year, there being over two hundred accessions on the whole district. The island of Hai Táug reports over one hundred accessions; besides repairing their chapels, paying what was assessed for preachers and presiding elder, they have laid up about fifty dollars, enough to support a single man for next year. They now ask the Bishop to appoint such a one to visit villages where the Gospel has not been preached. They propose to support this man from year to year. This is the most encouraging movement that has ever been inaugurated in this Conference.

At Tang Tan, the largest village on the island, several

shopkeepers and millers have been converted. The weekly prayer meeting is held in turn at their shops and mills. They are lighted, and with the open front to the street, passers-by are attracted by the singing and come in and attend the meeting. When the room is filled others stand on the street and listen. These meetings have attracted so much attention that the people expect them and inquire where the next meeting is to be held. They have grown into a preaching service in which there is an opportunity to preach to an interested audience of unbelievers. The chapel on Sunday is also filled to overflowing with those who wish to hear the Gospel.

One practice common throughout the district has been carried to great extremes on the island during the present year, *i. e.* casting out devils and healing the sick by prayer. The Chinese are firm believers in the power of prayer to heal the sick. They pray about everything with great simplicity and trust. We have a few members in Hok Chiang in comfortable circumstances who have not become Christians because of calamity, sickness or possession of devils, but many have entered the Church to get rid of some misfortune or supposed possession of evil spirits. When calamity overtakes them they suppose their idol is displeased. They make offerings to appease its wrath, and if the misfortune still continues the offering is repeated until houses, lands, and sometimes children are sold to meet the expense before they lose faith. It is in this condition that many come to God for relief. When I was in Hok Chiang this time a nice boy of ten or twelve years was offered for sale to me. You will not be surprised that these people are unable to give much to support the Gospel. After becoming Christians some go to the opposite extreme of stinginess. As one preacher at the Conference said; before they became Christians a silver dollar was no larger than a cash (a thousand cash worth a dollar), but now a cash is larger than a silver dollar. Sometimes people ask the preachers to pray for them, and when the sickness is passed and the evil spirit exorcised they give up their religion. In order to prevent them from turning away the preachers have agreed not to pray for such persons until they have paid something to support the Gospel. Some have paid as much as two or three dollars before the preacher would go to pray for them. In this way much of the money for repairing chapels has been raised. Now when they are tempted to give up their religion they say, "We having invested in the Church cannot afford to turn back and lose our money."

The preachers have told me of many wonderful answers to prayer, such as resurrection from death, healing of serious illness and casting out devils. The other day a young lady came out to the road to greet me and the preacher said, "just about three years ago I went to pray for this young lady. To all appearances she was dead. I prayed for her, and she revived, and ever since has been well and strong." I have not witnessed any of these answers to prayer, but only give you what the Christians tell me.

The Chinese preachers are paid according to their own calendar. About every three years there is an intercalary month, making thirteen months in a year. This year there was an intercalary month and the Missionary Society therefore paid one-twelfth more than last year to the support of the native ministers. Nearly all the preachers receive part of their support from the native Church and part from the Missionary Society. But the Presiding Elder of the Hok Chiang District is entirely supported by the native Church; so according to their reckoning of time he should receive one-twelfth more this year. The Ahen circuit, of their own accord, raised one-twelfth more on the Presiding Elder's salary, and paid this and all other claims in advance.

For a number of years there has been an attempt to prohibit Christian parents from betrothing their daughters to heathen boys, and from getting heathen girls for wives for their sons. The moral sentiment has not been able to enforce such a law until the present year. It is now accepted throughout the district and will, I think, be enforced. One woman has already been expelled for violation of this rule.

The Easter Missionary Service, prepared by the Missionary Secretaries, was translated and distributed throughout the Conference with an exhortation to hold the service and take a collection in the Sunday Schools. This raised considerable discussion; some said it was a scheme of the Presiding Elder, others said it was a trick of the Missionaries to get money. "There being but one Missionary Society, how can there be more than one collection?" This talk was indulged in by the more ignorant members and did but little harm, so the programme was generally carried out and resulted in a fair collection.

One preacher told how the last of his salary was raised. When his two daughters returned home for the summer vacation from the Boarding School at Foochow, their mother, learning how much they had given at the Missionary collection, rebuked them for allowing the young ladies in charge of the school to influence them to give so much. She said, "Since your father is a minister the Missionary Society should support you, and not you support the Missionary Society." The preacher began to reason in this manner. "My wife and children are members of the Church, and receive the benefit of the Gospel the same as other Christians. I have been teaching the people that every member of the family should give something, and why should not my family give also?" At the last quarterly meeting there was a deficiency in his salary, and he said to the official members, "My wife and each child will give so much toward my salary." This was such a surprise that a new effort was made and the claim fully met. This year the ladies said nothing to the girls about giving.

Monday morning in company with the Presiding Elder and two preachers I attended a funeral at a village seldom visited by foreigners. After walking about three miles we sat down under a banyan tree and a large crowd of

villagers came to see us. For half an hour Rev. Ting Ka Sing preached to them. He began by asking if they contributed to the reconstruction of an old temple on top of the mountain beyond the valley. He showed how willingly men cherish that which harms and how reluctantly they accept that which benefits them. The idol in this temple is supposed to catch and carry off brides, so that when the people in one valley get wives from the other the bride is compelled to go around the mountain, a distance of twelve or fifteen miles, to avoid the idol. Now the people are rebuilding the temple and repairing the idol which causes so much annoyance to thousands of people. The preacher did not deny the power of this idol to carry off brides, but showed them the inconsistency in rebuilding the temple and assisting the idol in its evil deeds.

When we reached the village where the funeral was to take place the trumpeters had not arrived, and as a large crowd collected to see the foreigner there was another opportunity for preaching. The Presiding Elder preached nearly an hour. Instead of ridiculing the idea that it was evil spirits which brought misfortune, sickness and death, he tacitly admitted the fact and told them how to get rid of them. I was impressed with the simplicity in which he spoke and thought missionaries often preach beyond the comprehension of their hearers. When all was ready we entered the house, and after singing and prayer, the Elder made a few remarks, then requested everyone to see for himself that the foreigner had not come to take out the eyes and brains of the deceased. As he said this the husband of the deceased woman took the paper off the face of the corpse that all might see.

The coffin was then carried out to the street, followed by the women. Here a large crowd had collected and Rev. Ngoi Gi Lang and myself preached. A large number of Christians followed the coffin to the grave. Each Christian family has one long white robe and when there is a funeral one member of the family goes as a mourner. Thus they dispense with hired mourners.

A Trip to Wu Chan, Central China.

BY REV. EDWARD S. LITTLE.

Upon a certain Friday morning, in mid-winter, before the rising of the sun, the Rev. J. R. Hykes and myself might be seen, wrapped in heavy overcoats, to keep out the raw, damp, early cold, walking down to our boat to visit the distant missionary station at Wu Chan. We descended by a long flight of steps, from the Bund to the edge of the water, and entered our boat; and as the boatmen "loosed" from the shore we were astonished to see the difference between high and low water-mark. At this place—Kiu Kiang—the difference between the height of the river in July and December is nearly fifty feet, that is, the top of our mast would just about mark the highest rise of the water.

We were soon well out into the middle of the stream, in order to get the full benefit of the current; scarce a breath of wind, the water without a ruffle, the sail flap-

ping against the mast; slow progress this, but patience must be exercised, and by mid-day Hu Keu, forty-five li, about fifteen English miles distant, is reached. This city, which is walled, is prettily situated at the junction of the outlet from the Po Yang Lake with the river Yang Tse, and is the summer residence of the great Chinese Admiral, Pen Yu Sing. On the top of the highest hill, bordering the lake, stands an immense block, or rather series of blocks, of buildings, including temples, dwellings, and offices; this is the residence of Admiral Pen.

Into this city, extending from the foot of the before mentioned hill inland, we entered, laden with portions of the Holy Scriptures and Chinese calendars for 1888, illustrated and containing pertinent passages from God's Word, hoping to do a good work. The usual crowds which collect around foreigners collected around us, and we talked to them and disposed of the word. The calendars met with a ready sale because they are found of use every day, but the Testaments did not command such attention; however, a number were disposed of.

Here in the midst of the street we were delighted to be accosted by a man named Wang, who said that he was a follower of Christ, and seemed most happy to meet us. We entered with him his humble dwelling, and the first thing we noticed was a copy of the Ten Commandments stuck upon the wall which he had purchased nearly ten years ago. The only Christian in the city and yet he remained faithful to his Master and Saviour!

The crowd outside became so noisy, that we invited Wang to go on board our boat and wait there until we should arrive; this he did, and we continued our work preaching and selling. A Yamen runner came to us and requested us to show our Hu chao or passport, but Bro. Hykes, knowing too many of these tricks of the people to make foreigners laughing stocks and fools to be himself taken in, ordered him to go to the Hsien and obtain his card if he wished to see the passport. The man saw his game was up and slunk away; soon, however, a 'writer' from the Yamen, bearing a long, red card, appeared and demanded to see the passport; we took him to the boat, showed him the document, and returned cards; before he left us we presented him with a calendar and a Gospel, urging him to read it and consider its teachings. Here we met Wang again; he spoke of his condition; we encouraged him and pointed him to Christ who is able to succor the tempted, and after earnest prayer by Bro. Hykes, he left us, and we continued our journey.

Not far from Hu Keu we passed the "Great Orphan," as it is called, an immense rock, or rather a small island, rising precipitously from the water to a height of nearly two hundred feet, and, of course, crowned with a Buddhist temple. Here we entered the lake, but "where is the lake?" is our first exclamation; "I see nothing but a stream of water about two stone-throws wide." A wonderful fact indeed, during the three months of winter it is nothing but a stream of water about eighty miles long, extending from Hu Keu to Wu Chan. We ascended this

river for miles, and on either side, stretching away to a vast distance, was a bare plain; this was the bed of the lake. In February the waters commence to rise, and in the summer we have a lake indeed, and a dangerous one, too, and so wide is it that you can sail in the middle of it for many miles without catching sight of any land on either hand.

Brother Hykes pointed out to me a place, now high and dry, where a steam launch belonging to the Governor of the Province struck when the waters were receding. The captain was unable to get her off, and along with the engineer, they threw themselves overboard, preferring to drown themselves to meeting the wrath of their master; the steamer was left high and dry, with no water for miles around her, till the following summer, when the waters again rose and floated her off. Another spot two miles distant was pointed out to me where, during a heavy gale of wind, a large junk sank with all hands; some months after the waters went down and the junk was found landed on a small hillock. Where we were then walking a few months hence the largest steamship or man-of-war afloat could sail with fathoms of water to spare beneath her keel.

Early on Saturday morning we had made Nan K'ang Foo; here we immediately landed in order to canvass the city, but on the beach many insulting threats were hurled at us by certain soldiers on a gunboat, and it was necessary for us to remain a little while and communicate with the officials in reference to the disorderly conduct of these supposed "keepers of the peace." A strong, fair wind sprung up in the meantime, and embarking, we hoisted all sail, and by dusk made Wu Chan, about ninety-five miles from Kiu Kiang; over a part of the journey the river was so low that we had only about two or three feet of water, however, we passed safely over, narrowly escaping several collisions with other boats attempting to cross our bows.

We anchored in the creek leading to Nan Ts'ang Foo and lay there all night and the following Sunday. Wu Chan contains about 75,000 inhabitants and has a large trade; all the tea from the I Ling (Ning Chow) tea district passes through here to Kiu Kiang and Han Kow. Here also are immense warehouses stored with paper and tobacco: this trade gives employment to thousands of boats, sampans and junks of every description. It was first entered by our mission thirteen years ago, when books and tracts were sold; the people were and still are very rough, the missionaries being several times stoned out of the place, but they frequently revisited it to sell Scriptures and preach in the streets; at length a building was rented on the main street and street preaching commenced. It is only quite recently that the place has been regularly visited; and now once a month the missionary goes to preach and labor there.

On Sunday we had three services; in the morning the school, consisting of about fifteen or twenty boys, assembled together with the dozen or so members, and Brother Hykes spoke to them upon the subject of prayer. After

the service we ascended the rickety stairs into a low, small room, and found the chapel keeper lying upon the bed "nigh unto death." This man is over sixty years of age, and during the nine or ten years since he forsook idolatry and became a Christian and member of our Church he has lived an exemplary life and done good, solid work for Christ and has gathered several souls into the fold. The poor fellow had suffered much pain and looked pale and wan, but over his countenance there passed a most beautiful expression. The old man was near death, but was happy in Christ, he had no doubt, and all could see by the joy expressed on his face that with him "to die is gain."

If John Wesley had seen and heard him he would have had no reason to modify his opinion that "our people die well." He said, "Teacher, I am not afraid to die, if it is God's will I am ready to depart." "I am not concerned for my body but my soul," replied he, when asked if he lacked anything; "and the members have been kind and attentive and have brought me medicines which I have taken as a duty, and I leave all results to God."

To witness such a scene, and hear in a strange tongue the testimony of a dying saint is worth travelling twice the distance. My heart was touched and I rejoiced that Christ was saving souls here in China. Bless the Lord, oh, my soul! One such grand triumph is worth all the money the Church has ever spent in missionary operations. "The Kingdom of God" is "at hand" here; the darkness will lift and pass away; "the Sun of Righteousness" is darting His rays into the dark idol-filled valleys. My heart shouted within me as I saw this victory of the Gospel, and I felt again that to labor for our loving Saviour is better than to be a king. May the Lord give as many more such to build up His Church in China! Here were a few of God's children, they were tending their sick brother and supplying his wants, it was inspiring to see the brotherly love manifested by them all; these poor coolies teach us many lessons.

In the afternoon the members gathered in the old man's chamber and we administered to them the Communion; the sad, solemn peace that seemed to steal over us is indescribable; the feelings of the heart cannot be expressed. I can only say I went away from that room blessed and strengthened abundantly; it was the gate of Heaven to our souls.

In the evening we held another short service by the light of a few dingy native candles, which only seemed to show how dark it was, and commending this little company of Christ's disciples to the care of our heavenly Father, we left them and made our way to the boat without molestation. Early the next morning we weighed anchor, and Tuesday afternoon were glad to find our way to our families again.

In China, a man could borrow money on the strength of his having a son, but no one would advance him a cent if he had a dozen daughters. The son is responsible for the debts of his father.

A Great Question for Methodism in Japan.

BY A METHODIST MISSIONARY IN JAPAN.

At one time or another in the life of every man arises some great question that must be met and settled.

The calls of religion, the selection of a trade or profession, the *union* for better or worse,—it ought always to be for *better*—with a life partner are familiar examples.

A nation, too, has its great questions involving the happiness of its subjects and frequently its own very existence.

Examples are too numerous and too familiar to require citation.

As with nations and with individuals, so with Churches questions of immense moment come up for adjustment. Such a question is the proposed Union of the Methodist Churches in Japan.

What is proposed?

1. It is proposed that this Church shall be ecclesiastically independent of all other Churches.
2. That this Church shall be called the Methodist Church of Japan.
3. That it shall be Episcopal in polity.
4. That it shall have an itinerant ministry.
5. That the doctrines shall conform to accepted Methodist standards.
6. That the details of finance, ministerial transfers, etc., shall be worked out so as to enable us to build up one Methodism for Japan.

Why is such a Union necessary?

1. It is necessary because the country is opening to the Gospel so rapidly that we need to economize men and money so that the largest number of souls may be saved with the instruments at hand.

In mechanics it is wise to bring the point of application and source of power near together as possible. Intermediate connections always cause waste of power, a multiplication of parts, a division of energy.

2. The whole spirit of the Japanese people is for autonomy. It is the boast of Japan that for more than 2600 years no foreign force has ever conquered her. She has governed herself. In the advancement of New Japan that feeling is intensified. If she has introduced the railroad, the telegraph, the post-office, modern arms and armament, schools and religion, it is that she may use them to her own advantage, and direct her destinies by them.

This spirit is everywhere, extending to the minutest detail of life, and cannot be ignored in any view which we may take of the destinies of Japan.

3. This becomes necessary to Methodism, since five or more Presbyterian Missions have united and the various Episcopal bodies have done the same thing. Now a union between Congregational Churches and the Presbyterian Churches is proposed with every prospect of success.

"Nothing succeeds like success."

Those whom Methodists may arouse and interest and instruct will, upon choosing their church relations, go to a

strong rather than to a weak congregation, and to one which is developed and supported according to the spirit of the country rather than one of exotic growth.

4. It is necessary because we ought, so far as possible, to show the *oneness* of Christ's followers. Especially ought this to be so when no great difference of polity or question of conscience separate us. It is not proposed to unite dissimilar bodies, but only those holding and disseminating the doctrines of Christ as taught by Wesley.

5. It is necessary because we have lost, are losing, and will continue to lose the precious fruit of our labors by a divided Methodism. In our Church, presided over by one of our most experienced Japanese pastors, and assisted by one of our most zealous foreign missionaries, of about 40 who received instruction for baptism, only about 15 joined the Methodist Church, the remainder went over to a church where union sentiment and practice was stronger. This is but an example of what is taking place in the churches.

6. This is necessary that our publishing and school interests may be the better manned and put on a solid basis. Some will say, "Do this without union." Then the contributing Churches, except the one managing the concern, will receive little benefit. It will be a sort of absorption, which is very disagreeable to all parties.

Co-operation is but a *half way house at the best*, a mere makeshift, to serve until something better can be had.

7. It is necessary in order that the principles and the practice of self-support may be established. Now there is little encouragement to self-support because the Church is largely recognized as a rich foreign organization. The people do not give many times, because they feel that others will do this for them. Nothing develops the strength of an individual or Church more surely than reasonable responsibility with an earnest endeavor to discharge it.

What may be the objections to such a union?

It is the desire of those in Japan to state the question fairly, weighing well every argument that may be presented *against* the plan.

Briefly, the objections that may be urged are these:

1. It would tend to disintegrate the Church.
2. The pecuniary aid now given to Japan would be withheld.
3. The current of sympathy and interest between the mother Church and the Japanese Church would be cut off.

The last two are corollaries of the first. To discuss this question properly we must ask, "What is to be the policy of the Methodist Episcopal Church of the United States with respect to its development in other lands?"

Are we to have a national or an international Methodism? This question is as old as Methodism itself, and has always been settled in one way. The logic of *facts* has been stronger than the logic of *theory*. Thus far, as soon as a Church has become approximately able to support itself, it has assumed autonomy and developed its

own peculiar type of Methodism. This has been the procedure with every branch of the Protestant Church from the days of Luther until now. Shall these lessons of Church history be lost upon Methodism in this age of the world?

It may be laid down as a safe deduction from Church history.

1. That no Protestant Church can be internationally extended on identical lines of polity and government.

2. That this difficulty will be increased when it is attempted to thus extend a Church among a people differing essentially from the parent stock in language, laws, customs and habits.

If the policy of our Church is to establish and maintain *missions* which shall always receive aid from the United States, they need only to withhold assent to all propositions looking toward autonomy in foreign lands. That policy will undoubtedly succeed in keeping the Churches *dependent missions*. But, on the other hand, if the policy is to establish churches able to be a living power and represent Christ to the world, we need to *close ranks* and get in marching order without delay.

Could the establishment of a united Japanese Methodism from the elements now on the field be properly called "disintegration?" Not unless the objector holds that the Methodist Episcopal and the other missions which we propose to unite, belong to a close hierarchy.

It would be proper to ask,

Has the Methodist Episcopal Church of the U. S. a self-sustaining branch in any foreign land? Is it likely to have such a branch?

We must claim that we are not trying to *disintegrate* the Church when we do what Methodists have always done, adapt itself to its peculiar surroundings.

We note now the first corollary—the pecuniary aid will be withheld. That is one of the points to be settled. We have faith that the Church as a whole will stand by the decisions of its representatives in council. Let not the "wish be father to the thought." Let it be noted that it is not proposed to disturb the vested interests of the institutions now established by the several societies.

It is proposed at present to unite the Japanese membership and the evangelical forces in the country. The administration of the Missionary Society will be interfered with in no other way, and even in that it will be chiefly a difference of *form*. The estimates for evangelistic work will be made out by a joint commission and approved by each mission separately, together with the statement of ratio that each society is expected to furnish. The representation on the commission will be approximately in proportion to the amount paid by each society. In this way all interests are conserved and God's cause made to prosper.

Will the Church in the States lose sympathy in the Japanese Church?

It would be sad if they should.

But will they without reason? Will the Church rebel against the action of the General Missionary Committee, the Board of Managers, or the Secretaries?

This objection, when analyzed, means that these bodies above mentioned will lose interest and sympathy in the Japanese Church. But we have already pointed out that the administration of the Missionary Society will not be interfered with on account of the union.

It will still own real estate, appoint and recall missionaries, provide for their support unless otherwise provided, till such a time as God in His providence shall need the missionary here no more, when he may move on to other lands.

This matter will be presented to the next General Conference. Cannot the Church grant the universal prayer of Japanese Methodism?

TOKYO, Jan. 28, 1888.

The Responsibility of Not Doing.

BY MRS. G. P. DURHAM, OF NEW HAVEN, CONN.

[Read at the sixteenth annual meeting of the Woman's Baptist Foreign Missionary Society, 1887.]

Am I responsible for what I have not done—for what I am not doing?

Conscience, the world, the Bible, decide that I am responsible to my neighbor, myself, and God for neglected or rejected opportunities for work. In that cheerless attic near you a little child is starving; the pinched face and hungry eyes look pleadingly out at you. From your well-filled table you send not even a crust to the little one.

Yonder a bright-faced boy glides swiftly, joyously over the crystal surface of that beautiful lake. Suddenly a rush, a plunge, and the dark water closes over the sunny face; you see him struggling in the icy water; you offer no help.

One lies dangerously ill in your house. Fever parches the lips and torments the nerves. You give not even a drop of cold water; you call no physician. Death comes to the starving child, and drowning boy, the sufferer in your house. Who would not hold you responsible for such inhuman cruelty, such fatal neglect?

Are these extreme, impossible cases? Indeed the truth outreaches these. Death like this is not half so hard as a heathen woman's life. And Christian women have left these sufferers to their fate. Are you and I responsible for what we have not done for them?

You remember the parables of the talents and the pounds, how there was given to each according to his ability, how great the reward to those who had faithfully used the money, how bitter the words to the one who had digged in the earth and hidden his talent, and the other, who had laid his pound away in a napkin. They assumed the responsibility of not doing, and their miserable excuses were miserable lies. Out of their own mouths they were judged.

Wise use of any talent or power means growth. Knowledge is power, but knowledge used, applied, is greater power. The muscle wisely used doubles its strength; the brain wisely used doubles its power. To think is to gain the ability to think; to serve is to learn how to serve

in the best way. Not to do these things is to lose the power to do. The responsibility of not doing is the responsibility of taking from body, mind, and heart that power which each has. To use God's gifts is to have larger gifts from Him. Not to use them is to prevent His giving us more. "With what measure ye mete, it shall be measured to you again." It is the emptied jar that gets the fresh supply of oil. If the widow had hoarded her oil and meal, she would have starved.

To do is to live; to refuse to do is to die. When we do the best we can, the responsibility is God's; when we refuse to do, the responsibility is ours. Everywhere this is true, in our homes, our workrooms, society, church, in all the interests of life. The responsibility of not doing is loss of power to us and serious loss to the world.

Christian people are constantly saying, "My life is not what I want it to be, not what it ought to be; I do want to be a better Christian." This is better than the Pharisee's thought, but it is sadly different from the song of joy which God's forgiven children ought to sing. What is the trouble? Our weakness, our lack of faith and love? Yes; but why are we thus weak and lacking? Because, instead of looking constantly to Christ, our thoughts are turned in upon ourselves; because we have failed to understand the great underlying thought of Christ's life and teaching.

Many a life is one long struggle to obey the "thou shalt nots" of conscience, and the result is simply a chained lion, a starved soul, while, if the same strength were spent in obeying the "thou shalt" of God, the result would be a complete manhood or womanhood. We make the moral man our model instead of taking Christ into our life. Not to steal, not to lie, not to defraud our neighbor, to conform to the customs of the Christian Church, is well; but to obey the new commandment of Christ is to do all this and infinitely more: "A new commandment I give unto you, that ye love one another even as I have loved you."

You remember the story of the rich young ruler, who had kept the commandments from his youth up, and how the Master's words cut straight through the beautiful outside and revealed the self-centred heart. The one thing he lacked was the love that spends itself and finds its life in self-giving; the love which completes and fulfils the law; the love, not a sentiment but a self-giving, which is the heart-thought of every act and word of Christ's life and teaching.

"Thou shalt *love* the Lord thy God with all thy heart, and thy neighbor as thyself," is the great commandment. It includes all. If I love my neighbor, I shall not in any way wish or seek to injure or defraud him. Love to my neighbor involves loving service to him.

Loving service, then, is the secret of Christian growth and joy. This truth taken into the life makes it broad, deep, beautiful. Such a life is worth living, because Christ is its centre and soul. Satan's power, sin's dominion, are ended. Loving service sends the warm life-currents thrilling through our cold hearts, makes sweet

the toil of hand or brain, forces to our lips the song of joy. The responsibility of not giving this truth the first place in our lives is the responsibility of dwarfing, stifling, paralyzing all that is highest, purest, best in us, that which lifts us up into the place where God can reveal himself to us.

Is it not true that to do is to really live? Is it not true that the responsibility of not doing is that of defeating one great purpose of Christ's life on the earth?

We cannot realize the weight of this responsibility until we catch the spirit of the Master's teaching, until we see that the law of loving, self-denying service is the law of his kingdom. Then heaven really begins here, and this life is but the vestibule of that larger life beyond.

Then one is ready for every work to which the Master bids him go; heart and hands and purse are at the Master's disposal for any form of loving service. Whenever the Master calls, one says, "Here am I; send me." You and I have too often said, "*Here* am I; send somebody else."

The call which comes to us through this meeting to-day is, "Go ye into all the world and preach the Gospel to every creature." He said it to His disciples eighteen hundred years ago. He as surely says it to every disciple of His to-day. We have so often heard the words that they seem not to mean much; we pass them over to the few who have gone to heathen lands. But even here we cannot escape the responsibility of not doing, and we should awake to the fact that the responsibility of not doing is the responsibility of *disobedience* to a positive command of the Master, disobedience to the law of His kingdom.

We have given a little money, we have prayed with some degree of earnestness, we have done some work. But the fact remains that the number ready to do all they can is pitifully small, the number who have no real interest, painfully large. Upon us who are interested rests the responsibility of not having done what we could to awaken this great number in our churches. They do not realize the need, they do not see that the Master calls them, they feel nothing of the responsibility of not doing. And while this is true, while this great host of Christian women are doing nothing, the women and children of Japan, Africa, China, India are *dying without Jesus*. They are dragging out their miserable, tortured, hopeless lives without Him.

Can you think what that means? Do you know that the difference between the woman in India and the woman in America to-day is just this: one has *not*, the other has, the blessings of Christian civilization? Would that our eyes could be opened widely enough to let us see how much we owe to Christ! We listen to the stories told by our missionaries; we shudder, and close our ears. We say, *can it be true?* A throb of pity, a rush of tears to our eyes, measure the impression really made. The sunshine that can dispel that horror of darkness, the water that can quench that terrible thirst, the bread that can appease that maddening hunger, the medicine that

can conquer that loathsome, agonizing disease of body, mind, and heart, is Jesus, the light of the world, the water and bread of life, the great physician. And Christian women saved by Him coolly say: "I do not believe in foreign missions. I am not interested in foreign missions. I cannot afford to give to everything. I believe that charity begins at home. Here in our own city are plenty of people to be helped. I don't think it pays to send money out there; it costs a dollar to send a cent."

My friends, we are not sending cents, we are sending human hearts thrilled through and through with love to Jesus, human brains and hands consecrated to this service of love. We are sending noble men, great hearted women to do the work which we cannot or will not do. We are sending Jesus, and that means *life*. Would a Christian woman tell Him that she did not believe in foreign missions? She says that to you and me, but not to Him.

Would she tell Him that she cannot afford to give two cents a week to let those suffering millions know the way of life? Undoubtedly some of God's sainted poor cannot give money, but they give sympathy and love and prayer so royally that gifts of money shrink in comparison. Money alone is not enough to give. If it be true that we have no money, we can in many other ways obey the command to go. We can learn the condition of the heathen women and children, and allow our sympathies to be stirred; we can know at least the names and stations of our missionaries, and give them assurance of our loving interest in them and their work; we can sometimes write them cheering, helpful letters; we can try to interest others in this blessed work. Most of us can deny ourselves in some way, and give little or much money. All of us can bring ourselves, our purses, our strength, our minds, our hands, our hearts to the Master, and tell Him to use them as He sees best.

All of us can *pray*.

The responsibility of not doing these things is the responsibility of violating the law of a common humanity.

Do you see that mother putting her little one into the river to drown? She hopes thus to appease the wrath of an angry God. Do you see these maidens stealing down to the river bank at midnight to escape by suicide the horror of living with the wretched creatures to whom they were in infancy pledged for marriage? Do you see that sufferer tortured by disease, left in the torrid heat of India's sun to die alone? Do you hear the wail of anguish from the lips of that starved, hated, cruelly abused child-widow? Do you see the starved brains, the starved hearts, the starved souls of the women of India?

Will you take the responsibility of refusing to obey the great commandment of love to my neighbor? That broken-hearted mother in India, that hopeless girl in China, that sufferer in Africa or Japan, is as surely my neighbor as the needy one at my door. If I refuse to do anything for foreign missions, I refuse to let other people live; I leave them to suffer all varieties of physical torture, to burn and drown and starve. I subject bodies

as sensitive as ours to the cruel practices of ignorant fanatics; I leave my sisters helplessly bound by the chains of a slavery worse than death; I leave them to endure a hopeless separation from their loved ones; I leave them to live and die robbed of all that makes life worth living, tortured by all that makes death dreadful.

But why lengthen the list? It is an endless story of suffering. The responsibility of not doing for them is too awful for any Christian woman to bear. The need and the ability to serve draw us close together at the feet of Him who died for all.

The responsibility of not doing is the responsibility of hindering the progress of Christ's kingdom. That tiny cog-wheel in the mighty engine is a very insignificant part of a great machine, but the fact that it is a part makes it important. Stop the tiny wheel and, for a time, you stop the great engine. The little wheel must do its work, or be removed, and a new one substituted. In the end, it cannot stop the work of the engine, but it causes confusion, and loss of time and power. So each member of Christ's kingdom has a place and a work. If we stop, if we refuse to do, for a time the work is hindered. God can remove us and put somebody else in our place; but there is a loss to the world, and to us.

While we wait somebody is dying. Your dollar, your prayer, your word, may seem a very little thing to withhold from so great a work, but only God knows how great the loss if it be withheld.

But saddest of all, the responsibility of not doing is that of robbing the Master of lives bought with His own life. O friends, how can we think of His life, His agony, His shameful death, and of what these have given to us, and refuse to let Him have *His own* for such gracious service.

The responsibility of not doing covers all the interests of a life. But for you and me to-day the question is, Will I *do*?

God grant the answer may come from every heart, "I will do what I can."

The Burmese are said to be a very musical people. Music enters largely into all matters of social importance, and the love of it finds expression in the manufacture and employment of a variety of instruments. It must be confessed that, to a cultivated European ear, there is much of discord and but little of harmony in the musical performances of the interesting subjects of King Theebaw. But there is one of their instruments which, although somewhat crude in construction, has some euphonious possibilities in it, and it has one use which is very suggestive. The Burmese gong, when deeply struck by the accustomed hand, and thereafter gently waved in air, is by no means unpleasant to hear. And when, as is often the case, it is employed to summon a passing neighbor on his way with an offering to some distant temple, in order that he may become the agent in transmitting a similar gift from a worshiper whom circumstances detain at home, it conveys a lesson which we do well to lay to heart.—*Presbyterian Messenger*.

Monthly Concert.

BURMA and SIAM are the subjects of the Missionary Concert for May.

PRAY FOR BURMA AND SIAM.

Pray that the millions of these countries who are now followers of Buddha may become the followers of Jesus, and pray that the missionaries may be greatly blessed in their efforts to teach the people the way of Salvation.

Country and People of Burma.

BY FANNIE ROPER FEUDGE.

(Mr. Childs is a Sunday-school teacher who has formed his class of six young lads into a mission band, and they meet once a week at his home to study different missionary fields.)

MR. CHILDS.—“Well, boys, I hope we have all been reading up Burma, and better still, that we have been thinking about the ‘Pagoda Land,’ and have learned something already, of its past and present.”

RICHARD.—“But why do you say, ‘past and present,’ Mr. Childs? Have there been any special reforms in the country of late years? I have always heard that in the East there is little of progress or deterioration from one generation to another; and that even for thousands of years, peoples and lands continue the same.”

MR. C.—“It has not been so in regard to Burma. Within the knowledge of the present generation, many radical changes have taken place, not only in the government and people, but also in the country itself. I announced our subject beforehand, expressly that we might consider the two periods *separately*, and thus be the better prepared to note the contrast.”

JOSIE.—“Will you tell us first, please, why you just now called Burma the ‘Pagoda Land’?”

MR. C.—“Because it was pre-eminently a land teeming with these monuments of idol worship—a land where every lofty eminence was crowned by a pagoda more or less spacious and costly, and in every commanding site or picturesque valley, was erected a temple filled with images of Gaudama, before which every man, woman and child of the empire, was expected to bow daily, and present an offering.”

ALBERT.—“But surely little children would be excused from bringing gifts into the temple, as they would scarcely be capable of offering any real worship.”

MR. C.—“Many of them were, of course, too young to understand why they were taught to kneel before those queer-looking figures of gold, silver or wood; and why they had always to leave there some of their pretty things that they would rather have kept for themselves. Still they enjoyed going into the beautiful temples, and their mothers taught them to bend their little heads, very low, *before the idols*, and to present their baby

gifts of flowers and fruit, or perhaps some costly golden ornament, before they were old enough even to lisp the name of Gaudama. There used to be scarcely a father or mother in all that great empire of more than six millions of people, who did not thus instruct their children from the very cradle. When old enough to learn to read, the child's first lesson—and in truth *all* its lessons—were from the sacred books; and the only rewards given the child for proficiency, were either tiny images of their god, to be placed about the little bed, or a miniature pagoda, supposed to contain some relic of Gaudama.”

EDWARD.—“How was it, as the children grew up. Did they still cling to the faith of their fathers, or did they dare to think for themselves?”

MR. C.—“At about the age of sixteen, nearly every lad used to enter some temple as a novitiate of the priesthood—remaining there for at least six months—and during that time he was carefully instructed in all the tenets of the Buddhist religion, and required also to conform to all the rules of the priesthood. At the end of this period, he would either return to private life or remain in the priesthood; but in either case he was thoroughly familiar with the religion of his country, and all his sympathies were on the side of Buddhism, and against any other religion.”

CHARLES.—“How long has Buddhism prevailed in Burma?”

MR. C.—“For more than five centuries before our Saviour was born in Bethlehem. And during all these centuries, until after Dr. Judson's arrival in that dark land, the whole nation was given up to this image worship, praying to senseless idols that could neither hear nor help them; and the priests, their only religious guides, so wholly wanting in morality, that honesty, truthfulness and purity could not be looked for among the people.”

FRANK.—“Did the earlier missionaries find them thus corrupt?”

MR. C.—“Yes. Dr. Judson's testimony was, that in all that broad land, scarcely one was to be found who was honest or upright, on principle. All the people he met were uncouth in demeanor, savage in disposition, and literally glorying in their shame. Theft and fraud, if successful, they regarded as no crime; lying was almost universal; and pity for the needy and suffering was neither shown nor felt, except as some personal reward could thereby be secured. Little children were praised instead of punished for cheating; and they readily learned the lesson so constantly inculcated, that the only disgrace attached to wrong-doing consisted in being found out.”

RICHARD.—“How is it since the Gospel was introduced into the land?”

MR. C.—“Since Christian missionaries

have given them the Bible in their own language, and taught them to understand its sacred precepts, very many of the people have come to recognize the value of truth and honesty, even as regards this present life. The influence of Christian principles is rapidly shaping public opinion; and the seeds of the Bible code of morals, now sown broadcast through the land, are rapidly springing up into a higher social life.”

ALBERT.—“What of education. Are the children and youth still instructed mainly in the temple schools, and by the priests?”

MR. C.—“No; thousands of boys and girls have been taught in the mission schools, living in daily intercourse with those who fear God and keep His commandments; and of these a very large proportion have been converted to God, and many are giving their time to direct work among their own people. Some are teachers, some pastors of native churches, and large numbers are evangelists, going about the country into regions not easily accessible to missionaries, telling to all they meet, the ‘Old, old story of Jesus and His love.’ Others are filling useful positions in various callings, mingling constantly with their heathen countrymen in life's varied relations, yet exhibiting a spirit and conduct so far above their associates, as to convince even those who are not themselves Christians, that it is safer to deal with, and to trust the disciples of ‘the holy Jesus’ than it is those who follow the teachings and example of their own priests.”

EDWARD.—“Is the influence of Christianity spreading among the people at large?”

MR. C.—“The leaven is steadily at work. God's truth hidden in men's consciences, is *unlocking the door from the inside*—convincing, convicting and converting, every year, more and more of these poor idolators. A new community is growing up in most of the cities and villages of Burma—a community of honest, upright, God-fearing people, who deal fairly in business and reject *all* wrong-doing, whether likely to be detected or not.”

CHARLES.—“Has any effort been put forth in the line of female education?”

MR. C.—“Excellent schools for women and girls have been organized at nearly all the mission stations. Many of them have a hundred or more pupils in attendance—bright-eyed, dark-haired maidens, whose ages range from six to sixteen, though in Burma, as in other tropical lands, girls are usually fully grown before they reach even fourteen years. The pupils in all the mission schools are neatly clad in the picturesque Burmese garb, and look earnest and happy over their books and work. For these Burmese girls are taught to sew and knit, as well as study;

and they are exceptionally anxious to learn, and evince quite as much aptitude in study as the average child in our schools at home."

A missionary of Burma gives the following account of the children of Burma:

"As soon as the child can walk, the mother takes him to the pagoda, and to the idol temple, and puts an offering—perhaps a bit of fancy cut paper, a flag, a flower, or a wax candle—into his hands put together in an attitude of prayer, and shows him how to prostrate himself before the idol, bowing the head three times till it touches the ground. After the prayer, he repeats words or phrases that he does not understand, touches his head to the ground three times again, then goes in a crouching manner, and sticks up the offering before the idol or pagoda; and this he is taught will gain him much merit.

"Before the child is a year old the ears are bored with a needle and a thread drawn through just as some girls and women have theirs bored in this country. The size of the thread is increased gradually, until a child ten years old can wear an ear ornament half an inch in diameter, and the men and women wear them twice that size.

"The children of Burma learn before they are weaned to smoke and chew a mixture of betel-nut, tobacco, a green leaf called coon, and lime. I have seen them smoking a cigar while carried on the back of the mother.

"Often the child does not have any clothing till he is a year or more old, and then the dress is kept to wear at the feasts or public gatherings. Little girls wear a short skirt, while the boys are allowed to go without a dress sometimes till they are seven or eight years old. Then the garment is a long piece of cloth, one end arranged like a skirt, and the other thrown over the shoulders. The child's first dress is usually a piece of cloth sewed up like a bag, with places left in the sides for the arms, and a slit cut in the middle for the head."

JOSIE.—"Are the children affable and affectionate in disposition?"

MR. C.—"As a rule, more so, I think, than among us. I wish you could see their dear little faces brighten, as I have seen them, when a book or some other reward was given them, for extra diligence or good conduct. But above all, it is such a joy to know that so many of the children and youth of that once degraded land are the lambs of Jesus' fold, truly loving the dear Saviour, and trying every day to please and honor Him, in using well the opportunities he has given them."

FRANK.—"I suppose the change is especially manifest in their homes."

MR. C.—"Yes. Recent travellers tell of bright, happy Christian homes scattered

through those populous villages and great busy cities that were once the high-holds of oppression and cruelty. The fathers, no longer the tyrants of their families, but earnest, God-fearing men, *living* the religion of Jesus, at home and abroad; while the wives, mothers and daughters, instead of being the ignorant, debased and superstitious women of the past, are gentle, refined and lovable, leading sweet, Christian lives, and carefully training their offspring into all that develops and crowns a true and consecrated man or womanhood."

RICHARD.—"I heard a gentleman recently ask in a sneering tone, 'what has Christianity ever done for a heathen nation or country?' I wish he had been with us this afternoon, to learn what it has done for Burma."

MR. C.—"What has Christianity done for Burma, does any one ask? I answer: as regards this life, it has given her people pleasanter homes, happier family relations, many social advantages, books, schools, and churches for young and old; and for the world to come, it has opened to these millions of immortal souls, the way of eternal life, through faith in Jesus Christ our Lord. *This is what Burma owes to the religion of Jesus.*"

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A Burman Village.

Burman houses bespeak to quite a degree, not only the characteristics of the people, but also the peculiarities of the climate. The general free-and-easy appearance of the house and its surroundings evinces the indolent and aimless life of its occupants. Often built entirely of bamboo and thatch, which a few days' labor may cut in the neighboring jungle, without a single nail or screw, and without the expenditure of a single rupee, it yet suffices to furnish a shelter from the fierce rays of a Burman sun, or the pouring rain of the southwest monsoons. Whatever other hygienic lack there may be about the house and its vicinity, it never is lacking in a free circulation of air. Without a single article of furniture, unless we thus class one or two large water-pots, probably similar to those used at the feast of Cana of Galilee, and as many earthen cooking pots, or chatties, it yet furnishes a home which becomes as dear as our brown-stone fronts to those born within its bamboo-plaited walls. Probably some of the pupils of our boarding schools have been fully as homesick to get back to these same houses as ever we were to return to our more pretentious homes.

The "natural divisions" of the Burman house are three: the lower floor, extending about one-third of the way to the rear, used for a veranda and general sitting and reception room; the loft, about five or six feet higher, extending to the rear of the house, and used as the general

sleeping apartment; and the small room, usually built off to the side of the veranda, used for a cook-room. In the cook-room will be found a low box, filled with earth; and, on this, upon a small tripod of iron, or built up of three stones, the chatty of rice or curry is cooked. Of course, there is no chimney, and the smoke is left free to escape at any side, all but that which is absorbed by the eyes of the person doing the cooking. The posts may be of bamboo, as already suggested, or of selected saplings, or still better of iron-wood or teak-wood, according to the financial ability of the builder. The floors may be of bamboos, split and lashed down, or round poles fastened in the same way, or of boards.

The space intervening between the ground and lowest floor suggests the generally inundated condition of the country, during the six months of the rains. Of course, the water may be higher or lower, according to the stage of the rains; but inasmuch as most of the rural villages are in the midst of the rice-fields, it is but one step from the veranda to mud from one to two feet deep throughout the rainy season; thus this stilted form of houses becomes the prevailing type throughout the country, in city as well as town.

To one who has lived in the country, the miserable pariah dogs will always be associated in mind with these villages, and to one unaccustomed to the surroundings, the almost unearthly howling of these curs, half dog, half wolf, will render sleep an impossibility. In the Karen villages we may add some lean-looking swine to the picture. These are usually kept under the house, thus making the work of feeding them less, if nothing else is gained by the custom. In the Christian villages the same general type of living will be found, but there will be seen great improvement in the line of cleanliness and evidences of thrift, for which there is ample scope. In general, the style, both of houses and clothing, is well adapted to the climate and the occupations of the people.

REV. C. A. NICHOLS.

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Notes on Burma.

All of Burma belongs to Great Britain and forms a part of the East India Empire.

Lower Burma consists of the Provinces of Arrakan, Pegu, Irrawaddy and Tenasserim, with an area of 87,220 square miles, and a population in 1881 of 2,736,771.

Upper Burma, known previously to 1886 as Independent Burma, is estimated to have 190,500 square miles, and a population of 3,500,000.

It is probable that in all Burma there is now a population of near 8,000,000.

In Lower Burma the census of 1881 divided the people religiously into 88,171 Hindus, 168,881 Mohammedans, 3,251,584

Buddhists, 84,219 Christians. The people of Upper Burma are almost entirely Buddhists.

The Burmese make jokes freely, but are not so ready to take them, and have a bitter dislike to being teased. Their manners are courteous, but quite free. Even the poorest while frank, are well-bred, except when betrayed by ignorance or temper into arrogance. They are not an industrious race, yet we ought not to call them lazy. A moderate amount of work for two days supplies them with ample provision for both, and for a third, which they spend in meditation, boat-racing, football, or other recreations, according to taste.

Marriage Customs of the Karens.

The *Missionary Magazine* describes the marriage customs of the Red Karens of Burma, which are not very different from those of other Karen tribes. When a young man wishes a girl for his wife, he goes to her house and makes known to her parents his wishes, and they question him in reference to his relatives, and, if they find there is no one among his connection who has been possessed with evil spirits, the young man is accepted, and the girl is called, who comes out of the house and makes an examination of the youth's back to see if he has been tattooed according to the Red Karen custom. If not, she will not marry him; if his back has the half-star with seven rays she accepts him. In a few days or weeks after the engagement, the marriage feast is made, which lasts three days. The first day of the feast, all the people of the village gather together at the bridegroom's house, and eat rice and drink whiskey. At the first day's feast the bride is not present. The second day all go to the bride's house, and spend another day in eating and drinking. At the close of the second day's feast, a dish of rice is placed on the floor, then the bride and bridegroom sit down near the dish of rice, while the best man and bridesmaid sit down between the bride and bridegroom. The bridesmaid then takes a handful of rice and feeds the bride, while the best man does the same with the groom—this is the marriage ceremony. After the feast, the newly-married pair remain with the bride's parents a few days, while the people of the village are building a house for the young couple. As soon as this is done, they get a rice-pot and set up for themselves.

The Karen Apostle.

The first Karen who learned to love Jesus was Ko-Thah-Byu. He was born about 1778 in a village four days' journey north of Bassein. He lived with his parents until he was fifteen years old. He says he was a *very* wicked boy, and,

when he left his home, became a robber and a murderer. He thinks he must have killed, or helped to kill, as many as thirty men. He had a terrible temper and was very ignorant. When he was nearly fifty years old, he got into debt, and because he could not pay it was made a slave. A Burman who was a Christian, paid the debt, and took Ko-Thah-Byu into his family to live. Here, he learned something of Christ, the Saviour of the world.

Soon after, he went to live with a missionary, and heard more and more about Jesus. But he could not understand very well, and it took him a long time to receive the truth. He was very slow to believe, but he at last did give his heart to Christ, and was baptized by Mr. Boardman at Tavoy, May 16, 1828.

Ko-Thah-Byu's life was now entirely changed; and ever after, as long as he lived, he travelled among his people and told them of Jesus Christ, "who came into the world to save sinners,—that He had saved him, and that He will save all that believe in His name." Dr. Mason, a missionary who knew him well, once said that this truth Ko-Thah-Byu "pounded into the Karens, he rubbed it into them, he ground it into them."

Many, many Karens loved God through his teachings. He was so earnest and successful in his work that he has been called "The Karen Apostle." One of his customs was to retire into the jungle to pray; and it is said that he spent several hours daily in prayer for the conversion of his countrymen. He lived for twelve years after he became a Christian, and was the means of leading hundreds to Jesus. —*Little Helpers.*

The Priests among the Shans of Burma.

The monasteries of the priests are similar in size to temples, but not ornamented; the interior is partitioned off into small rooms for their accommodation, rendering the building very dark. The numerous trees about these religious buildings render them cool and pleasant; and the grounds, which are surrounded by a low brick wall, are kept very neatly swept and are evidently well looked after.

The priests are by no means as strict in the observance of their duties as the Burmese priesthood. They are seen at all hours, and in every direction, loitering about idly, mixing with the people, sitting in the bazar, conversing with women, even entering private houses at night, riding elephants, eating after the sun has passed the meridian, devouring flesh, selling what is given for use in the monasteries, and bowing to the chief and his wife, according to native report.

Many of them indulge in spirits and cock-fighting, go about with unshod feet,

wear gold and jewelry: "convert" bad stones, supposed to be precious, into a resemblance of good ones; mix themselves up, to use a Burmese expression, in the affairs of women; and, in fact, do many things that they are strictly enjoined by their rules not to do.

The Country and People of Siam.

BY FANNIE ROPER FEUDGE.

("Uncle George" and "Aunt Sophie," returned missionaries from Siam, assemble weekly, in their cosy parlor, a party of young people, for familiar talks on Mission Fields—each child alternately selecting a foreign nation or country, as the subject for the evening.)

JAMES.—"Uncle, I am so glad we are to have Siam, 'the country of the white elephant,' to talk about, this evening. I am quite sure, from what I have read about it, that Siam is a grand old monarchy; and that you and auntie have, in your long residence there, laid by a whole budget of wonders, to unfold for our entertainment and instruction."

UNCLE GEORGE.—"Yes, my boy, Siam, or *Muang Tai*, 'The Land of the Free,' as it is called by the natives, is indeed the grandest and most gorgeous of even oriental monarchies. Its hundred palaces, spacious and magnificent, with turrets and spires that seem to pierce the heavens, vie with each other in their exquisite architecture, lovely mosaics, and terraced gardens. More than a hundred splendid Buddhist temples, with richly-gilt spires and silver bells, adorn the river banks, or nestle in the loveliest of picturesque groves, in and around the great city, challenging the admiration of traveller and tourist; but above all, is the charm of the soft, warm sky, with floating, fleecy clouds, and the infinite depths of blue beyond. There is the pervading charm of tropical nature, the golden sunlight, and stars that appear to shine with a glory utterly unlike the 'twinkling' of colder climes. Mr. Tennyson seems, in his 'Lotus Eaters,' to have caught a glimpse of this indescribable charm of the tropics, which must be seen to be realized."

CLARA.—"Tell us, please, of the capital. I have heard that it is a very peculiar city."

AUNT S.—"Bangkok, 'City of Kings,' as the name signifies, is the modern capital of Siam. It is built on both sides of the river Meinam, about forty miles from its mouth, measuring the circuitous route by the various bends of the river, but not more than half that distance in a direct line from the sea-board to the city. Frequently the broad, beautiful river overflows its banks, and then the lower part of the city is submerged, but only for a short time. On either bank of the river is built a continuous row of floating houses, fastened to bamboo rafts, which are in turn secured to the bank. These houses are of but one story, open in front,

and having usually a long veranda that comes down to the water's edge. The front room is generally used as a shop for the sale of provisions, dry goods, and fancy articles, and the remainder of the building as the dwelling of the family, often including pigs, poultry, and even goats. The houses are uniform in size and architecture, and both tasteful and pretty, though very peculiar, with their thatched roofs, tiny porches, and oddly-constructed gables."

OLIVE.—"Are these floating houses ever used by the missionaries? I should think they would make lovely chapels for preaching and distributing tracts; as I see by this drawing you have over the mantel that crowds of boats of all sizes are almost covering the bosom of the lovely Meinam."

AUNT S.—"Yes, the Meinam river forms the Broadway of Bangkok, and the hundred or more canals and creeks that intersect every portion of the city, are its cross streets. Running parallel with the river, for a distance of eight miles or more, all through the heart of the city, is an excellent macadamized street, with occasional shorter ones at irregular intervals; but on account of the heat of the climate, and the somewhat indolent habits of the Siamese, locomotion by water is generally preferred. Every family keeps one or more boats, the style and dimensions of which are regulated by the rank and wealth of the owner. The missionaries find both boats and floating houses very useful adjuncts in their work among the people of medium grade. The dwellings of the rich and the palaces of the numerous nobility, though reached from the river, are always built on *terra-firma*, surrounded by beautiful gardens. The farmers live farther back from the river, where more land can be obtained for less money. So, as you see, the floating houses are left for people who live by trade, and very excellent marts they are, easily accessible, and showing off the wares to advantage.

"Some of the missionaries have, for a time, resided in floating houses, but they are inevitably damp, and they have not proved healthy residences for foreigners; but are well adapted to the distribution of tracts and medicines, and afford numerous opportunities to speak of Jesus and His salvation, to people whom we could meet nowhere else."

JOHN.—"Tell us something of the boats, won't you, please?"

UNCLE.—"The smallest, such as may be rowed by a single man, and are used by servants to go to market and on errands, can be bought for about three dollars. Hundreds of such boats ply the Meinam at all hours, and are often upset by careless rowing. But among this amphibious people, nothing is thought of such an

occurrence, and serious accidents seldom occur. After a good ducking, the boatman seizes his small craft, swims with it to the nearest shore, where he rights his boat, and coolly makes a fresh start.

"Such boats as are used by missionaries and other foreigners unused to the tropical sun, are, of course, much more expensive. They are of larger size, require four or five rowers, and are furnished with cushions and curtains, to keep off the sun and rain. The royal boat, in which his 'Serene Majesty,' the King, occasionally takes an airing, is said to have cost fifty thousand dollars—the cover being richly inlaid with gold and precious stones; and the interior draped with crimson satin, embroidered in pearls and emeralds; while the bands that loop back the curtains, are formed of a cluster of golden lilies set with all manner of jewels.

"Until within a few years past the king and nobles never went out, except in boats; and the rare beauty of the royal processions on high days, I think no traveller in Siam can ever forget. Most of the boats—of which there are usually four hundred—are a hundred feet long, those of the king and higher nobles, measuring a hundred and twenty feet. Each craft is moved by about a hundred oarsmen, all robed in scarlet with picturesque head dress, and armed with short, broad-bladed oars, which they lift in unison, with very pleasing effect. The stem and stern of these royal barges are built so high above the body, that they resemble living creatures with a hundred legs and rearing heads. During the last and the previous reigns, these royal processions were the grand festivals of the year, and everybody, high and low, turned out to witness them. Since the recent introduction of wheeled vehicles, they are becoming less frequent; but with the rare facilities for carriage by water, enjoyed in Bangkok, and the fondness of the people for boating, I scarcely think the royal boat processions will ever be entirely superseded by the occidental fashion of carriage-riding.

"We like the boats, for mission work, best, though at first it did seem odd enough, to get in a boat to go to church or pay visits; and one of our missionaries, the Rev. Mr. Benham, was upset and drowned in the river, within sight of his dwelling; and the lives of others have several times been jeopardized from the same cause. Yet we continue to use the boats; as the climate is too warm and debilitating to admit of much walking, and carriages are expensive."

EVA.—"What sort of a house did you live in, Auntie, while at Bangkok?"

AUNT S.—"All the missionaries live in framed houses made of teak boards, and roofed with thatch of attap leaves stitched

together, and laid on like tiles or shingles. The house is usually surrounded by verandas, which are always covered, and frequently furnished with blinds of thick matting to exclude the sun. All the rooms are communicating, and windows always open to the floor, so as to admit the breeze as freely as possible. We need neither chimneys nor fireplaces in that climate, and the kitchens are small, one-story houses at a considerable distance from the dwellings, with a hole in the roof for the egress of the smoke, supplying the place of a chimney."

EDDIE.—"What is the population of Bangkok?"

UNCLE.—"The population has been variously estimated at from five to seven hundred thousand, but it does not, I think, exceed six hundred thousand; of which nearly one-half are Chinese, and the remainder are made up of Siamese, Burmese, Peguans, Cochin-Chinese, Laos, Cambodians, Malays and Indo-Portuguese. This large admixture of foreigners exists only in the metropolis; to which immigration has been invited from all the surrounding countries, by the fertile soil and immense resources of Siam; so that in and around Bangkok, you may, in ten minutes, be called on to converse with a dozen different nationalities, while in the rural districts, the Siamese race is found pure and unmixed."

JAMES.—"Has there been much change in the style of buildings since the missionaries and other Europeans have lived there?"

UNCLE.—"There are a few more houses built of brick or stone, and owned, generally, by successful Chinese, who, coming here poor, have amassed fortunes, as they do everywhere they go—by trade or farming. But the middle class still live in board houses, the rich and noble in splendid palaces, and the poor in cabins constructed of split bamboos, and roofed with the leaves of the attap palm.

"Indeed, the general architecture of the city is so convenient, and much of it, so beautiful, that it will probably remain for a long time unchanged; nor would any sweeping changes to modernize or adapt to European fashions, seem, on the whole, desirable."

DORA.—"Tell us, please, about the palaces of the king and princes?"

AUNT S.—"Of the splendor and magnitude of these royal establishments in this grand old city, it is hard to convey any adequate idea. The area of land comprised within the walls of the palace of the "first" or "supreme king," is about forty-four acres. Entering from the north, the visitor finds himself in a large courtyard of some three or four acres, that is occupied by the royal court houses, armory, etc.; and a little further on, another heavy wall, and a double

gate, separates from the remaining portion of the palace grounds, the more sacred part where the supreme king lives and where he has a grand separate palace for his queen, and smaller ones for his numerous concubines. You will readily understand that quite a large space is needed for a hundred or more distinct palaces, with streets of ample width, and a bazar for furnishing provisions for the *five thousand people* who live within these walls, and make up the 'royal household.' His majesty, the present 'supreme king' has not, yet, of course, nearly as many wives as his late royal sire, nor so large a family of children; but it is believed that nearly all the dwellings belonging to the royal harem not needed for the immediate family of the *reigning* king, are usually assigned to the mothers of the *late king's* other children, together with the multitudes of *female* officers, and servants of the harem, who are needed to wait on these scores of royal ladies and their offspring."

EVA.—"As the *sons* of these many royal wives grow up, are they still allowed to remain at large among the ladies of the harem, or must they be restricted to the apartments of their own mother?"

AUNTS.—"All the princes as they attain their majority, have palaces assigned to them, and *generally*, I think, the mother goes with her son."

DORA.—"What other buildings are found within the Palace walls?"

AUNT S.—"The royal mint is located within the second wall, in a retired part of the courtyard; and in addition to the palace occupied by King Prah Nang Klau, who died in 1851, the late king, father of the present monarch, built for himself a new palace on the east side of the palace area. It is a wonderful improvement on all that have preceded it; and from the court, open eastward, three magnificent gates, into a broad street, that is dignified by the name of *boulevard*, where the *bon ton* of Bangkok may display its splendor of toilette and equipage to its heart's content.

"Then within the *outer* wall are various government offices, and barracks for the five thousand soldiers who compose the king's body guard."

CLARA.—"I have heard that there existed between the king and his nobles a jealousy that rendered it expedient for the latter to conceal their real wealth and power from their royal master. Did you find this true?"

AUNT S.—"It was undoubtedly true, when we first visited Siam, during the reign of the old usurper. But things have greatly changed for the better since then. A grand era of improvement began with the accession, in 1851, of the two noble brothers who reigned in beau-

tiful harmony for eighteen years, as 'First' and 'Second Kings,' and both dying in 1868, they were succeeded by their sons—each to the position of his royal father. After the accession of these younger and more vigorous men, the march of progress was still more rapid. Many of our arts and internal improvements have found their way to Siam, and the young king, instead of being jealous of his nobles, offers a premium for their adoption of European dress and usages."

JOHN.—"What are the names of these progressive young monarchs?"

UNCLE.—"The name of the 'First' or 'Supreme King' is *Chulalonkorn 1st*, the eldest *surviving* son of the wise *priest* king, who followed the usurper, Prah Nang Klau; and the name of the 'Second King' was George Washington, the first-born son of the noble and greatly beloved prince who reigned in conjunction with his priestly brother. He was a man so far in advance of his age and nation—so wise and good compared with his surroundings, as to seem almost mythical; and Siam undoubtedly received its first impetus toward development from this wonderful patriot. When the brothers died, in 1868, within a few months of each other, they were succeeded each by his oldest surviving son; but it so happens that the 'Supreme King' of the present reign is fifteen years the junior of his cousin the 'Second King.' The latter died greatly lamented little more than a year ago, in the midst of a most useful career; and the office has not been filled. King Chulalonkorn was born September 21, 1863, and came to the throne at the age of fifteen. His son, Prince *Maha Vajirunhis*, the heir apparent, is in his tenth year."

EDDIE.—"How does this young king dress? I have read somewhere that the 'old usurper,' of forty years ago, used to appear, even on state occasions, with head, shoulders and feet uncovered, while every noble of the realm, even his own sons, the heir apparent included, was required in this king's presence to lie prostrate in the dust, and on leaving the throne-room to *crawl out backwards, like a reversed reptile.*"

UNCLE.—"Aye, my lad, I well remember this ignorant, conceited despot, of elephantine proportions physically, and whose pompous vanity fully equalled his enormous size. He sat uneasily on the throne he had unjustly seized; and deemed himself safe only by keeping his foot on the necks of his nobles. On the few rare occasions when he went out on the river, in his state barge, heralds cleared the way, and required every door and window to be closed, that neither man, woman nor child might be able to cast a glance, even at *the feet* of the 'sacred and

great king' of *Muang Thai* 'the country of the free.' What a burlesque seems the name! and how changed, even in a single generation, is this 'Land of the White Elephant!'

"For dear old Siam, beauteous queen of all the East, the day of trowserless nobleman has passed away; and with it many another uncomely usage and senseless superstition. Not only has this courtly and intellectual young king adopted for himself and the royal family the full European costume, but as inducement to his princes and nobles to do likewise he has enacted that all who attend the royal levees wearing the European dress shall be exempt from the obligation to prostrate themselves in his presence. He also passed two edicts soon after his accession—the one abolishing slavery throughout the realm, and the other assuring the fullest *religious* liberty to every Siamese subject. High schools for the young nobles were opened soon after; a royal college followed; then two hospitals, to one of which the king made a recent donation of 2,400 Ticals (\$1,440); and his queen at the same time presented 1,600 Ticals (\$960) to a girls' school taught by the missionaries.

"Of the direct work of Christian missionaries, in the translation and printing of the Scriptures, the healing of the sick, the instruction of youth, and above all the preaching and teaching of the way of salvation through our blessed Redeemer, and the number of those who live or have died in the faith, we must speak at another time, as we have already exceeded our usual bounds."

Buddha and Buddhism.

In March of this year, Sir Monier M. Williams of Oxford delivered in Edinburgh the first three of this year's series of the Duff lectures, and we take the synopsis of the lectures from the *London Christian World*.

Sir Monier Williams, after paying a tribute to Dr. Duff's memory, delivered a discourse on

BUDDHA AS A TEACHER.

At the outset he denied that Buddhism was the religion of the majority of the human race, and said that Christianity now stood, even numerically, at the head of all the creeds of the world. If a trustworthy census were possible, he doubted whether it would give even 150 millions of Buddhists as against 450 millions of Christians in the world's estimated population of 1,500 millions. Nevertheless a system, which changed the whole character of the religion of India, spread rapidly over the continent, and had continued for more than two thousand years to attract innumerable converts, was well worthy of serious attention and investigation.

If asked for a definition of Buddhism he would say that, theoretically stated, true Buddhism was humanitarianism, meaning by that term something very like the gospel of humanity preached by the Positivist, whose doctrine was the elevation of man through man. But such a reply would cover a very minute portion of the vast area of a subject which, as it grew, became almost infinite in its ramifications. Buddha was probably born about the year 500 B. C., at Kapila-Vastu, and by four remarkable visions was led to a final and complete renunciation of the world. The great teacher was characterized by intense individuality, fervid earnestness, severe simplicity of character, combined with singular beauty of countenance, calm dignity of bearing, and almost superhuman persuasiveness of speech.

The first discourse of Buddha was of great interest, because it embodied the first teaching of one who, if not worthy to be called the "Light of Asia," and certainly unworthy of comparison with the "Light of the World," was at least one of the world's most successful teachers. Buddha's death, at the age of eighty years, was said to have been caused by eating too much pork or dried boar's flesh, and as this statement was somewhat derogatory to his dignity it was less likely to have been fabricated. Buddha's last words were, "Behold now, O monks, I exhort you, everything that cometh into being passeth away; work out your own perfection with diligence;" and these words the lecturer contrasted with the last words of Christ, "Father, into Thy hands I commend My spirit."

THE MONKHOOD OF BUDDHISM.

In his second lecture, Sir Monier Williams said that while the Buddhists have their own sacred scriptures, they lay no claim to supernatural inspiration in connection with them. Whatever doctrine was found in those scriptures was believed to be purely human, and wholly the product of man's own faculties working naturally. The Buddhist Bible was never, like that of the Brahmans, regarded as the breath of the Supreme Being. Buddha never composed a single book of his own, and never wrote down one of his own precepts. It was not till some time after the death of the founder of Buddhism that his sayings were collected, and it was still longer before they were written down. Four assemblies were held for the collection of those sayings, at which time the four truths of Buddhism were formulated, and the books of Buddhism written. The first of these books contained the rules of discipline, the second the moral law, and the third additional precepts relative to the law and philosophy. Doubtless the rules of discipline for the monkhood were the oldest, for pure Buddhism was monkhood.

Buddha was the first to establish an order of monks, and was the founder of a kind of monastic communism. To this monkhood all applicants were at first admitted to whom Buddha had said, "Come and follow me." When it was found, however, that a large number of persons entered who were morally or physically unfitted for the duties of the order, admission by two ceremonies was made necessary. These two ceremonies had been compared to the Church of England services for deacons and priests, but there was really no similarity between them if ordination meant the communication of spiritual powers.

The newly-admitted Buddhist monk was required to trust only four resources, and abstain from four chief forbidden acts. The four resources were—broken morsels for food, rags for clothes, roots of trees for an abode, and the liquid excreta of cows for medicine. The four forbidden acts were—unchastity of any kind, taking anything not given, killing any living thing, and claiming any extraordinary powers as a perfect saint. The term "priest" did not apply to the Buddhist monks. There were no clergy, no priestly ordinations, no divine revelation, no prayer, no worship, in the proper sense of those terms. Each man was a priest unto himself for eternal sanctification.

Without doubt Buddha was originally a misogamist, but he was induced to found an order of nuns who were to submit to the monks. In his exhortation to the first nun, Buddha said, "Whatever, O Gautama, conduces to absence of pain, to absence of crime, to wishing for little and not for much, to seclusion and not to love of society, to earnest following and not to indolence, to contentment and not to querulousness, verily that is the true doctrine both for monks and nuns." Although this order of nuns was established no woman was ever allowed or supposed to be able to attain the highest condition in the order of Buddhahood.

Buddha never tolerated priestcraft, but his followers in other countries became entangled in a network of sacerdotalism more enslaving than that from which he had rescued them. The Buddhist priests of the present day were conspicuous for their apathy and mental inertness, and a kind of vacancy of countenance which almost amounted to idiocy. In the condition of these monks the world had an example of the fact that even moral restraint, if carried to the extreme of suppressing all the noblest affections of our nature, was followed by a Nemesis, and that any transgression of the laws of nature and common sense and reason, which involved the extinction of all feeling, of all affection, of all individuality and personality, was in reality a violation of

the holiest instincts of our humanity and of the eternal ordinances of God.

BUDDHISTIC PHILOSOPHY.

One of the outstanding features in the system of Buddhism, Sir Monier Williams remarked in his third lecture, was its denial of the existence of a personal Creator. There were three ways to gain salvation—the way of works, the way of personal devotion to all personal duties, and the way of knowledge. As Buddha wished to admit the whole world to his Order, he abolished the first and second conditions, and substituted the two ways of meditation and knowledge. The distinguishing feature of the Buddhist gospel was that no human being, however low and degraded, was to be shut out from its enlightenment. Its philosophy was inseparably bound up in the existence of lust and ignorance, the cure for the first of which was the extinction of desire, and for the second, knowledge. Ignorance was the first point in the chain of causation—ignorance of the truths of Buddhism, that all life was misery, that misery was caused by indulging lust and desires, and would cease by suppressing lust and desires.

Referring to the Buddhist doctrine regarding the transmigration of souls, the lecturer asserted that no true Buddhist believed in the passing of the soul from one body to another. They only believed in the passing of the force of a man's acts or his merits or demerits during life, and that this force was the connecting link between each man's past, present, and future. There were only six forms that a man could pass through in life—gods, men, demons, animals, ghosts, and dwellers in hell. The Buddhist did not extend transmigration to plants or minerals. The only creator recognized by the system was the force of a man's own acts, and the only immortal part of man consisted in his good deeds, in his thoughts, and in the influence he left behind him.

In short, the constant revolving of the wheel of life in one eternal circle according to fixed and immutable laws was, perhaps, after all, the sum and substance of the philosophy of Buddhism, and this eternal wheel and circle was, so to speak, six spokes representing the six forms of existence. When any one of the six classes of beings died, he must be born again in one of those six classes, for there were no other possible ways of life. If he were born again in one of the hells, he was not thereby debarred from seeking salvation. Ever to perfect man was to achieve the one grand aim of all Buddhist philosophy, the one consummation to be lived for, the one crown to be striven for, the great *summum bonum*, the apex of the pyramid, cessation from all the six kinds of birth, extinction of individuality, of all consciousness, of all personal existence in Parinirvana.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

On page 165 we give the pictures of the cities of Mandalay and Calcutta. Last summer, during the absence of the Editor, the picture of Mandalay was printed in the Magazine, and the title under it was Calcutta. The mistake was seen too late to be rectified.

Some persons complain of the length of the name of our Magazine. It is shorter than that of the majority of Missionary Periodicals. Count the letters in "Heathen Woman's Friend," "Missionary Reporter," "Baptist Missionary Magazine," "Missionary Review of the World," "The Church at Home and Abroad." We know of no title so expressive and appropriate as the GOSPEL IN ALL LANDS.

In our last issue we announced the sudden death of Rev. Geo. Bowen of India, and gave some account of his life. Our India exchanges give some particulars of his death and burial. He presided at the session of the South India Conference, which was held at Poona, beginning January 26th, and ending January 31st, 1888, and died in Bombay of pleurisy February 5th. On Thursday he conducted a sacramental service, but went home suffering with a chill. He died between six and seven o'clock on the following Sunday morning. His funeral was one of the largest ever seen in Bombay. No missionary in India was more highly honored. The natives called him "the white saint."

Canon Taylor, in his argument to prove the superiority of Mohammedanism to Christianity, in its adaptation to the physical and spiritual needs of the African, was either playing a joke upon his contemporaries or was building better than he knew. His article has called out paper after paper to show the fallacy of his arguments, and there has been a greatly deepened interest in the work of Christianity among Mohammedans and among those whom the Moslems are seeking to evangelize. When Christians are compared with Mohammedans, the faint-hearted and half-converted Christian is not to be taken as a type of our Christianity. Mohammedanism is in some respects superior to heathenism, but vastly

inferior in uplifting power to pure Christianity. It may be no better than the mongrel type of Christianity in Abyssinia, but let the converts of the United Presbyterian Mission in Egypt be compared with the Mohammedans who are their neighbors.

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One or More Missionary Secretaries.

The *Northern Christian Advocate* in its issue of February 9th, says: "We are pleased that the General Committee at its last session recommended the General Conference to appoint one secretary of the Missionary Society and two assistants."

Where was such information obtained?

Surely not from the report we gave of the proceedings or from any one who was present.

At a late hour of the last day, when the afternoon session had been prolonged until after seven o'clock, the following resolution was presented:

Resolved, That we commend to the General Conference the consideration of the question of having one Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church and a suitable number of assistants.

A large number of the delegates had left. It was too late to debate it, and as no recommendation was made, the resolution was adopted.

This was the only action taken on the subject. We do not believe that more than a small minority of the General Committee are in favor of that which it suggests, and it could not have been passed if it had been offered when there was a full attendance of the members of the Committee.

The adoption of such a measure would be a retrograde movement. The tendency in the Methodist Church is to divide rather than to concentrate power and responsibility. The burden is too great to be placed upon one man, and the dissatisfaction with the administration which is sometimes manifested would be increased.

There is work enough for three secretaries. The importance of questions to be settled requires consultation, and the concurrent action of three secretaries will be more likely to give satisfaction to the entire Church.

In the opinion here given we speak the mind of the Editor, and do not pretend to represent either the Secretaries or the Committee.

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Recollections of Santa Fe, New Mexico.

Rev. E. S. Jamison, Pastor of the Woodrow Methodist Episcopal Church at Rossville, Staten Island, New York, writes us March 1st: "I was much interested in the February number of your invaluable magazine, in view of the large space devoted to 'New Mexico and its Resources. I was a resident of Santa Fe in 1868-69,

where as a soldier in the Regular Army of the United States, I happened to be detailed as an 'Orderly' to Major Gen. Geo. W. Getty and staff.

"I remember well the old adobe Presbyterian Church building, referred to in your note, for I worshipped there every Sabbath, was teacher in its Sunday school, a member of the Board of Trustees of its Sabbath school Mission, and sang in its choir. This was the only church building, at that time in the city, the Protestant Episcopal Society, with which I was also associated, worshipping in Good Templars' Hall.

"I have a distinct recollection of Rev. D. M. McFarland, and his estimable wife, who had charge of the Presbyterian Church, and with whom I had the honor of a most intimate acquaintance.

"As I glanced at the fine illustration of the magnificent Capitol building located in this city, read of the various lines of railway traversing the territory, the vast improvements, and developments of a score of years, I could not refrain from exclaiming 'What hath God wrought!'

"May the leaven of Christ's Gospel continue its mighty workings, until this great territory with its marvellous resources shall be redeemed from its ignorance, superstition, and vice, and the desert of moral waste be made to blossom as the rose."

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Enlargement in our Foochow Mission.

In the three Missionary Societies represented in Foochow, there was, many years ago, a division of territory made; each society agreeing to work in certain districts or counties.

Afterward, other members of the Church Missionary Society arriving in Foochow from England, refused to be bound by a contract made by their predecessors; and the result was, that they went into the Hing Hwa and Ing Chung districts, where the Methodist Mission was already strongly represented, and as the years passed on they gathered congregations and dedicated chapels throughout these districts.

But news of recent date from Dr. Sites informs us, that our mission (in Foochow) had just received a communication from the Church Missionary Society's representatives in Foochow, saying:—

"In consequence of the final decision of the Parent Committee of the Church Missionary Society in London not to occupy the districts of Hing Hwa and Ing Chung with a resident foreign missionary, etc., therefore, the Fookien Sub-Conference of the Church Missionary Society, recommends the entire withdrawal of the Church Mission from Hing Hwa and Ing Chung."

In response to this communication Bro. Sites was on his way to these districts in

company with Archdeacon Wolfe, for the purpose of taking over from him their congregations and church property.

Bro. Sites adds:—"We are to concentrate more force here, while they advance to the north, east and northwest parts of the province. Surely this is a token of fraternal unity betokening the 'one accord' of apostolic times. The forty years of preparation in Fookien are now to be followed with a glorious harvest for the Master. *But where are the reapers?* Oh that the young men of the Church might realize how glorious the times in which we live!"

Our Missionaries and Missions.

The families of Rev. F. L. Neeld and Rev. T. Craven were to leave India last month for America.

Rev. Dr. N. Sites intends accompanying Rev. Sia Sek Ong from China to the United States as his interpreter. Rev. Sia Sek Ong is a delegate from the Foochow Conference to the General Conference.

Rev. J. S. Stone, M.D., and Rev. S. P. Jacobs and their wives left Bombay, India, February 11, on their way to this country, intending to make the tour of Palestine and Europe.

Prof. T. A. Clifton and wife, formerly of Naini Tal, India, were to leave for America about February 18. Mrs. Clifton has been very ill at Allahabad.

The Rev. J. E. Robinson has become the successor of the late Rev. Geo. Bowen as editor of the *Bombay Guardian*. Mr. Robinson is now on his way to the United States as a delegate to the General Conference, and Rev. H. C. Stuntz is to be acting editor of the *Guardian* during the absence of Mr. Robinson.

Rev. F. Brown writes from Peking, January 21: "Dr. Crews and I have just returned from a trip on the Han Ts'un Circuit. The Doctor had his hands full for within three days he attended to over 300 patients and had to send fifty away unattended, as his medicines gave out. I took eleven adults in on probation from among those who had been enquirers for some weeks. The work is encouraging."

The *Indian Witness* of Calcutta in its issue of February 18th, speaks of one of our missionaries as follows:—"A large company of the members and friends of Dhurruntollah street Methodist Episcopal Church gathered at the residence of Dr. J. R. Wallace on the evening of the 15th instant for a substantial farewell to the Rev. J. M. Thoburn, Jr. After prayer and appreciative remarks by two gentlemen, who dwelt upon the purity of Mr. Thoburn's personal character and the singular excellence and acceptability of his public ministrations, Mr. S. M. Smylie was introduced, who presented Mr. Thoburn with a beautiful valedictory address, engrossed upon parchment in gold letters

and containing the names of members and friends of the Church, and also with a gold watch and chain and gold pencil case. Mr. Thoburn responded feelingly to these tokens of esteem, and commended the incoming pastor to the sympathy and prayers of the church. Mr. Thoburn's pastorate has been a very busy one, and his own health and the health of his family have not been firm during a large part of the time. But he has battled bravely against great odds and tried to do work which two men could hardly do effectively. Mr. Thoburn's friends outside of his own mission are scarcely less than those within it. His pulpit has been a throne of power and his place among the able preachers of his denomination is assured. We might say more; we could not say less."

The Rev. H. Jacobsen writes us from Horsens, Denmark, February 1st, 1888: "Since I last wrote the Lord has blessed us very much. Our church here has for a long time been praying for an outpouring of the Spirit. God has graciously heard our prayers. The numbers attending our meetings have been gradually increasing, so that now we find our hall too small to accommodate our large congregations. Souls are being led to the Saviour, and the work not only extends outwardly, but deepens inwardly in the hearts of our people. We praise God for His great salvation! We might double our Sunday-school, could we but accommodate a larger number of children, but it is with difficulty we can find room for those we now have. Will not some to whom 'much is given' help us erect a larger mission-room or church? \$5,000 in addition to the 4,000 kroner we have been able to raise, would buy a very eligible site and build a church capable of holding five or six hundred persons. 'Come over and help us!' God's work is prospering all around in the Danish Mission."

India Theological Seminary.

The anniversary exercises of the India Theological Seminary, closed December 4th, 1887. Several days preceding were devoted to written examinations. Ten ministers were graduated in the regular course of three years. Their graduating speeches had the right ring:—"Fortitude"—"Be fearless and brave"—"The Christian soldier"—"Improvement among native Christians"—"The world conquest"—"For what do we go hence?" etc. Several of these graduates are men of fine promise. The alumni sermon was preached December 3d, by Rev. E. Joel [native]. The baccalaureate sermon was by Rev. J. H. Messmore, M.A. Annual sermon on the ministry, by Rev. R. Hoskins, Ph.D. There have now gone out 106 regular graduates from this seminary.

Besides these 36 have taken a partial course. In this rapidly growing native community the demand for pastors is great. The work of the school is very important and its capacity *must* be enlarged. There is an urgent demand on us *now* for an increase of \$50,000 to our endowment. Who will come forward at once and aid the work of the Lord?

Methodist Mission in Sendai, Japan.

Rev. H. W. Swartz, M.D., writes from Sendai, Miyagi Ken, Japan, January 15th, 1888: "Our work in Sendai is progressing very satisfactorily, and the Church is pressing on to self-support.

"To-day (Sunday, January 15th), after the sermon, our pastor, Rev. T. Yamada, and my teacher, M. Yamaka, who, beside teaching me Japanese, is an earnest local preacher, each exhorted the people to exert themselves a little more, and urged systematic giving.

"All last year they have been gradually reducing the amount received from the mission for monthly chapel rent, and now at the beginning of 1888 they voluntarily, yet not without prayerful thought, cut off that item altogether. My teacher tells me that if each will increase their gifts by one-tenth it will be all right.

"Now the mission pays the salary of the pastor only, but as we hope to build early next spring, we expect thus to save rent and to apply our money in that direction, till, as some predict, at the end of this year we shall be entirely self-supporting.

"Of course this hope is based on the hoped-for increase in our membership.

"One, a physician, who has quite a good income, has lately become a probationer, and being present to-day, heard the appeals. After service he went to the pastor and gave him three yen (\$3).

"So even before they are taken into the church they understand that members are expected to give as much as they may be able.

"We have not been organized quite two years, and yet at last conference we were the 'banner church' in our presiding elder's district.

"I never saw a people more alive to the question of giving. On my way home to-day, I walked along with the physician here referred to, and as we met a man with a cart, selling *sake* (wine), he told me that now he saved about \$1.50 a month, that he used to spend in wine and tobacco, so he doubles that and gives it to the Lord.

"Thus, by consecrating their money, they also consecrate themselves to the Lord, and being awake and in earnest in this, they are in earnest in spiritual matters, too.

"We have about six splendid young men who expect to become preachers."

Mission Lands.

Rev. M. C. Harris writes from San Francisco that Rev. Kanichi Miyama, with wife and a local preacher, left San Francisco March 8 to labor as a missionary in the Hawaiian Islands and the Christian Japanese of the city have already given \$160 toward sustaining the mission.

It is proposed to establish in Bethany ("the town of Mary and her sister, Martha," where the Lord raised Lazarus from the dead), a Home which shall form a centre of Christian work. The village has to-day about five hundred inhabitants, who live in squalor and die in ignorance of the Gospel. A piece of land has been secured, and Miss M. M. Crawford (care of the English Consul, Jerusalem), hopes that means will be forthcoming for the erection of the house.

Rev. S. G. Wilson of the Presbyterian Mission in Persia writes that the opposition to mission work is manifesting itself with unusual bitterness. Some Bible colporteurs have been arrested and imprisoned. A "Mujleheed" (chief Mollah) has affirmed in a decretal that the true law, psalms and Gospel had been taken back to heaven, and that it is unlawful to distribute or read the now so-called Scriptures.

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Mexico.

The Central Mexican Mission Conference of the Methodist Episcopal Church, South, was held in the City of Mexico February 8-12. The statistics reported 1,519 members, and 716 Sunday-school scholars. There are 31 members of the Conference and 12 local preachers. There are but three foreign missionaries: Rev. D. W. Carter, Presiding Elder of the Puebla District; Rev. J. W. Grimes, Presiding Elder of the Guadalajara District; Rev. D. F. Watkins, City of Mexico. The Rev. Wm. M. Patterson was transferred to the Memphis Conference, and appointed Agent of the American Bible Society in Venezuela.

One year ago the American Board Mission in Northern Mexico had but one church. Now there are four, with altogether over one hundred members.

The Missions of the Methodist Episcopal, Methodist Episcopal, South, Protestant Episcopal, Baptist, Friends and Presbyterian Churches in the City of Mexico have been organized into an Evangelical Alliance and hold their meetings on the first Monday evening of each month. The services are well attended.

Protestant missionary work is being carried on in all the States of Mexico except *Chiapas and Campeche*.

Mexico M. E. Conference.

The Mexico Conference of the Methodist Episcopal Church was held in Mexico City in January last. The Rev. John W. Butler was elected delegate to the General Conference with Rev. Simon Loza as reserve. Mr. John M. Phillips was elected lay delegate to the General Conference and Doroteo Mendosa as reserve.

The missionary collections for the year amounted to \$567.80, an advance of \$63.19. It was reported that many of the books and papers distributed through the mails are destroyed by papal enemies in the post-office department.

It was recommended that a sermon on temperance be preached every quarter, and that there should not be a gratuitous distribution of the Bible.

The missionaries from the United States were appointed as follows: Rev. S. P. Craver, P. E. of Northern District; Rev. L. C. Smith, P. C. of Guanajuato Circuit; Rev. S. W. Siberts, P. E. of Central District; Rev. J. W. Butler and Rev. W. P. F. Ferguson in charge of Mexico City English Mission; Rev. Wm. Green, P. C. of Pachuca; Rev. A. W. Greenman, P. E. of Eastern District; Rev. G. B. Hyde, P. C. of Tetela; Rev. L. B. Salmons, President Theological Seminary at Puebla. The ladies of the Woman's Missionary Society are appointed. Miss Mary De F. Lloyd and Miss Emma Combs, Mexico City; Miss Mary Hastings and Miss Nellie H. Fields, Pachuca; Miss Susan M. Warner and Miss Nettie C. Ogdon, to Puebla; Miss Lizzie Hewitt, Tetela.

General Assembly of Evangelical Missionaries.

The General Assembly of Protestant Missionaries in Mexico was held in the City of Mexico January 31 to February 3, 1888. It was attended by nearly 100 missionaries, representing eleven different Protestant churches. The Rev. David Morton furnishes the following summary of the more important measures acted upon:

1. A new version of the Scriptures in the Spanish language was recommended, and the Assembly offered to assist Bible Societies in this work.

2. It was agreed that the missionaries composing the Alliance should recommend to the several Boards by which they are employed that hereafter the missionaries of but one denomination should be sent into towns of less than 1,500 inhabitants, and that where two or more denominations are already in such towns an arrangement should be entered into whereby all but one should withdraw. A committee of arbitration was provided for by whom all questions growing out of this agreement are to be settled.

3. The establishment of a Union Pre-

paratory School was recommended, and provision for its organization was made.

4. A memorial was ordered to be sent to the Mexican Congress, asking for the passage of a law prohibiting bull-fighting and cock-fighting within the limits of the Federal District and of the Territories.

5. The preparation of a Union Hymn-book was ordered.

6. A committee of five was appointed to represent before the Governments, State and National, the victims of persecution.

7. Provision for another Assembly within four or five years was made.

8. A book containing the proceedings of the Assembly and the essays that were presented will be prepared and published, under the supervision of the Missionary Editors, who reside here.

9. It was agreed that no preacher or member shall be received from one mission into another without a letter of dismissal from the body which he leaves.

10. The native workers who were members of the Assembly presented a vote of thanks for themselves and their fellow countrymen to the Churches of the United States for their efforts in behalf of the conversion of Mexico, and also of the sacrifices made by the foreign missionaries in their labors in this Republic.

11. In recognition of the indebtedness of Protestantism to the laws of reform adopted in 1857, a committee was appointed to solicit subscriptions from evangelical Christians throughout the Republic to aid in the erection of a monument to the father of these laws, Benito Juarez.

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South America.

A recent number of the *Valparaiso Record* contains an earnest plea for missionary work in Peru and Bolivia. The writer says: "The extremest forms of idolatrous practice may be seen in the churches of their inland towns and villages. People there are without God and without hope. So-called Christian ceremonies are really orgies of dissipation, revels instead of acts of devotion, feasts, not of piety, but intemperance. As missionary fields they are not sown, nor irrigated, but positively shunned."

Mr. Robert Arthington, of Leeds, England, offered \$75,000 to the London, English Baptist, and Free Church of Scotland Foreign Missionary Societies to be administered by a council of their representatives for the purpose of establishing a mission to the native tribes in Brazil, and to purchase a steamer for use on the Amazon River. We understand that the societies have declined the offer on the ground that the money is insufficient to meet more than a small part of the expense.

Europe.

Methodist Mission in Bulgaria.

BY REV. S. THOMOFF.

We are glad to report that the work is steadily advancing in Bulgaria. Many opportunities for personal work present themselves. One instance may suffice for an illustration. A few days ago I entered one of the most frequented coffee-houses of Sistof and found among others two of the public teachers, sitting around a table playing cards.

They felt somewhat discommoded when they saw me, and very soon threw the cards aside and came to where I was sitting. Naturally the conversation turned on religion, and soon all the people in the coffee-house gathered around us. One of the teachers gave an almost unqualified approval to all I said, but the other opposed me.

In the course of the conversation the deadness of the Bulgarian Church was acknowledged almost in so many words, and one of the hearers had the candor to say that if the Gospel were preached in the Bulgarian churches, he and many others would attend church more frequently.

I said, "The condition of the Church was indeed deplorable, but that the only way to revive it was to *get revived ourselves*. If you cannot understand the Gospel of the day as read in the Church (it is read in Slavonic), open your Bulgarian Bibles and read it in plain Bulgarian. Ask God in prayer to enlighten you that you may understand and practice in your lives the Gospel teachings. My earnest desire and prayer for you is that you may all turn unto God in repentance and faith. Come to our meetings every Sunday, and you will hear the Gospel preached."

To this invitation only the teacher who supported me responded, and actually attended the preaching the next Sunday morning.

Brother P. Vasileff, my assistant, reports an average of eighteen attendants at his meetings in Tirnova. He says the people have begun to talk about the meetings and to express their fears that many will become Protestants.

We hear that the attendance of the meetings in Loftcha has increased considerably of late, and that the Church there is having a sort of a revival.

Whatever happens in Bulgaria, God's work cannot be destroyed; it is destined to spread throughout the length and breadth of this land and give joy and peace to many hearts.

By the time this reaches you, Brother Vuleheff and wife will have reached Sistof. We hope they will prove a valuable addition to the mission. Please remember us in your prayers.

THE FIRST SUNDAY-SCHOOL MISSIONARY SOCIETY IN BULGARIA.

I rejoice to be able to inform you that the Methodist Sunday-school of Sistof was on the 29th of January last organized into an Auxiliary Missionary Society. I had a few days previous to the event read and pondered over the *Form for a Constitution of a Methodist Sunday-school Missionary Society* published in the November number of THE GOSPEL IN ALL LANDS, and the idea struck me very forcibly that we might organize our Sunday school into such a missionary society.

The teachers of our theological and training school approved of the idea, and the Sunday-school voted on the above day unanimously in favor of it. Immediately thereafter the officers of the Society were elected and the first collection was taken, amounting to about 60 cents, which, considering the fact that all the scholars are poor, was very encouraging.

The first regular monthly meeting of the Society was held on Sunday the 12th inst. (which is the last day of January old style). In this meeting the report of the Bible work of our mission, taken from the Annual Report of the American Bible Society for 1887, was read in Bulgarian in order to give our students an idea of the way in which they are to make out their reports when they work as colporteurs during the summer vacation. Brother Vuleheff, our new teacher, gave a very interesting account of his labors and experiences in the *Home Mission Work in America*. The proceedings closed with the Treasurer's report.

As almost all the Sunday-school scholars are students from our school I have no doubt that they will always take a great interest in the Sunday-school Missionary Society. An opportunity will be afforded to the teachers to impart stimulating missionary information at the monthly meetings. May God make this Society a blessing not only to our students but to all connected with our Mission, and may it be a means of rousing the young men in our school to greater zeal in Christ's cause.

THE SITUATION IN BULGARIA.

It was generally thought in Bulgaria that the coming of the Prince-elect Ferdinand of Coburg in the country would put an end to the political crisis; but it now appears that the crisis has assumed a new phase. Russia is straining every nerve to secure a foothold, or as she puts it more mildly, to *re-establish her influence in the country*.

It did look at one time (not long ago) as if Russia had made up her mind to let Bulgaria alone, which would perfectly suit the Bulgarians; but this appears to have been a feint designed to put the country off her guard. Russia is well aware that she has astute rivals to con-

tend with, and that she must decide the question soon as the opportunity may never return again. The idea of being displaced by Austria in the Councils of Bulgaria is most repugnant to her, and it is now patent to all that she will not leave a stone unturned to restore her former position in that country.

The publication of the forged documents by which the Czar was deceived as to the attitude of Germany in the Bulgarian question has enabled that Power to emphasize once more her views in regard to that question and show that she is in substantial accord with Russia: so the great European Powers are now equally divided. Russia, Germany and France are on one side, and Austria, Italy and England, on the other. Turkey is an uncertain, though not altogether an insignificant factor.

This, as far as it can be gathered, is the situation at present. It is comforting to know that the new year opens with seemingly more sincere assurances of peace on the part of the Powers most interested in the question. The future is in the hands of God, who

"Moves in a mysterious way
His wonders to perform."

We feel that He who has preserved our country thus far will guide and preserve her in the future. We commit her destinies in His hands. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

The Methodist Mission in Finland.

LETTER FROM A SOLDIER TO HIS PRESIDING ELDER.

The Rev. B. A. Carlson, Presiding Elder of the Finland District in the Sweden Conference, writes from Helsingfors, Finland, November 8th, 1887, and sends an extract from a letter he had received from Captain R. Schulman at Nyslatt:

"Joy and peace in God. Yesterday I had the pleasure of receiving your letter for which I now hasten to thank you with all my heart. I must also thank you, my dear Brother, for the days not to be forgotten, which you procured me when you were here; those days were for me—as also for many others here—full of blessing.

"I thank the Lord for leading you the way hither. After your leaving I have met with many having attended the services of the Saturday and Sunday, and those hours have made upon them all an ineffaceable impression; and one of these was Pastor Jackanen, and he, as also the others, have complained very much, that Brother Carlson was constrained to leave us so soon.

"If the season were not so far passed, then I would ask my dear Brother to return once more this autumn—is it perhaps possible? I believe, Brother Carlson, you could do much here for the cause of the

Lord. Many souls are here seeking for Jesus seriously. But if a journey hither cannot be made this autumn, then I pray to God that it may be next spring at least.

"I thank my dear Brother with all my heart for the warm prayers for my little Sunday-school, and for all the good and encouraging counsels that you gave me. I have much good and pleasant hours with my Sunday-school children. God is certainly with us. Already I have twenty-two little pupils. No one lives nearer than three verst* from hence; some have even five verst to go. But I am glad to see that they are willing to come, in spite of the long way from the city to my home. Many parents follow their children, so that my class-room is quite crowded. If I get more children, then we must move into the hall—and I hope that it will be so.

"One thing much aggravating my little Sunday-school work is that most of the children have no Bibles. And alas, this seems to be the case with the full grown too among all the people of these provinces. Out of the 500 soldiers who were gathered this summer for meeting of exercise here, only very few had a Bible. All have a hymn book, but not the Holy Bible. "What a good occasion for distribution of Bibles is here! As you know, dear Brother, the soldiers are always sent away to their homes after the close of the meeting of exercise, and a third part of them (the oldest) are dismissed until they again, in case of war, are called. Again a third part of the men, or about 175 men, are renewed yearly.

"Now if we were so happy as to be able to give one copy of the Holy Scripture to every one of them, what good seed would it be in God's field! It would be a seed which indeed should bring forth much fruit. With those soldiers returning to their homes the word of God would be spread far and wide in the country, and many a one be added to God's army."

India.

The Church of Scotland has in Poona, India, eight female mission schools, containing over six hundred girls.

The Woman's Union Missionary Society of America, has in Calcutta and the villages south of Calcutta, 22 schools with 1,178 girls and 114 Zenanas in which are 130 regular pupils. A Bible lesson is given every day in the schools, and at every visit in the Zenanas. The working staff consists of sixteen lady missionaries, and fifty-five native teachers and pundits.

The Rev. J. E. Scott, who has lately been appointed in charge of the Methodist Mission in Muttra, India, gives the following description of the city: "It is situated on the sacred Jumna river, thirty miles above Agra, and has a population

*A verst is a little shorter than an English mile.

of 60,000, mostly high caste Hindus. It is the birthplace of Krishna, one of the most popular incarnations of Vishnu, and the god specially worshipped by the female portion of the community. There are many things in his life which outwardly remind one of the life of our Lord, but in reality there is nothing in common. He is really the Rake of the Hindu pantheon, playful, licentious and lewd. He is represented as a dark figure standing like a dandy, playing on a flute. His exploits with the milkmaids are not much to his credit. To him the magnificent temples, both here and at Brindaban six miles away, have been and are being erected. The first thing we notice is the substantial character of everything. The city is compactly built of stone, on the right bank of the river, and sloping up from it to quite an elevation. The streets are all paved with solid slabs of stone. The bank of the river for over a mile is lined with solid stone steps leading down to the water. Monkeys and sacred cows abound everywhere. The water is full of sacred turtles. But the main attraction is the really magnificent temples. Some of these are so richly endowed that they yield an income of a hundred rupees (fifty dollars) a day."

Missionaries in Lucknow.

The Rev. Dr. Badley writes as follows of the missionary workers in Lucknow:

Each year brings changes in missionary circles. In the Methodist Mission, Rev. A. J. Maxwell, Editor of *India's Young Folks* (a charming paper which should have 5,000 subscribers at once) has come to take charge of the Publishing House; Rev. A. T. Leonard has been transferred to Roi Bareilly, and Miss Fuller to Sitapur; Miss Rowe, just returned from America, will have her home this year at Gonda, and besides other work will labor as an evangelist; Miss Gallimore of the W. F. M. Society under appointment to Gonda is temporarily here. In the Church Mission, Rev. Mr. Byrkitt, recently arrived from England, is assisting Rev. Mr. Lewis; Mr. Byrkitt should count himself happy in having his first year almost entirely for studying Hindustani. In the Zenana Medical Mission, Dr. Pailthorpe (recently transferred to Benares) is succeeded by Dr. Mead, lately arrived from England, to take Dr. Marston's place while the latter goes on furlough.

At present the staff of Missionary workers in Lucknow is as follows: Men, 8; Women, 13; Native ordained missionaries, 3; total, 24. We wish the number were twice as large. Next to nothing is being done in the Lucknow villages. The Wesleyans have stationed an experienced native preacher in a large town, the Church Missionaries do more or less itinerating, but this is all. Besides, more

evangelistic work should be done in the city. It is hoped the Methodist Mission next year will be able to appoint a Missionary especially for this work, to follow up the openings among *churmars* and other special classes. There have been a score of baptisms in this Mission since November 1st of last year.

The South India Conference.

The twelfth session of the South India Conference was held at Poona, beginning January 26th and ending January 31, 1888. Rev. George Bowen was elected president, and H. C. Stuntz secretary. This was our first session since the division of the original South India Conference into the South India and Bengal Conferences. All the members, twenty-one in number and one probationer, were present. The transfer of the following brethren was announced: W. H. Hollister, of the Wisconsin Conference; G. W. Isham, of the Nebraska Conference; E. F. Frease, of the East Ohio Conference; H. C. Stuntz, of the Upper Iowa Conference; W. L. King, of the Minnesota Conference; and C. E. Delamater. This makes a re-enforcement of seven for the year. Two were admitted on trial.

Resolutions were passed asking that the coming General Conference may commit all matters pertaining to conference boundaries, as well as the formation of new conferences, to our Central Conference, and that the Missionary Society may be divided, making a Home and a Foreign Missionary Society. By a vote of 13 out of 23 the Missionary Society was asked to fix the following scale of salaries for missionaries; Unmarried missionaries, Rs. 100 per month; unmarried missionaries, after five years of service, Rs. 125 per month; after ten years of service, Rs. 150 per month; married missionaries, Rs. 150 per month; married missionaries, after five years of service, Rs. 175 per month; after ten years of service, Rs. 200 per month. An allowance of Rs. 15 per month for each child till the age of sixteen shall have been attained to. As may be seen by the small majority, this is a measure by no means satisfactory to all the members of conference.

On Sunday we had the pleasure of seeing and hearing two hundred and twenty-four native children sing. Many of these repeated Scripture texts of some length. These children are the day-school and Sunday-school scholars which had been collected into the church by the native preachers and teachers. The scene was inspiring, as well as prophetic of what is not far in the future. Certainly Rev. D. O. Fox, the pastor, and his wife are doing a good work among the native children of Poona.

Rev. J. E. Robinson was chosen dele-

gate to General Conference, and S. P. Jacobs reserve. The lay electoral conference chose Stanley Murray, Esq., of Hyderabad, as lay delegate, and Mrs. Dr. J. S. Stone reserve.

The very liberal appropriation of the Missionary Society to South India Conference was received with gratitude. We have now fifteen men appointed to native work. Still we feel that in men and money we are far below the immediate and urgent needs of our work.

On the whole, this session was one of our best. The spiritual side of the conference was not neglected. Many of us were much blessed and strengthened for our coming work. The work is moving on, and we hope and pray the day is near when greater things shall be heard of the South India Conference than have yet been heard of our sister, the North India Conference.

D. O. ERNSBERGER.

Bombay, February 2, 1888.

The appointments are as follows:

BOMBAY DISTRICT.—*J. E. Robinson, P. E.* Baroda Guzerathi Mission, C. E. Delamater. Bhowal, to be supplied. Bombay: Fort English Church, E. F. Freese; Grant Road Church, H. C. Stuntz; Grant Road Marathi Mission, W. W. Bruere; Mazagon and Fort Mission, W. E. Robbins; Mission to Educated Natives, G. Bowen; Seamen's Mission, B. Mitchell; Umerkhadi Marathi Mission, A. W. Frautch. Igatpuri, one to be supplied, G. Khundajee. Kampti Marathi Mission, W. H. Stevens, Gungadhar Bhaskar Kaley. Karachi English Church, G. K. Gilder. Karachi Seamen's Mission and Manora, to be supplied. Nagpore English Church, W. H. Hollister. Nagpore Marathi Mission, to be supplied. Poona and Lanowli, D. O. Fox. Poona Marathi Mission, to be supplied. Poona High School, D. O. Fox, principal; W. E. L. Clark, head master, member of the Poona Quarterly Conference. Supernumeraries: I. A. Richards, C. R. Thoburn. J. S. Stone, agent of Seamen's Work, on leave to America.

MADRAS DISTRICT.—*A. W. Rudisill, P. E.* Bangalore: Richmond Town, to be supplied; St. John's Hill Tamil Mission, A. H. Baker, B. Peters. Bellary and Kuppal, A. E. Winter. Chadarghat, G. I. Stone. Goolburga and Raichore, D. O. Ernsberger. Hyderabad Hindustani Mission, J. Lyon and A. Datt. Hyderabad Schools, to be supplied. Madras: Blacktown, to be supplied; Tamil Mission, A. W. Rudisill; Vepery, G. Isham. Secunderabad, W. F. G. Curties. Tandur, J. H. Gardner. Baldwin Schools, W. L. King principal, member of Richmond Town Quarterly Conference. Supernumeraries: W. Bowser, S. P. Jacobs, agent of the Madras Tamil Tract Depot. Mrs. A. W. Rudisill, editor of "Matbar Mithiri."

W. F. M. S.

Bombay—Zenana work, Miss S. M. De Line; school work, Miss M. F. Abrams. Madras zenana work, Miss Mary Hughes.

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Japan.

A Missionary Society in the Sunday-school of the Home at Yokohama of the Woman's Union Missionary Society of America was formed in 1875 and is well sustained. It raises during the year about \$140. The money is used for evangelistic work in Japan, and to relieve the poor and sick.

The American Board Mission in Japan has during the past year organized a church in Sendai which has now forty members and a school of 170 students.

The Statistics of Protestant Missions of Japan at the close of 1887 give 253 foreign missionaries, an increase of 38; 221 organized churches, an increase of 28; 19,829 members, an increase of 5,014; 7145 scholars in Boarding and Day-schools, an increase of 2370; 13,017 Sunday-school scholars, an increase of 3,128.

The Reformed Church in the United States has a mission in Yamagata and one at Sendai, Japan. At Yamagata is Rev. Jairus P. Moore and wife. At Sendai are Rev. P. D. B. Schneder and wife, Miss Lizzie R. Poorbaugh and Miss Emma F. Poorbaugh. Rev. A. D. Gring, who has been connected with the mission, is now in the United States.

A Reactionary Movement in Japan.

A correspondent of the *Christian Intelligencer* writes from Tokio, Japan, Jan. 12, of the Imperial Decree that was made public on December 26:

"It dropped like a flash of lightning from a clear sky, no one having had the least inkling of its coming. By it hundreds of persons (the reports range from 450 to 900) were ordered to leave Tokio at a few hours' notice; those who owned houses in the capital being allowed four days in which to make preparations to leave the city for three years.

"The banishment was not only sweeping, it was indiscriminate, or ought I to say *very* discriminating in that it took most of the inhabitants of Tosa, who were living in the city, and comparatively few from other provinces; it was indiscriminate in that it took young school boys, some of whom had been in Tokio studying for years; fiery, hot blooded students bent on redressing the wrongs of the nation; theological students in mission schools, who had no connection whatever with politics, as well as every one who might be a possible opponent to the government party in the coming parliament.

"Of course the banishment from the place where parliament is to meet of all those who are likely to be opposition candidates is a novel way of securing a majority on the government benches. The ostensible reason for the act was the discovery of sundry and various plots to murder the Minister President of State, Count Ito, and some of his associates. The proofs of the guilt of any one concerned in these plots has not been made public, but in consequence of suspicions this indiscriminate banishment has been ordered, and in it are included some of the best and noblest men Japan possesses, men whom no one, who was acquainted with them, could ever suspect of being complicated in the least degree with any such dastardly plot, if such plot existed.

"The carrying out the provisions of this act involves a great increase of the

police force, since every one of the suspects is accompanied by two policemen while he is within a two-days' journey of the capital, and if he returns to his native province the policeman who accompanies him must receive from the local police a written receipt of his safe delivery to them. And one of the objectionable features, if any can be selected where all is objectionable, is the espionage which is exercised by the police. They establish themselves either in the same house or as near as may be to the suspect, open and read all letters received or sent by him, strictly enquire the business of every guest that calls at the house, and accompany the suspect wherever he may go, whether to the bath or to buy a sheet of paper. In many places near the capital and yet beyond the seven and a half mile limit, landlords are ordered not to rent houses to, and the hotels are forbidden to take in these ruffeegs.

"The hotel keepers are from this state of things in no very pleasant state of mind because other guests do not wish to be in a hotel where the police inquire their business every time they step outside of the house.

"Now that the government has cleared from the future parliament so many rivals, it may be willing to open it in 1890, according to the promise of the Emperor, but the impression prevails that when the parliament is opened it will be so limited in its duties as to be shorn of what has been regarded as its legitimate prerogatives, so that the members will have very little to do; that is, it will be in some sort like the present Senate, into which officials are 'promoted' when there is no other convenient way of getting rid of them.

"Should another rebellion or revolution break out it would not be a surprise to many, for the government levies such burdensome taxes that it is out of sympathy with all the farming population, and excepting those in government circles, and probably merchants and shopkeepers, the mass of those who take an interest in politics are opposed more or less to the policy of the government."

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China.

Rev. H. C. DuBose writes from Suchow, China: "It is a surprising fact that we may almost daily have large congregations in the temple arenas, and without molestation declaim against idolatry. One reason is that in some of the temples the Confucianists lecture on the 'Sacred Edict.' Another, that the cupidity of the priests has led them to rent the temple precincts for petty merchandise, so that the ground is no longer considered sacred. There is no land so free for the Gospel preacher as China."

The *Chinese Recorder* for January, 1888, gives the following Missionary Review of 1887: The coronation of the young Emperor Kwang Su, on February 7, nominally terminated the Regency, though there is every evidence that the influence of the notable Queen Dowager is still paramount in the conduct of the State.

By agreement with Great Britain the Chinese are allowed since February 1, to levy 120 taels of customs on opium, per chest of 100 catties.

Treaties were made with France and Portugal, regarding their territorial claims, the one on the southern boundaries of the empire, the other regarding Macao.

Japan has paid China an indemnity of \$40,000 for troubles with Chinese men-of-war's men at Nagasaki.

An ocean cable was laid by the Chinese between Foochow and Formosa in October, and two railroads were commenced, the one in North Formosa, the other along the river Peiho, between its mouth and Tientsin, which will doubtless be extended in due time to Peking.

Extensive and numerous educational institutions have been established by the Viceroy of Chihli, Kwangtung, in which western sciences, no less than Chinese classics are to be taught.

The Government has sent abroad twenty graduates of high degree to study and report on the condition of western nations.

The attitude of the Central government is nominally that of friendly indifference towards Christianity. It is increasingly manifest that the Government does not intend to foster Christianity.

The bursting of the southern banks of the Yellow River, late in September, brought terrible disaster upon the populous province of Hupels.

The number of foreign Protestant missionary workers was increased during 1887 by 111, the number being 1,030 at the close of 1887. The increase of communicants was 4,260, leaving the present number at 32,260. Eleven of the missionaries died in 1887.

Our Mission in Chungking, China.

Rev. H. Olin Cady writes from Chungking, China, November 15th, 1887: Since last I wrote you the very welcome intelligence has arrived that Brother Lewis is on his way back to Chungking. I expect to see him about New Year's.

The city continues quiet, though one hears in places offensive epithets. The Catholics are pushing their buildings along as fast as possible. They say they intend to build larger and in every way better buildings than those destroyed during the riot of July, 1886.

The China Inland Mission have here,

at present, two male missionaries and one lady missionary. They have made the exchange of their land outside of the city, taking another location; also without the city, as the terms of settlement contemplated.

An inquiry was made of me a few days ago as to when Dr. Crews would return; one of the officials was sick and wanted the Doctor to treat him. I understand that Dr. Crews will not return at all; the Missionary Society ought to send a first class, young *unmarried* physician to this city, the need is *urgent*. If one was here now he would be of great help in reopening our work.

One "Ma," said to have been a leader of the mob in the attack on the British resident is in prison, and has been severely flogged. The charge on which he is condemned says nothing of his deeds during the riot, but though they are not mentioned they are surmised to be some of the main causes, and the cause assigned in the charge is considered by some as "trumped up." The magistrate has issued a proclamation informing "Ma's" associates that their "leader is in prison to come out only when dead, and such will be their fate unless they conduct themselves in the future as good citizens." The proclamation created some stir among those of the baser sort, as the present magistrate (who entered office in August of this year) is a man of energy, and has given evidence of his intention to make it uncomfortable for offenders.

Our brethren of the China Inland Mission in this province were, at last accounts in good health and hard at work; they are expecting large reinforcements this winter. They are opening a station between here and Ichang at Wan Shides; also intend to open another on the river above Chungking. All will be pleased that the prospect is good for that mission to be reinforced this year of 1887 by 100 missionaries. I wish our work in China would be reinforced in the same proportion. I believe it might if the same earnest zeal and push characterized the missionaries and the home management.

The Bible Christians (an English Methodist body) opened work in Yunan over a year and a half ago. One of their number, Rev. Mr. Vanstone, passed through here on his way to Shanghai to meet and escort back a party that had recently come from England to reinforce their mission. He reports the work in that province as having made a good beginning and that the prospect is good. Their station in Yunan, though farther south, is not so warm as Chungking, and there is far less cloud. Some translate the name of the province "South of the Cloud." Sz'chuen is very cloudy and misty, days pass without one glimpse of the sun. This affects the "tone" of one's spirits.

My own health is very good. I think I am standing the climate first rate.

By the time Brother Lewis reaches here I will have been over six months alone in Chungking. I earnestly pray that more workers may be sent the next year to this field. Are there not ten consecrated young men each of whom will say—here am I, send me, and will not Bishop and Corresponding Secretaries say go, and the Lord be with you. Brethren, pray for Chungking.

Education of Native Preachers in the Foochow Biblical Institute.

BY REV. J. H. WORLEY.

There have been twenty-one students this year in our Institute, but two recently left on account of failing health. Last year fifteen persons applied for admission; only six were received, the standard having been raised. The course of study has been lengthened from three to four and a half years and will be extended further to meet the demands of the work.

The necessity for a thoroughly educated ministry is becoming more and more apparent. The influence of the Gospel is felt among all classes, and our preachers are beginning to come in contact with literary men. The devotees of Confucianism are claiming the superiority of their system over Christianity and in some instances urging discussion. The apologetic era is fast approaching. Our preachers and students see the necessity for a thorough training. They have asked that the course of study be further extended with special reference to gaining a better knowledge of Scripture. One of the oldest preachers in the Conference attends one class to study the Bible.

Dr. Nathan Nutting and wife, of Mt. Vernon, N. Y., besides their regular contributions to missions, have given enough to support one student in the school. Dr. Nutting asked this student to write an article on the needs of a native ministry for him to use in interesting others in the school, a translation of which will be found below. Are there not scores of others to follow the example of Dr. and Mrs. Nutting in helping one of the most fruitful branches of mission work? One hundred dollars will support a student through the entire course and prepare him for a life of usefulness.

The salvation of China must be achieved by her own sons and daughters; foreigners can never accomplish so great a task. At first they must sow the seed, but after a large number of converts have been made and the Church established their work will be more the training of native helpers than direct preaching to the heathen, unless there be a strong force of missionaries. Pastoral work can never be done successfully by foreigners. With an educated and de-

voted native ministry the salvation of China will be speedy; without it, though all the wealth of Christendom and thousands of men and women were consecrated to this work, the day of her redemption will be long delayed.

Importance of a Native Ministry in China.

BY UNG SENG CHUANG, A STUDENT IN THE BIBLICAL INSTITUTE AT POOCHOW, CHINA.

Although there have been many religions propagated in China since the earliest age they could not change men's hearts. The moral character of the people became worse as the religions prevailed. Why was this? Because they were devoid of inspiration. For the most part there is a beautiful exterior without heart purity, like the Pharisees.

In China there are three religions. 1st. Confucianism. The teachings of Confucius are valuable, urging men to do good and eschew evil; therefore from ancient times he has been called the sage of China. But men can not follow his precepts because they are human, and without the Holy Spirit they can not turn men from evil to good. It is unlike the Gospel of Christ which has such great power to inspire the hearts of men. Confucius did not speak of future reward and punishments.

2d, Buddhism. The priests practice celibacy, abstain from meats, shave their heads and spend their time reading Buddhist books. After each meal the priests sit down with their feet crossed under them, the hands held up before their faces, with the palms together, and worship idols. The laity wear a cue like other citizens, and marry, but do not eat meat. To eat any thing which has blood is considered a sin. This is contrary to God's command. They think by doing this they can enter the western heaven and become Buddha. They are ignorant; not knowing the Gospel of Christ their hopes are vain. How pitiable! like the blind man travelling the wrong road.

3d, Taoism. Its adherents are called Taoists. The Taoist priests claim to be able to cure all diseases by praying to their idols; so ignorant people who know not the Gospel of Christ are easily deceived by them. If they knew Christ's Gospel they could not be deceived. I have not space to explain fully these religions.

Before the Gospel reached China the people were bound by Satan, in darkness and sin. Now God is pleased to bestow grace through the Missionary Society. So many missionaries are sent to China to preach the Gospel of Christ, which teaches men to do good and shun evil, and save them from the power of sin

and Satan. There is no other method by which men can shun evil and follow the good. 1st, Trusting in the power of the Holy Ghost. 2d, Trusting in the preached Word. As the Scripture saith, Rom. x., 14, "How then shall they call on him in whom they have not believed? and how shall they believe in him in whom they have not heard? and how shall they hear without a preacher?" We see, therefore, that preachers of the Gospel are very necessary in China.

I think it will not do to have a scarcity of preachers any more than a scarcity of water and fire. If men have not enough water and fire they can not live; if in the church there is a scarcity of preachers how can the souls of men be saved?

China is a great country with a numerous population, and the preachers of the Gospel are few, so many people have not yet heard the message of salvation. There are many whose souls are starving, and the bread of life has not been given to them; they have not yet received the Gospel of Christ. There are many dwelling in darkness on whom the light of the Gospel has not yet dawned. There are many blind whose eyes Christ has not opened. There are many like wandering sheep without a shepherd.

When I behold the sad condition of my countrymen, my heart is sorrowful, and I

STATISTICS OF PROTESTANT MISSIONS IN CHINA—DECEMBER, 1887.

Prepared by Rev. Luther H. Gulick, Agent of the American Bible Society and Editor of *Chinese Recorder*.

NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.				Native Ordained Ministers.	Unordained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
		Men.	Wives.	Single Women.	Total.					
1 London Missionary Society	1807	25	21	11	60	8	69	3,595	2,186	\$17,200 00
2 A. B. C. F. M.	1830	25	25	12	66	21	86	1,545	559	180 00
3 American Baptist, North	1834	5	5	2	12	4	16	371	145	279 26
4 American Protestant Episcopal	1835	10	6	1	17	22	21	862	900	410 76
5 American Presbyterian, North	1838	45	34	19	98	19	176	3,786	1,932	2,448 88
6 American Reformed (Dutch)	1842	5	5	3	13	5	19	820	124	2,076 29
7 British and Foreign Bible Society	1843	13	7	.....	20	.....	114	.....	.....	.....
8 Church Missionary Society	1814	26	19	8	73	12	177	2,507	2,152	3,106 80
9 English Baptist	1845	19	15	.....	34	1	8	1,062	160	450 00
10 Methodist Episcopal Church	1847	39	27	14	71	43	87	3,349	1,084	3,473 57
11 Seventh Day Baptist	1847	1	1	1	3	.....	7	24	36	.....
12 American Baptist, South	1817	13	10	9	32	7	24	1,641	232	1,175 61
13 Basel Mission	1847	20	15	.....	35	2	66	1,808	598	654 00
14 English Presbyterian	1847	21	15	7	43	5	84	3,563	370	3,920 00
15 Rhenish Mission	1817	3	3	.....	6	.....	6	60	200	.....
16 Methodist Episcopal, South	1848	8	7	14	29	3	7	222	725	210 34
17 Berlin Foundling Hospital	1850	1	1	4	6	.....	.....	80	.....	.....
18 Wesleyan Missionary Society	1829	19	8	5	32	5	31	935	520	600 00
19 Woman's Union Mission	1859	.....	.....	5	5	.....	6	17	105	8 00
20 Methodist New Connexion	1860	7	4	.....	11	.....	34	1,318	162	100 25
21 Society Promotion Female Education	1864	.....	.....	5	5	.....	.....	.....	273	.....
22 United Presbyterian, Scotch	1865	6	5	1	12	.....	13	634	50	250 00
23 China Inland Mission	1865	129	52	90	265	12	73	1,932	173	401 34
24 National Bible Society of Scotland	1868	4	2	.....	6	.....	42	.....	.....	.....
25 United Methodist Free Church	1878	3	3	.....	6	.....	11	306	77	240 00
26 American Presbyterian, South	1868	10	6	4	20	.....	4	83	260	72 00
27 Irish Presbyterian	1869	3	3	.....	6	.....	.....	25	5	.....
28 Canadian Presbyterian	1871	2	2	.....	4	.....	46	1,765	127	975 80
29 Society Propagation of the Gospel	1874	4	2	2	8	.....	.....	.....	.....	.....
30 American Bible Society	1876	8	4	.....	12	.....	60	.....	.....	.....
31 Established Church of Scotland	1878	3	3	.....	6	.....	3	30	80	.....
32 Berlin Mission	1882	4	4	1	9	3	21	500	70	.....
33 General Protestant Evan. Society	1884	1	.....	.....	1	.....	.....	.....	.....	.....
34 Bible Christians	1885	4	1	.....	5	.....	.....	.....	.....	.....
35 Foreign Christian Mission Society	1886	5	2	.....	7	.....	1	.....	89	.....
36 Book and Tract Society	1886	1	1	.....	2	.....	.....	.....	.....	.....
37 Society of Friends	1886	1	1	.....	2	.....	.....	.....	.....	.....
38 Independent Workers	.....	4	1	3	8	.....	.....	30	40	4 00
Total—December, 1887	.....	489	320	221	1,030	175	1,316	82,260	13,777	\$38,236 70
Increase over 1886	.....	43	4	64	111	35	20	4,260	198	\$19,802 14

gladly and earnestly go to preach the joyful tidings of salvation. When so many people are willing to hear and be saved it is lamentable that the laborers are so few, as Christ hath said, Matt. ix., 39., "The harvest truly is plenteous but the laborers are few." There are many Christians in China who would gladly preach the Gospel, but they are unable to support themselves.

Let me earnestly entreat Christians of every name to increase their offerings, that more laborers may be sent forth and many souls brought into the Kingdom of God. May you remember the Church in China in your prayers, that the Gospel may prevail, not only here, but throughout the whole earth. If there are none to preach how shall the Gospel spread? Christ commanded his disciples, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Therefore we know that the work of the ministry is important, not only in China, but in all the earth.

Africa.

Dr. and Mrs. Nystrom and their niece from Stockholm left England on January 10th to found a new Swedish mission in Algeria. They represent the Swedish Missionary Association.

In the American Board Mission at Bailundu, West Central Africa, a church has been organized of fourteen members, all of whom are under twenty years of age. Several others are waiting for baptism.

The Rev. H. Richards of the American Baptist Mission on the Congo, writes from Banza Manteke that more converts have been baptized, making the number of baptized Christians about 200, who have also been enrolled as church members. Persecution is strong in some parts. Three people, for professing to be Christians, were killed by the heathen.

In 1881 and 1882 an attempt was made by the Swedish East Africa Mission to enter the Galla country (where Rev. John Houghton and his wife were murdered last year). Two missionaries and five native assistants left Massowah and reached Fanaka in safety, by way of Suakim, Berber, and Khartoum. The opposition of the Egyptian Government, and an attack of illness, made the efforts of the band futile, and two of them lost their lives. In 1885 and 1886 another attempt was made to enter the vast region by way of Taggiurra, but the hostility of the king again barred the way. A third attempt is now being made, through Aden and Zanzibar.

The London *Christian* reports respecting the Kabyle Mission in North Africa: "The mission will henceforth bear the name of the NORTH AFRICA MISSION. Mr.

Baldwin, his wife and daughter are arranging to break new ground, probably in Morocco. Considerable interest has been felt in his work by friends in America, as well as some in England, to whom he thinks he can now, under God, look for support, and thus relieve this mission of any further necessity of sending him funds. Although the Council are no longer responsible for the direction of Mr. Baldwin's work, it will be carried on in full harmony and sympathy with the North Africa Mission. Records of Mr. Baldwin's labors will be given from time to time in *North Africa*."

Mr. Jocelyn Bureau, agent of the Kabyle Mission in Tunis, says:—"Five months ago we established the mission station in the centre of one of the suburbs of Tunis, which consists of a population of 60,000 inhabitants—nearly all Arabs. Through bills stuck on the walls, I announced that I was going to open a school, wherein French, geography, and arithmetic would be taught, as well as the Bible. During the first month the prejudices against us were so strong that nobody came. But when the people saw, through our daily intercourse with them, that we really wished to do them good, these prejudices vanished, and Arabs began to come. At first we had but two scholars, then five, and now we get between seventeen and twenty people every night, all Mohammedans. Amongst them there is a priest, and one of the teachers in the great Mosque in Tunis. Besides, I generally have a good number of visitors during the day. Through Mrs. Robertson's kindness, I have been able to give either a copy of the Bible or of the New Testament to all the men who frequent the mission: some of them seem anxious to understand God's Word, while others have already been tainted with European scepticism."

The Free Church of Scotland Central African Mission on Lake Nyassa is reported to be in danger, and there is reason to fear for the safety of the missionaries. A letter from Dr. Elmslie stated that a feeling of discontent among the natives had broken out chiefly on three accounts: "(1) because the Gospel has incidentally introduced dispeace into their families; (2) because it has made them poorer through keeping them from war; and (3) because the benefits of the mission have been too much centralized." Since the letter was written war has broken out between the different tribes adjoining the Lake and several battles have been fought.

The Rev. Charles Johnson, of the S. P. G. Mission, among the Zulus of South Africa, writes: "When we first commenced at Hlonusas, it was the most heathenish place in this part of Zululand. The chief himself was one of the best known 'rain-doctors' in the whole of this upper district. In time of dearth it was

generally to him that the people sent, even from other tribes, beseeching him to make rain for them. Even to within the last two years he used to sacrifice to the 'Amadblozi' (*i.e.*, the spirits of their departed ancestors), and call on them, and deceive himself and the people with the idea that it was the means of bringing rain. But gradually, since this little station has been established and the Gospel has been preached, he has desisted. Last year there was a great dearth of rain; it held off so long that the cattle were dying in great numbers all over the country for want of grass, and no one could do any planting, although long past planting time, and messengers came to him from the neighboring tribes asking him to make rain for them or they would die; but I am glad to say he resisted the temptation. Shortly afterwards, at his request, I came to hold a service, and found he had collected all his people together to ask for rain from the Great God. He is not a Christian, of course, and unfortunately polygamy stands between him and Christianity; but I truly believe that God, in His infinite wisdom and power, is gradually drawing him, and in His own good time will open a way and will remove all obstacles to his entrance into the 'Fold.'"

Literary.

The *Illustrated Missionary News* is published by S. W. Partridge & Co., of 9 Paternoster Row, London, at two pence a number. It is issued monthly.

The Crisis of Missions has been issued in a cheap edition with paper cover, which sells for only thirty-five cents. Robert Carter & Brothers, of 530 Broadway, are the publishers. Everything that Dr. Pierson writes is forcible and stirring, and he has in this book wrought a good work for the kingdom of Christ. Read it and your interest in missions will be increased. Read it again—and your soul will burn with a deeper desire to have some part in the great work of bringing this world back to God.

The Dragon, Image, and Demon, or the three religions of China: Confucianism, Buddhism, and Taoism, by Rev. H. C. DuBose, of the Presbyterian Mission at Suchow, China, is the clearest and most interesting book on the subject that has been published. It is a book of 460 pages, and its numerous illustrations add greatly to its value. It is published at \$2.00, by A. C. Armstrong & Son, 714 Broadway, New York.

Moffat's Southern Africa is a new edition of an old book, published by Robert Carter & Brothers, New York, at \$1.25. Written in 1842, this record of faithful missionary work among the heathen, will long continue to be read with interest and profit.

WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH,
Editor.

MAY, 1888.

805 Broadway,
New York City.



ECHO CANYON, UTAH.

Utah and Mormonism.

The Mormon Delusion.

BY REV. SELAH W. BROWN.

Mormonism is not as old as many who read the GOSPEL IN ALL LANDS, and yet the followers of this strange and dangerous delusion number a quarter of a million, 150,000 of whom are in America. In Utah the Mormons outnumber the "Gentiles" almost five to one. In Idaho and Arizona they hold the balance of political power. In Wyoming, Nevada and Montana they are almost masters of the situation. In Colorado and New Mexico they have large settlements. And the dark shadow of this foe to the family, the church and the nation has reached California, Oregon and far off Washington Territory.

The babe despised at its birth 66 years ago, has become a mighty Samson, so much so that the Governors of three different territories, fearful of its encroachments, have sounded an alarm against it in their annual messages. Let it go on ten years more without restraint and it would rule the whole Pacific Coast.

NEW RECRUITS FROM THE OLD WORLD.

This monstrous delusion would have died out in America long ago were it not for foreign emigration. For many years hundreds of "Missionaries," with the help of a large "Emigration Fund," and with the most outrageous deceptions, have compassed sea and land to make proselytes. Within the last forty years 80,000 new converts have left "Ungodly Babylon" and come to "Beautiful Utah Zion." When these deluded victims come face to face with Mormonism in our own land they are surprised and shocked beyond measure. They expected a Paradise, and find the foulest abomination that ever disgraced civilization. But what can they do? There they are by thousands, deceived and disappointed, homesick and hopeless, and 5000 miles from their native land.

THE AMERICAN MOHAMMED.

It is a well established fact that Joseph Smith, the founder of Mormonism, was a low, vulgar, lazy, worthless, profane character; addicted to strong drink, and accused of sheep-stealing. Of his father's family, thirty respectable citizens of Wayne Co., N. Y., testified under oath that it was a family of semi-vagabonds and that "Joe" was the worst one of the lot. Even Brigham Young, Smith's successor, said in a sermon, "I admit that Joseph was intemperate, dishonest and tricky, *but for all that he was a Prophet of the Lord!*"

Joseph spent much of his time at the taverns and was generally known as "Joe Smith the money digger" because he pretended to find lost and hidden treasures. Like his mother he was also a professional fortune-teller. In 1827 he professed to have a "Revelation from Heaven," which he found written on plates of gold, and buried in a hill near Palmyra, N. Y.

WHO WROTE THE BOOK OF MORMON?

In 1830 Smith published his Revelation in what he

called the "Book of Mormon." But who wrote that book? Certainly not Joe Smith alone, he was too ignorant. There is overwhelming circumstantial evidence that this "Mormon Bible" was founded on a religious romance, written in scripture style, by Rev. Solomon Spaulding.

The facts are, one Sidney Rigdon, a shrewd, wily, unprincipled, wandering preacher, joined the wandering money-digger and fortune-teller, and the two were just the men to palm off a false religion upon the world. We have abundant reason to believe that Smith and Rigdon obtained possession of Spaulding's novel, and with a few changes, and additions from the Holy Bible, published it as a new Revelation from Heaven. This opinion is confirmed by the testimony of Mr. Spaulding's widow, brother, daughter, business partner, and many friends and neighbors, who testified, some of them under oath, to the great similarity between the romance and the "Book of Mormon."

DRIVEN OUT OF NEW YORK.

Smith organized a "Church" in 1830 composed mainly of the Smith family, and began to preach and work "miracles." But such abominable delusions were too much for the people of New York to swallow. Then the word of the Lord came to the Prophet saying, "Speak to the Children of Mormon that they go forward to Ohio;" and they arose and went, just in time to save their necks. The two words, "*driven out*," express the history of Mormonism for 30 years. They were driven out of New York into Ohio, driven out of Ohio into Missouri, driven out of Missouri into Illinois, driven out of Illinois into Utah.

"MILKING THE GENTILES."

In Ohio the Mormons built a mill, opened a store, established a bank, reared a temple, and their followers increased to a thousand. Here they helped themselves rather freely to their neighbors' property. This they called "milking the Gentiles." Soon the Mormon "Wild Cat Bank" failed, leaving \$40,000 in worthless bills. The outraged community dragged Smith and Rigdon from their beds and treated their sacred bodies to a thick coat of tar and feathers.

Then these holy Prophets fled from Ohio, in the night, pursued by officers, and "Joe" sent back another "Revelation" saying "Go West, my Saints" and they moved forward and pitched the Mormon Ark in Missouri.

A MORMON WAR.

Here again the sinner "Saints" were soon in conflicts with the Gentiles, culminating at last in a regular civil war. Gen. Clark in a dispatch to the Governor of Missouri, says: "There is no crime from treason to petit larceny but a majority of these people have been guilty of— all, too, under the council of Joseph Smith the Prophet. They have committed treason, murder, arson, burglary, robbery, larceny and perjury." The Governor issued a message in which he also says: "These people have violated the laws of the land, driven the inhabitants of an entire county from their homes, ravaged their crops, and destroyed their dwellings."



HAND CAR ON RAILROAD APPROACHING SALT LAKE CITY.

TRAGIC DEATH OF JOSEPH SMITH.

In Illinois the Prophet reached the zenith of his glory. He was Mayor of Nauvoo, Judge of the Court, President of the Church and Lieut. Gen. of the Nauvoo Legion. Here also Joseph began to preach his doctrine of "Spirit-wife-ism," and was obliged to resort to his "Revelation on Polygamy" as a cloak to cover his own villainy. Sixteen women testified under oath against the holy seducer. Several left the church, happy families were broken up, a terrible storm was gathering over the head of the Prophet, and another war was imminent. The militia of the state was ordered out, Smith and others surrendered and were lodged in Carthage jail.

On the evening of June 27th, 1844, two hundred men attacked the jail, and the Prophet Joseph was pierced with fourteen rifle balls just as he was in the act of leaping from the jail window. Thus ended, at the age of 39, the career of the vilest impostor of modern times.

Mormonism has had three noted rulers. Joseph Smith, its founder, reigned for seventeen years. Brigham Young, its "Great Mogul," was Prophet, Priest and King for thirty-three years. John Taylor, its late President, was Pope and Revelator for ten years.

NOT DEAD YET.

For many years this nation has been looking for the death of Mormonism, and all the while its kingdom has been spreading between the Rockies and the Sierras.

It was thought that the army sent against them in 1857 would frighten them into decency. But that campaign, costing our nation \$14,000,000, ended in a ridiculous farce.

It was said that the scream of the locomotive would sound the doom of Mormonism. But the shrewd Mormons made large fortunes by taking contracts to build the railway, and when finished, used it to bring their converts to Utah.

Others hoped that the death of Brigham Young would be the death of the delusion. But "Brother Brigham" sleeps between two enormous blocks of granite, riveted together with rods of steel, lest some profane Gentile should resurrect his body before the time, and yet Mormonism is unburied.

Five Indictments Against Mormonism.

BY REV. SELAH W. BROWN.

Having watched the progress of Mormonism for years, and having made four different visits to Mormon lands, we find some very serious indictments against the system. We charge Mormonism with being guilty of the following.

I.—A MOST TYRANNICAL PRIESTHOOD.

No general ever had an army more completely under his control than has the priesthood the people of Mormonism. If Joseph Smith ordered a man to sell his property, obey he must. If Brigham Young told a man he must change his business, change he must. If John Taylor said, "You must go as a missionary to foreign lands, bearing your own expenses," there was *no compromise*. *The priesthood dictates at what store*

a Mormon shall trade—what newspaper he shall read—what school he must patronize—for what man he must vote—what woman he must marry—what oath he must swear and what faith he may believe.

II.—THE LOWEST AND BASEST POLYGAMY OF THE BARN-YARD.

A polygamy that brings down the family to the level of the barn-yard. A polygamy that allowed Joseph to persuade several women to be his "spiritual wives," which led to great scandal. A polygamy that allowed the old Mormon Turk Brigham Young to have more of known wives besides all his "spiritual wives." A polygamy that has allowed a man to marry three daughters related to each other as mother, daughter and daughter, and another to marry three sisters at the same time. A polygamy that sanctions the marriage of a man to his half sister and a woman to her own uncle. A polygamy often followed by so many divorces and remarriages that a woman is perplexed to remember what her husband is. A polygamy of which Brigham once said, "I will send Geo. Q. Cannon to Congress because I mean to send polygamy down the throats of the American people." How long will this nation tolerate such an outrage to manhood, womanhood and childhood.

III.—DISLOYALTY TO THE UNITED STATES.

The Mormons are guilty of a disloyalty that has torn the dear old banner of stars and stripes, and hung it in tatters on the Fourth of July, 1885. With their disloyalty to the Church first and the nation afterward. They are not Americans but not Mormons. They hate, and will not dare, defy our government. Their rulers claim to be appointed by the Almighty, and no human government has any right to interfere with them. Their Prophet is higher in authority than the President of the United States, and the oaths of their Endowment House are more binding than the oath of allegiance to the nation. Orson Pratt once said in the great tabernacle, "We will have our own way, Congress or no Congress."

Prest. John Taylor said in a sermon, "Let them who will dare to lay so much as a finger upon me, I will show the people of the United States what I can do," and six thousand Mormons shouted "Amen."

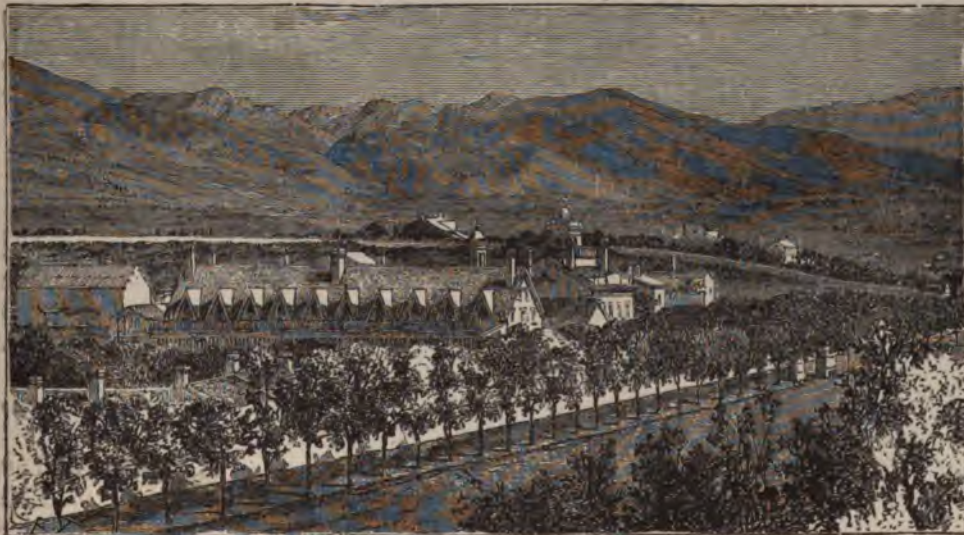
In 1870 Brigham Young, in a tabernacle sermon, issued the following threat; Rev. G. M. Pierce, Methodist minister to Utah, being present and writing down the words as they fell from the President's lips: "If these so called officers try to arrest me and take me before the d—d cussed hounds of the law that the government has sent out here to lord it over us, I'll send you to hell cross lots, so help me God."

In 1857 Brigham Young was removed from the office of Governor of Utah. The next Sunday he stood in the pulpit, "I am Governor, I have been Governor, I am no longer Governor, no power on earth can hinder me from being Governor, until Almighty God says, 'Brigham Young you need not be Governor any longer.'" That was the only time it was necessary to send 2,500 troops to Missouri to enforce United States laws.

In the past, Governor after Governor has been



GATE AT ENTRANCE OF A MORMON SCHOOL IN SALT LAKE CITY.



HOUSE WHERE BRIGHAM YOUNG RESIDED AT SALT LAKE CITY.

to protect himself by soldiers. United States courts have been broken up by mobs, United States troops waylaid, and United States officials murdered.

When the news of the assassination of Abraham Lincoln reached Salt Lake City, Brigham Young rushed over to the tabernacle and shouted, "Drape her! Drape her! Glory to God, another enemy to Zion is gone." The Sunday after Pres. Garfield was shot a leading Mormon said in a large congregation, "This is what we have been praying for." (It may be well to remember in this connection that Guiteau was a Mormon.)

IV.—FALSEHOOD AND PERJURY.

We once heard an honored judge of the United States courts say, "The Mormons are the champion liars of the world." W. H. Dickson, United States Attorney, whom the Mormons tried to assassinate, not long since, calls Salt Lake City, "A community of perjurers." Polygamy was denied by high and low for nine years after its pretended "Revelation." George Q. Cannon denied before Congress that he was living in polygamy when at that very moment he had four wives, and four different broods of children. John Taylor when in Europe denied the existence of polygamy and published his denial, and yet he had five living wives in Utah. In Orson Pratt's works we read that all Mormon marriages are recorded, yet Pres. Taylor testified in United States Court that he did not know of any marriage records in Utah.

Daniel H. Wells was called into court to testify in the noted Reynolds case, and the following questions and answers were recorded. "Did you marry Mrs. Reynolds?" "No." "Do you know anything about her marriage?" "No." "Was she married in the Endowment House?" "I don't know." "Is there any record of her marriage?" "I don't know." "Are not all marriages recorded?" "I don't know." Mrs. Reynolds being called into the same court answered as follows. "Mrs. Reynolds, who married you?" "Daniel H. Wells." "Where were you married?" "In the Endowment House." "Was there any record of your marriage?" "Yes." "Who made the record?" "Daniel H. Wells."

V.—CRUELTY AND BLOODSHED.

It was only necessary for Brigham Young to denounce a man in public, by using his favorite expression, "Such a man ought to be sent to hell cross lots," at the same time he would make a common and significant gesture of his by drawing his hand across his throat; and the bloody Danites would soon see to it that the doomed man should mysteriously disappear.

The horrid doctrine of BLOOD ATONEMENT is another proof of the cruelty of the system. This means assassination as a duty. Thus, if a man reveals the secrets of Mormonism, or leaves the faith, the only way to atone for his sin is to shed his blood. Or if a Gentile offends the priesthood it would be a deed of love to murder the offender.

Elder J. M. Grant said in a sermon, "There are men and women here that I would advise to go to the President immediately, and ask him to appoint a committee

to attend to their case, and then let a place be selected, and let that committee shed their blood." Said Brigham Young, "I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins." We could give many similar quotations. Joseph Cook declares that "More than 600 known murders under this principle of Blood Atonement have stained our records."

This cruelty is also seen in the dreadful MOUNTAIN MEADOW MASSACRE. In 1857 a large emigrant train was attacked by what was no doubt a band of Mormons disguised as Indians and led on by one John D. Lee, a Mormon bishop. In half an hour 127 men, women and children were butchered in cold blood. For 20 years the blood of those murdered victims cried to God for vengeance. Then John D. Lee was arrested, tried, found guilty, sentenced and executed. On the very spot of the bloody massacre the Mormon bishop knelt down upon his coffin, and five bullets pierced his heart. But John D. Lee testified, on the borders of eternity, that he was acting under instructions from those in high authority. We have heard the U. S. officials who conducted that trial, say that there was abundant evidence that the awful deed was ordered from Mormon headquarters!!

STATEHOOD.

Under such awful indictments shall Utah be admitted into our sisterhood of states? This is the great scheme of Mormondom at the present time. For this the highest legal talent has been secured, and vast sums of money pledged. Statehood means independence. Behind the intrenchments of "State Rights" Mormonism will be a tenfold evil. Only let this latest plot succeed, and it will take swords and rifles, and bloody garments to solve the "Mormon problem." The Mormons have a mighty influence at Washington. But we hope that Congress will heed the warning from thousands of Gentiles in Utah, and the petition of one hundred thousand names lately rolled into our national capitol from the eastern states, and not admit Utah as a state.

FRIGHTENED AT LAST.

But, for the first time in 60 years, the Mormons are thoroughly frightened. Within two years Bishops, Apostles, Priests and Elders have been arrested, fined, and marched off to prison. Hundreds of "Polygs" are "behind the bars," and hundreds more are under indictment. Great officials have left for parts unknown, or are skulking about Mormondom to keep out of the clutches of the law.

The Mormons call themselves "Latter Day Saints." It is hopeful they are seeing their "latter days," and that Mormonism with its brass Bible and false prophets, its mock miracles and blasphemous revelations, its free-love elders and adulterous priests, may soon be a thing of the past.

"Mormonism has ever been a monstrous evil, and in its growing strength it seeks permanent intrenchment behind the bulwark of Statehood."



THE NARROWS, UTAH.

Mormon Theology.

BY CHARLES W. HASSLER, A.M., LL.B.

Upon the pulpit desk in the tabernacle at Salt Lake City, one will find copies of the Bible, the Book of Mormon, and the volume containing the Hymns and Spiritual Songs of the Church of Latter Day Saints. To be sure, one will notice that the Bible is beneath the Book of Mormon and the hymn-book, but as the Psalter is frequently laid on top of the Bible in other places of worship, this may not seem singular. In this case at Salt Lake City, it is, however, not without a significance, for there indeed the teachings of the Book of books are taught *as modified* by the words of Nephi, of Enos, of Mormon, and the others, as translated (?) by Joseph Smith from the inscriptions on the Plates of Nephi, and also by the words of more modern revelations. And the strange theories sung by their singers and spoken in their pulpits, are many of them scarcely recognizable as having foundation in any part of the Bible.

Upon the title-page of the Book of Mormon, it is stated that the plates revealed by Moroni to Joseph Smith, were "hid unto the Lord," that they might not be destroyed, but come forth in due time "to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God." What, then, is the doctrine of the Mormon Church regarding the Deity?

In Moroni x. 4, we read, "I would exhort you that you would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth unto you, by the Holy Ghost."

"Some conception of God," says the Manual of Mormon Doctrine, "is necessary to proper faith in Him. . . . He has manifested Himself to chosen persons. . . . The history of some of these manifestations and revelations given in olden times is recorded in the Bible. Those that have been vouchsafed to man in the latter times are embodied in what is popularly known as Mormonism, but which should be called the Everlasting Gospel, renewed on earth."

This Manual then proceeds to say that "God is a personal Being. He is a Spirit. But He is also enclosed in a tabernacle. Every faculty and power to be found in mortal man exists in the fulness of its perfection in the person of the Deity. Those glorious qualities which make so wide a distinction between man and the lower animals, are undeveloped photographs, or rather, embryotic duplicates of the perfected attributes of the eternal Father."

The ancients of Greece and Rome ever attributed to their gods and demigods personal qualities, and the literature of their mythologies is made up of the tales of exploits of their gods and goddesses which were not always creditable to those taking part in them. Indeed, a study of comparative mythology of various nations develops the fact that the anthropomorphic theory held *almost universal sway in the old world*. And here in

these modern times we have the Mormon theology developing anthropomorphism in its greatest extent, and presenting for the adoration of the "Latter Day Saints" a Supreme Being who is so far a person that it is the logical sequence drawn by their own writers, that He "*cannot* be omnipotent," although "He can see and know and *influence* all things."

The great divergence of these doctrines from those held by the Jews and by Christians is patent, and its tendency to materialism in all things religious is shown by the tendency to explain things Divine by things human. In several of Elder Orson Pratt's sermons, and other works, the statement is given that "God was *formerly* a man, who became perfect, all powerful and infinite, retaining, however, the form and features of the human body, having the power to move arms and legs, but also having the power to move on earth and in mid-air without effort of using His limbs." It is also taught that He eats, drinks, loves and hates, and lives in the planet "Kolb" (whether this is one of the lost Pleiades, or a planet yet to be discovered, does not seem to have been yet revealed").

God the Father, having thus arisen from man, it were easy for Smith and his disciples to promulgate the converse idea that man, if he be a true Mormon, will become a god. Joseph Smith said, "the weakest child of God, which now exists upon earth, will possess more dominion, more property, more subjects, and more power and glory than is possessed by Jesus Christ or by His Father; while at the same time they will have their dominion, kingdom and subjects increased in proportion." And Parley P. Pratt amplified the idea in the following words: "What will man do when this world is filled up? Why, *he will make more worlds*, and swarm out like bees from the old world, and when a farmer has cultivated his farm and raised numerous children, so that the space is becoming too strait for them, he will say, *My sons, yonder is plenty of matter, go and organize a world and people it.*"

From this thought, naturally, these "seers" derived polytheism, and Smith, before his death, wrote of the "Head God." And the progress made by Smith's successor, Young, is seen in the following from one of the latter's discourses: "When our father Adam came into the garden of Eden . . . *he helped* to make and organize *this* world, . . . for He is our Father and our God."

From these quotations one would say that the Mormon idea of the Deity is pantheistic, and yet some of their chief expounders have given opposite views, and one of them says: "Persons are only tabernacles, and Truth is the god that dwells in them. When we speak of only one God, and state that He is eternal, etc., we have *no reference to any particular person*, but to Truth *dwelling in a vast variety of substances.*"

The Church which has been organized under direction from the same heavenly (?) Power that revealed the Book of Mormon, is entitled "The Church of Jesus Christ of

Latter Day Saints." [Mormon Doctrine, or Leaves from the Tree of Life, page 4.]

But the idea of Christ as a savior is different from that of others who call themselves Christians. "Original sin . . . was committed by Adam, it was atoned for by Jesus Christ," is the doctrine found in the same volume, but how this "sin" of Adam was possible when Adam had been previously called "Our Father and our God," none of their doctrinal works undertake to explain. Salvation is to be had first, from this original sin, as to which "no conditions are required *as preliminaries*," and, secondly, "As each person is guilty of his *own* sins, so he must *comply with the conditions* which will entitle him to the full benefits of Christ's atonement for His own sins. Among these conditions are faith and repentance and baptism, and these are to be followed by the outpouring of the Holy Ghost," of which the "*internal*" fruits are (again a reproducing action, as it were) "faith, knowledge, wisdom, joy, peace, patience, temperance, long-suffering, brotherly kindness, and charity," and the "*external*" fruits are "manifested in prophecies, visions, discernments, healings, miracles, power over evil spirits, speaking in various tongues, interpretations of tongues," etc.

Did Joseph Smith possess these gifts? He said in one of his sermons, "God never did have the power to create the spirit of man at all. The very idea lessens man in my estimation. I KNOW BETTER." And did *he* possess the interpretation of tongues, when he, ignorant of any tongue but English, and only moderately educated in that, pretended to translate the Egyptian papyrus rolls he had bought from a travelling showman, and which were in fact an account of the resurrection of Osiris, a funereal disk, and a painting from a mortuary MS.? Did he, Smith, by any power divine, translate from such a MS. a new book of the canon of Scripture called "The book of Abraham"? Or was not Joseph Smith *just a little* "peculiar," or rather was not the founder of Mormonism a crazy knave?

In the third book of Nephi, chapter xi., we find an account of the reappearance on earth of Christ, after His resurrection and ascension to heaven, and of His speaking with "a great multitude gathered together, of the true people of Nephi, round about the temple which was in the land Bountiful," and Nephi, who had built the temple described in Second Nephi, fifth chapter, "did kiss His feet," and the sacrament of baptism was there instituted by Christ. And then Joseph's "plates" proceed to restate the Sermon on the Mount, and other discourses which Smith had probably read in the New Testament, but which in this case bear marks of having been re-written by a comparatively uneducated man of moderately good memory.

Sixteen chapters are filled in this way, and in the thirty-eighth verse of the 18th chapter, we are told that "it came to pass that when Jesus had touched them all (*i.e.*, the twelve disciples), there came a cloud and overshadowed the multitude, that they could not see Him,

and while they were overshadowed He departed from them and ascended into heaven." But afterward again the angels and Jesus Himself came and ministered unto the disciples, and stayed with them for some little time—His discourses filling five chapters—and then again ascended into heaven. But again He came back, spoke to the multitude, but Joseph seems to have become tired of "translating,"—or Spaulding weary of writing—and closed the third book of Nephi with chapter 30, of only two verses. The "Saints" at Salt Lake City have located "the land Bountiful" in the United States, but what special part has not yet been decided on.

But, enough. We have not touched upon all the salient points of Mormon Theology, but upon enough of them to show that it is not Christian, either Papal, or Protestant. And we think what has been written shows that it is a strange mixture of heathenism in various forms, with some of the ideas of a religious maniac whose early education in a Christian land had caused his mind to imbibe some of the forms and phrases of biblical literature, but had not implanted in his heart any of its pure principles.

"How should the Mormons be treated?" is a question much discussed by many ignorant of what a "confusion worse confounded" is their theology.

Should they not be treated as other heathens? Would not the missionaries of the Cross be the best army to send against them? Observations in Utah have convinced me they would.—*N. Y. Evangelist.*

Some Doctrines of Mormonism.

BY REV. M. W. MONTGOMERY.

The name of the Mormon organization is, "The Church of Jesus Christ of Latter Day Saints." They do not like the name "Mormon," and familiarly call themselves "Latter Day Saints." Among the doctrines taught by Mormons are these: That the air is full of spirits in the pre-existent state anxiously waiting to be born into the flesh. The first hymn I heard them sing in the tabernacle taught this doctrine thus:

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.

They teach that the reason why the devils cast out by Christ entered into the herd of swine was because of their great desire to enter into the flesh; that in this pre-existent state the spirits were male and female; that they married and multiplied; that it is the duty of all in this earthly sphere to marry and multiply as much as possible; and that marrying, multiplying, and polygamy will be features of life in the world to come; that Jesus Christ was a polygamist and was married to Mary and Martha and others; that Christ and Satan were half brothers; that there are

many Gods (they spell it with a capital G); that Adam was a God; that Brigham Young will be a God in the next world, and be able to create and people worlds; that all *men* (but not women) who are Mormons may become Gods in the world to come; that obedient wives may be queens in the future life; that all the world except Mormons will be lost; that Mormons may yet save their dead ancestors by being immersed for them, and hence "baptisms for the dead" are very common.

In one case, when the water was cold, a "Saint" hired a poor neighbor, for \$2 each, to be baptized in his place for five dead relatives. They also teach that the Bible is true, except where it differs from their more recent "revelations;" that the mountains about Salt Lake City are the "everlasting mountains" where God meets the "Saints"; and that Utah is to become the seat of government for the universe.

The most frightful doctrine, perhaps, is that called "blood atonement," in which they teach that the blood of Christ is not sufficient to atone for some sins; that these can only be atoned for by the shedding of the sinner's own blood; that such sinners ought to ask to have their own blood shed; that their friends who love them most should "spill their blood to save them;" that the Church ought, if society would permit, to have a place conveniently arranged for such religious murders; that to slay one who is about to leave the Mormon Church is the best way to love him, etc.

This doctrine was devised by Brigham Young to provide a way to assassinate Gentiles, and those in the Church who dared to show signs of being weak in the faith, or were even suspected. The natural results followed. One husband cut his wife's throat for her sin, by her consent, while she was sitting upon his lap in loving converse. A man requested his friend to "put him out of the way" secretly for some sin, and his friend did so. Then followed a reign of terror all over Utah—the most amazing crimes, secret assassinations, public murders—until the culmination of wickedness was reached in the Mountain Meadows' Massacre. These crimes were never punished, not even inquired into, Mormon grand juries and church officers refusing to take any action, even when ordered to do so by United States judges. Among the murders following was the midnight assassination of Dr. Robinson on the sidewalk in front of the Congregational church in Salt Lake City, of which he was then the Sunday school superintendent. What heathenism at our antipodes, or in the Dark Continent, outranks this?—*Congregationalist.*

A Look at Mormonism in Salt Lake City.

BY W. F. MAPPIN.

"When did you come to Zion?" is a very common interrogation heard put to visitors to the Mormon metropolis, "Zion" being one of the designations of this city of the saints. Perhaps in no other place on the continent do religion and wickedness in so marked a manner attract the notice of the stranger. Where the Gentiles have



SIGN OF A MORMON STORE.

possession of Main street, the frequent saloon shows that Satan, too, has secured a footing. Take an ordinary Sabbath morning; besides the business going on behind closed doors and lowered curtains, the real estate agent, called by the necessities of his business on to the street, may be seen riding hither and thither with his customers, while a peep into the evangelical churches about eleven o'clock reveals the humiliating fact that, if all the congregations were gathered into one, the combination would not make an audience exceeding two hundred and fifty.

It is in the afternoon, however, that the observer of the religious life of Salt Lake City has the chief use for his note book. About half past one o'clock the current of pedestrians on Main street begins noticeably to set northward in the direction of the tabernacle. Through the great doors of the building the people pour for half an hour. About two o'clock a congregation varying between eight and ten thousand have assembled. The enforcement of the Edmonds-Tucker law has brought many "Kohab" cases before Judge Zane, but before this persecution began, the "saints" were rather slack regarding their attendance on public worship.

The student interested in the study of ethnology and in reading lessons from the human race may profitably go early to the tabernacle and watch the filling of the seats. Although the hearing is equally good all over the house, the position nearest the pulpit is first occupied. The people seem to be in a devotional frame of mind and levity is at a discount.

The indications are that it is indeed a gathering from all the nations of the earth, for probably nowhere else in the United States can be found an audience so un-American in appearance. The faces are not only foreign, but the stature of the people is much under the average. The question at once arises whether this is to be attributed to the work of the Mormon missionaries in Europe, or whether their recruits have been drawn chiefly from the poor, those so oppressed and starved that they have not been able even to supply their bodies with the food necessary for their proper development. But a glance at

their faces reveals a moral and intellectual starvation of far deeper significance.

The Mormon elder in his harangue from Sabbath to Sabbath, points to this gathering from all nations as evidence that, as a people, there is being realized in them the fulfillment of what had been prophesied in regard to the work of the Gospel. This gathering being from the most ignorant social stratum, is fit material for use by the Mormon priesthood in building up religious institutions whose claim is supremacy in political matters, and which demands that all civil laws should have a subordinate place to the church hierarchy. Here is material ready for the torch of fanaticism. Herein lies the danger. The so-called "persecution" resulting from Marshal Dyer's frequent arrests is uniting the people more closely and increasing their religious fervor. The crushing out of polygamy will not break the Mormon power, this can be effected only when the people are freed from the dominance of the priesthood.

The religious privileges of the Mormons are divided between the two o'clock service in the tabernacle, and an evening service in their ward meeting-houses. The city is composed of twenty-one wards, each ward serving the double purpose of a church ward and municipal ward. An attendance for a few Sabbaths at these meetings will enable the stranger to get pretty well acquainted with the Mormon heart. Just now the chief speakers are the elders, those whose circumstances admit of their having but one wife. A bishop or an apostle seldom puts in an appearance. The most of these dignitaries are supposed to be hiding in the mountains in order to escape the marshal. These fugitives, however, visit the city oftener than is suspected. The newly elected president of the church, Woodruff, is supposed to be a fugitive, but notwithstanding this possible disadvantage, he is able to direct the religious affairs of the saints. Their recent conference was duly called by the president, the order coming from his retreat in a manner concerning which some officers of the law would be very glad to have fuller information.

The ward meeting is more of a family affair, strangers usually being satisfied with visiting the tabernacle. At the latter place the speaker is never forgetful that there are Gentiles as well as Saints listening to him; but in the ward he opens his heart more freely. Just now the chief instruction given the people is in regard to the spirit in which they should endure present persecutions. Now and then an elder in the tabernacle will thunder forth an anathema on all who set themselves against the Latter Day Saints; but, in general, the preaching is an exhortation to submission delivered very much as it might be the manner of an evangelical minister in the time of trial.

Of late Mormon patriotism has flamed up surprisingly. Not far in the past the American flag was trailed in the dust on the occasion of a reception given to the first "Kohab" convict returning from his term of service in the "pen." Now one of the most noticeable things in

the tabernacle is a profusion of flags in graceful display overhead in the dome.

The elders in the ward meetings are shrewdly instructing the people in regard to the meaning of the move for Statehood. They do not hesitate to profess a warm attachment to the United States Government and the principles of civil and religious liberty which the Government is supposed to be instrumental in perpetuating. But liberty, they say, is endangered, and the Latter Day Saints, as soon as admission to the Union permits, are called to be its foremost champions. So the elders talk unto the people; but their words, stripped bare, mean nothing more than that Utah once a State, the cry of these champions will be for liberty to perpetuate polygamy or any other social ulcer which may seem good to them. Unless this liberty be granted, they will proclaim that the principles of self-government have been subverted.

The charge that Mormonism is rotten to the core, is answered by the Mormon elder in a sermon drawn from the New Testament doctrine, that a tree is known by its fruits. The Gentiles, they say, must confess that their works are good—that they are honest, industrious and temperate. They especially dwell on the fact that they have turned a desert into a fair and fruitful land. If the next day you should ride out into the country accompanied by a Gentile resident, with many oaths he may be scolding the lazy Mormons, telling you that they do no more work than pressure demands, and that he can tell a Mormon's fence-line as far as he can see it because of the weeds that are allowed to grow.

The Mormon preachers have much to say about "the everlasting Gospel." Their own prophet, Joseph Smith, holds a high place in their estimation as an authority, but their chief appeal is to the words of Jesus. Much of their preaching is what might well fall from the lips of Congregational, Presbyterian or Methodist ministers. Take, for example, their exhortations against worldliness. With the advent of railroads new avenues of trade are being opened, and among the saints temptations to the accumulation of wealth are multiplying. Some of the Mormon leaders would gladly keep the mass of their people poor and ignorant; some would drive out "the peoples of the earth" who are coming among them; but others, seeing that they can no longer live isolated, are counselling submission to the rapidly approaching changes, lifting up, however, a warning voice against the money-god of the Gentiles.

There are two kinds of Mormons; or the number might be reckoned three, if apostles be included. This latter class is on the increase. They are more thoroughly hated by their former brethren than are the incoming Gentiles. The drain which Mormonism suffers from apostasy is a good deal akin to the drain the Roman Catholics suffer because of the contact of their children with Protestant institutions. As immigration is the great feeder of the Catholics, so the future hope of the Mormons lies in the number of converts effected by their

missionaries. If Congress in some way could supplement the Edmunds-Tucker law by checking Mormon immigration, it would paralyze the work of the Mormon priesthood.

As to the two kinds of Mormons above referred to, one is the ignorant and bigoted, and is completely priest-ridden. The other has caught the progressive spirit of the times, and welcomes strangers. Such a Mormon freely declares that if his religion can't stand full investigation and hold its own in a fair fight with other churches, he does not want such a faith. The tendency of the rising Mormon generation in Salt Lake City is already a matter of alarm to some of the older saints.

There is a strange commingling of moral and religious leaven in this modern Zion. Much food for thought may be gathered even by a casual observer. Take a recent Sabbath. The various Christian churches held their morning services attended by the usual small congregation. The visitor returns to the hotel to meditate how far these feeble efforts may be in the line of work entitled to the Lord's approval. As he is carried along at the close of the tabernacle service, in the immense crowd that pours forth on to the street, he wonders what there is in man's religious nature that makes it possible for so many of his fellow-beings to worship the same God and the same Jesus, and yet be conscious of no common bond of union with them. Further down the street he comes on a few of the Salvation Army who have taken their opportunity to arrest the attention of some of the multitude. A wide line of demarkation separates them from the Mormons, but they, too, preach the same Jesus. Nor does this exhaust the phenomena in the religious field, for around the corner in Walker's Opera House is an assembly of "Liberals," listening, perhaps, to an attack on the Bible after the Ingersoll style. Well may the earnest soul pray, "Lord, pour light into this darkness."—*Christian at Work.*

Marriage Among the Mormons.

BY REV. M. W. MONTGOMERY.

The Mormons teach that marriage is not a civil contract; that only those marriages are valid and binding whose ceremonies are performed by Mormon priests; that all non-Mormon marriages are void, and the children of such marriages are lost; that when husband or wife joins the Mormons and the other does not, the one joining is entirely freed from the previous marriage contract; that when both husband and wife become Mormons they must again be married by the priesthood. Until the late law of Congress there have been no civil marriages in Utah, and now that the law of Congress requires all marriages to be according to civil law, such Mormons as wish to be legally married are first married by a civil officer, and then remarried by a priest in a Mormon temple. Mormons teach that marriage can be for "time" only, or for "time and eternity," or for "eternity," and not for "time."

When a Mormon prophet or officer covets his neighbor's wife, he sometimes marries her secretly, telling her that it is commanded by the Lord, before divorce or

separation from her husband, who is perhaps kept in ignorance of this second alliance; or he is informed that his wife has been taken from him, and he is commanded to go to some foreign country as a Mormon missionary. This secret marriage is called "spiritual" marriage. There are to-day in Minnesota a man and wife who, many years ago, became Mormons, and started with a company of converts and Mormon elders across the plains for Utah. His wife was very beautiful, and he soon heard accidentally that his wife was to be taken from him; and that night they fled from camp and returned, cured of their delusion.

Polygamy is called "celestial" marriage. When a woman who has married her husband "for time and eternity" becomes a widow and marries again, this latter marriage is "for time only," and this "time" husband is called her "proxy husband," and she is the "proxy wife," and the children of this "time only" marriage are to belong to the first husband in the next world! In a sermon in the Mormon tabernacle in Salt Lake City, Orson Pratt said: "The doctrine of a plurality of wives is a part of our religion, and necessary for our exaltation in the eternal world. Take unto yourselves more wives. These wives are to be sealed to the Saints for time and eternity, only by the priesthood. If men neglect this sealing they will be damned to all eternity."

If the wife objects to polygamy she is met with the following "revelation" of the Prophet: "If any man have a wife, and he teaches unto her the law of my priesthood as pertaining to these things (*i.e.*, polygamy), then *shall* she believe, and administer unto him, or she *shall be destroyed*, saith the Lord your God, for I will destroy her." The constantly reiterated exhortations of Mormon preachers in Utah are: "Obey the priesthood," "pay your tithing," "marry," "marry;" "take more wives," "build up the kingdom."

The bitter quarrels, which often come to blows in these families, the cruelties, the fierce jealousies, the burning hatreds which never die between these wives, the crushed hearts, the hopeless lives, the insanities and suicides, the numberless and nameless immoralities and crimes which are sought to be hidden from Gentile eyes—what a chapter of horrors! and all in the sacred name of religion. And yet all these horrors are a necessary result of the Mormon system. *They do exist all over Utah to-day*, and have existed there for forty years, and are already spread into the adjoining Territories.

Why do women go into polygamy? Because the better class of Mormon women actually *believe* that their consent to polygamy is necessary to their salvation, or, at least, to any exaltation in the future life. It is because of a woman's willingness to sacrifice for her religion even the dearest instincts of her heart, though her heart breaks, and it sinks her life into misery and hopelessness.

Divorces are shamefully frequent in Utah. It is very common for a woman to have been divorced three or four times; one illustrative case was a woman who had been divorced five times, and at last accounts was living

with her sixth husband; a judge states that he knows of one woman who has been divorced fourteen times; and the remark is not unusual there that many women in Utah have been divorced and remarried so many times that they find it difficult always to give at once their last name. There has never been in Utah a civil marriage law, or any provision for licenses, or anything else respecting marriage. The whole matter has been left with the Mormon Church, and by it concealed in the iniquitous Endowment House, and that being a secret place, what there is there none but the head of the Church knows; and even he has perjured himself to conceal his knowledge from the courts.—*Congregationalist*.

Methodist Missions Among the Mormons.

BY REV. T. C. ILIFF, D.D.,

Superintendent of Utah Mission, Methodist Episcopal Church.

The Utah Mission of the Methodist Episcopal Church includes the Territory of Utah and Southeastern Idaho. The characteristics and tendencies of the population present to the civilized world a condition of affairs that is indeed anomalous. Of the two hundred thousand inhabitants, three-fourths are of that "peculiar people" known to the world as "Mormons." The thorough organization of Mormonism is the first and greatest obstacle in propagating the Gospel. I know of no system whose organization is more compact than that of the followers of Joseph Smith and Brigham Young. Utah Mormonism is one vast machine, so adroitly and skillfully handled that it has seemed well-nigh impregnable to the advance of Christian civilization and the enactments of legislation. It is conceded by those who have most carefully studied the situation, that no harder field of missionary enterprise was ever occupied by evangelical forces. Our own Bishop Fowler has said, "Utah is the Black Land. It is the hardest mission ground into which the Methodist plow has ever been thrust. It seems to be baked on the surface by open blasphemy, and melted beneath by the fires of wrath. Nominally accepting the Bible, it places above it a spurious scripture and a false prophet. Like Mohammedanism, Mormonism has doomed its devotees to ignorance, in which they have lost the way of life and been robbed of the well-founded hopes of both this world and the world to come."

The late Bishop Wiley, than whom this mission had no better friend, often remarked, "Utah is harder than China."

The Missionary Annual Report of 1882 says, "Utah may well be regarded as the most difficult mission field on the entire globe, and yet nowhere is the work of Methodism more needed." It was eighteen years ago the 15th of this May when the first Methodist sermon by resident minister was preached in Utah. The service was held in Independence Hall, Salt Lake City. Rev. G. M. Pierce was the preacher; Drs. Fowler and Hatfield being present. Bishops Simpson and Kingsley had previously preached in Salt Lake City, and it is probable that other Methodist preachers on flying visits preached in Utah

prior to the opening of the mission in 1870. The first place regularly used for Methodist services was an unfinished hay loft over a livery stable in Salt Lake City, which was rented at a cost of \$600 a year. Our history in Utah has been a chequered one. From first to last sixty missionaries have come to the field, full of faith and zeal. Of this number three have died, thirty-two have gone elsewhere, and twenty-five are now on the ground.

The Missionary Society has stood by the mission all these years with no apparent returns. The Board of Church Extension has listened to our appeals when there were no visible results, while the Church at large has said, "Utah, difficult as it is, and barren of results, *must* be redeemed." At last there appears "a little cloud in the sky" to the glory of God and the comfort of His children—a basis, at least, on which to rest the Methodist fulcrum.

The progress of our work in Utah has not, however, been uniform from the beginning. A careful study of the history and statistics will show a marked advance from 1870 to 1875. From 1875 to 1883 no visible growth. From 1883 to 1888 a steady and continuous increase. There are reasons for the fluctuation. In the early history of the mission, money was quite freely appropriated by the Boards, and many private gifts were made for special objects. Later, the embarrassed condition of the treasury necessitated the Missionary Society to greatly reduce its appropriations. The debt of \$30,000 on Salt Lake Church and the threatened loss of this and other properties in the mission, almost paralyzed all energy of the workers and cooled the ardor of friends everywhere. It is but just to say that the same voice which of late has raised the cry, "a million for missions," did much to save the Church from disgraceful defeat in Utah's darkest hour. From 1875 to 1883 was an experience of "Hope deferred maketh the heart sick." Heroic men labored on with a faith and zeal that "laughs at impossibilities and cries, it shall be done." The General Committee, in November, 1882, responding to the earnest appeals of Bishop Wiley and secretaries Reid and Fowler, advanced the appropriation from \$7,000 to \$12,500.

This was the dawn of a new era. The forces at the front took courage, and the shout of victory has rung out ever since. The General Committee has steadily increased the appropriations till the generous sum of \$24,000 has been reached. The Board of Church Extension has been increasingly liberal in its donations by the aid of which a score of churches has been built in the last few years. Also the Woman's Home Missionary Society has become an important coadjutor in hastening the day of Utah's redemption.

The one missionary of eighteen years ago is now represented by twenty-five scattered over wide fields; the rented hay loft by twenty-eight churches and property valued at \$175,000; the one congregation with a hundred or two adherents by forty congregations with three to five thousand adherents. The work among the chil-



dren has been even more marked and encouraging. The one Sunday School of eighteen years ago is now represented by thirty, with an attendance of fifteen hundred officers and scholars, while in our twenty-four mission day schools there is an enrolment of forty teachers and nearly fourteen hundred pupils. About two-thirds of the pupils in both day and Sunday schools are of Mormon parentage.

In a condensed review of the work and workers which we here give, many things must be left out that it would give us pleasure to say if space would allow. In a word, these missionaries and teachers doing picket duty in Utah are true to God and home and country and with a degree of wisdom and faithfulness deserving the commendation of both Church and State. Let us briefly glance at the field. The work in *Salt Lake City* is the largest in the mission. The contract for the basement of the First Methodist Episcopal church was let October 16th, 1871. Opening services December 31st, 1871. Dedication of the completed edifice Sunday, August 15, 1875; Bishop Gilbert Haven preaching at 11 A.M., and Chaplain McCabe at 8 P.M. The cost of the church, including grounds, etc., was \$60,000. The Board of Church Extension donated \$5,000 and loaned \$5,000. The citizens of Utah from first to last contributed \$10,000, more or less. The remaining \$40,000 was raised by Chaplain McCabe. Adjoining lots have been purchased and improvements made since at a cost of \$15,000, the entire property costing to date some \$75,000. Located as it is, in the heart of the city, the present estimated value of the ground alone is from \$50,000 to \$60,000, and a probable value of much more in a very short time. The church is under the pastoral care of Rev. C. L.

Libby of the Maine Conference. It has a membership of 170. Contributed last year \$1,000 for ministerial support, \$150 for missions, \$50 for church extension, and for all purposes \$2,300.

Salt Lake Seminary started September 12, 1871, with one teacher and twenty-eight students; now has a corps of eight teachers, regular and special, and the enrolment of pupils will reach 210. Rev. A. R. Archibald of Boston University is the acting principal, with Mrs. Archibald preceptress. We also have a mission church in the east part of the city, and a school of 125 pupils taught by Misses Halvorson and Harper. A Norwegian and Danish Methodist Episcopal church was built in the central part of the city the past year at a cost of \$15,000, which, with present value of grounds, is estimated at \$20,000. A school has recently been opened; Miss Hoserud teacher.

Corinne. First service June 15, 1870. A month later Bishop Ames and Chaplain McCabe, en route to California, spent a Sunday at Corinne; the result was a subscription of \$1,500, and on their return, September 20th, a brick church costing \$4,000 was dedicated. For years the town has been on the decline, and the church unoccupied, except by an occasional visit from the superintendent. At present there is talk of the revival of business.

Ogden. First meeting by resident missionary was held in railroad depot June 28, 1870. It is now an enterprising city of 10,000 population. We have a good church and school, centrally located, under the care of Rev. G. E. Jayne of New York Conference, pastor, and Professor and Mrs. Gillilan, teachers. The church will contribute \$125 for missions and \$1,000 for all purposes. The school will have an attendance of 100 and is partly self-supporting.

Tooele. Commenced in 1871, with Erastus Smith as preacher and teacher, has a neat church and fair school accommodations. Rev. D. T. Hedges of Southeast Indiana Conference is the present pastor, and Miss Dennison teacher. School attendance last year, 40.

Provo. Population 4,000. In 1872 Rev. C. P. Lyford opened the work by securing funds in the East to build a church and parsonage at a cost of \$4,000. It is proposed to sell and build more centrally this summer. Rev. J. P. Morris, Rock River Conference, is the present pastor, Misses Dowdell and McCord teachers; school enrolment, 68.

Beaver. Work was commenced in 1872; Rev. Clark Smith first missionary. The church and school property is valued at \$2,000. Rev. J. D. Gillilan, Ohio Conference, pastor, who also assists Miss Franklin in the school, which has an enrolment of 70.

These half dozen places just named comprise about all in which permanent work was established from 1870 to 1883.

Evanston, Wyoming, now in the Colorado Conference, was first associated with the Utah work, and the present church was built at that time, 1871, at a cost of \$2,000.

Now, beginning with 1883, the following places have been occupied and results reached:

(1). *Eleventh Ward*, Salt Lake City, church and school; value of property, \$3,000. Teachers two, pupils 125, nearly all of Mormon parentage.

(2). *Ephraim*. Church and parsonage, valued at \$2,500; Rev. Lars Olsen, missionary, Miss Thorson, teacher. Of the 30 pupils all are of Mormon parentage.

(3). *Mt. Pleasant*, headquarters of San Pete Scandinavian circuit, Rev. M. Nelson, Norwegian and Danish Conference, in charge. Value of property, \$4,000. Also a school of 70 taught by Miss Mary Helgeson and Mrs. Beaumann.

(4). *Moroni*. Property valued at \$1,000. Miss Iverson teaches a school of 40, all of Mormon parentage.

(5). *Spring City*. Probable value of property \$1,000. The school is taught by Miss Larsen and will enroll during the year 25, all of Mormon parentage. Rev. Mr. Nelson has supervision of these points, and preaches often to crowded houses.

(6). *Richfield*, Sevier county, the center of another Scandinavian work, has church, parsonage and school property valued at \$3,500, Rev. E. T. Mork missionary, Miss Peterson teacher. Enrolment will reach through the year 60, nearly all of Mormon parentage.

(7). *Elsinore*. Value of property \$800. A school of 30 is taught by Miss Nielson. Both the work in San Pete and Sevier counties should be largely credited to the W. H. M. S.

(8). *Levan*. Miss Burkholder opened our school in December last. The attendance the first year will reach 40, all of Mormon extraction. The property is worth \$1,100.

(9). *Santaquin*. A school of 35, taught by Miss Johnson. Value of property \$700.

(10). *Spanish Fork*. At this place we have church and school property worth \$1,500. Rev. H. Johnson, a convert from Mormonism, is in charge. Miss Bessie Helgeson teaches a school of 39, all from Mormon families.

(11). *Pleasant Grove*. Rev. John Hackner, Norwegian and Danish conference, has just entered upon the work.

(12). *Murray*. Miss Young has 55 in her school. We have a neat church valued at \$1,200. Rev. A. R. Archibald supplies the preaching.

(13). *Stockton*. Church property cost \$1,600. Misses Herbert and Spaulding teach a school of about 100.

(14). *Grantsville*. Miss Burton is the teacher; enrolment for the year, 25. Value of church and school property, \$1,000.

(15). *Ophir*. A school of 41 was taught there last year. Rev. D. T. Hedges preaches at Stockton, Grantsville and Ophir in connection with Tooele charge.

(16). *Park City*. Rev. G. M. Jeffrey, Des Moines Conference, pastor. This is a Gentile mining town. We have not thought it necessary to keep up a day school, as the public schools are in the hands of non-Mormons and very good. Probable value of property \$2,500.

(17). *Heber*. Rev. W. W. Glanville, supply, who, with the assistance of his daughter and son, has built up a school of 83, all from Mormon families. Estimated value of property \$2,000.

(18). *Brigham City*. Our property is worth \$1,000. A Scandinavian missionary will be on the ground soon.

(19). *Logan*. Population 4,000, is situated in the centre of Cache valley. We have one of the best locations in the city, on which we expect to build a church and school this season. Present value of grounds \$3,000. Rev. E. C. Strout, Maine Conference, missionary.

(20). *Hyrum*. Here is a large Scandinavian population. Rev. John Hansen, Norwegian and Danish Conference, pastor. Miss Widerstrom teacher. Value of property \$1,200.

(21). *Oxford, Idaho*. Rev. J. E. Turner in charge of church and school, with Miss Keeler, assistant. They have 45 enrolled in the school. Property worth \$2,000.

(22). *Albion, Idaho*. Church just dedicated. Value of property, \$1,800. Rev. D. J. Fren missionary.

(23). *Salt Lake Scandinavian Church*, previously mentioned. Present value of property, \$20,000. This meagre outline gives but a poor expression of the development of the mission in the past five years. A comparative statement may help best to bring out the idea. The following table shows a most encouraging advance, and we invite its careful perusal. The dates selected cover the five years from May 1st, 1883, to May 1, 1888.

Missionaries.....	7.....	25
Teachers.....	12.....	40
Churches.....	6.....	28
Parsonages.....	3.....	10
Members and probationers.....	195.....	600
Sabbath schools.....	6.....	30
Officers and scholars.....	540.....	1,500
Day schools.....	5.....	24
Day scholars.....	498.....	1,386
Scholars of Mormon parentage..	302.....	970
Adherents.....	1,000.....	5,000
Value of Church property.....	\$64,900.....	\$175,000
Self-support.....	1,067.....	3,000
For Missions.....	168.....	600
Church Extension.....	15.....	200

A few of these figures are only approximate, but probably under, rather than above, the actual facts. It is with no spirit of boasting that we make this comparison, but that every one interested in the moral development and the only proper solution of the Utah question, and every contributor to the Methodist work there may see the growth of the mission.

There are other facts which figures cannot reveal. Much of the fruit of our work is not apparent because of the fluctuation of the population. Souls are converted and added to the Church. But the population thus reached being transitory, no figures can give a true estimate of the work accomplished. For example, in nearly all our charges the membership has almost wholly changed within the last five years. But in addition to

those who go to other localities, and there become centres of Christian influence, it is also true that the leaven of the Gospel is and has been working in Utah. Again, that the deluded people of Utah are being subjected to an unprecedented strain, all admit. There is a limit to such endurance, and if the rigid enforcement of the present laws continues, the limit must soon be reached and the inevitable break come. It is true that a submission to laws passed by Congress and sustained by the Supreme Court is accompanied by much inconvenience and some anger on the part of many of the people of Utah, but open rebellion need not be feared. The laws of the land will hold supreme in Utah, and the great body of Mormons are quietly accepting the situation. No wonder that the churches are aroused to do their best for Utah's immediate redemption from the evils that have long afflicted this goodly land. Having at last reached the summit, we may well say "Halleluia!" We are like Xenophon and his Greeks when they came to the mountain edge, and looking over cried, "The sea! The sea!"

Methodism is peculiarly adapted to the present needs of the field. With fifty Gospel preachers full of faith and fire to go up and down these valleys sounding the Pauline trumpet, a *genuine revelation* would come to Utah in five years. In fact it has already come. It is no longer a question; *there is power in the Gospel to save Utah now*. From every valley comes the Macedonian cry. From a hundred settlements we are appealed to for help.

During the past five years the writer has travelled twice the distance it is around the world, held over fifteen hundred services, and preached on an average four and one-fourth times a week. All classes of people, miners and peasants, believers and unbelievers, Jews and Gentiles, saints and sinners, have kindly received the message and the messenger. Our aim has been to preach the great religion and trust God for the increase. Personally, and as a mission, we are under many obligations to the Parent Society. We came here under its patronage, and can remain only by its aid, and our hearts rejoice at the general prosperity throughout the mission, because, in part, of the satisfaction it will give the Missionary Society to see that the liberal appropriations given and expended with many prayers, have been blessed to the awakening and salvation of many precious souls. Special mention also should be made of the important work being done by the Woman's Home Missionary Society and the Board of Church Extension. We can spare room barely to acknowledge their great and good work in Utah.

When these mountain heights shall have been fully possessed for Christ as by the good hand of our God upon the workers they shall be, the credit will not belong to us alone, who have planted the standard of Immanuel upon them, but to those self-denying friends in the East whose contributions have enabled us to maintain them. With all our hearts, as co-workers together with Christ, we thank you.

The Presbyterian Church in Utah.

The Annual Report on the condition of the Presbyterian Church in Utah made last May said :

"Presbyterian work was never more prosperous in Utah than at present. The statistics are about as follows: 13 churches, 13 ministers, 32 day-schools, 58 teachers and about 2,000 pupils, three-fourths of them from Mormon families. The five great Protestant denominations in Utah employ about 165 Christian teachers educating over 5,000 children, three-fourths of them from the more independent Mormon families."

Last November the Presbyterian Board of Home Missions reported that it was employing 17 missionaries in Utah.

Rev. Josiah McLean of the Presbyterian Mission at Ogden writes:

"In some ways the future looks discouraging. We are afraid of the Statehood movement. The leaders here are making strenuous preparations for a desperate effort in Washington this winter. If Utah is admitted as a State our hands are tied and our work will be greatly hindered. The fact is, the best thing for us to do in that event will be to move out. How discouraging that thought is, when we think of the hopeful condition of the work all over the territory! Of course we will not give up and we will not move out, whatever happens, but all these things add to the difficulties in the way. But you can hardly appreciate the difficulties in the way, even when we have access to the people. They are visionary, superstitious and deceitful. You have nothing to work on.

"I have just returned from calling on a Scotch family. They sold a comfortable home in Glasgow, gave up a good business, to sink everything in the emigration fund and have their eyes opened to the fraud after they had reached Ogden. Now they say they are disgusted and will have nothing more to do with the Mormons. But you can't tell what may happen before a week passes. Then another told me of visions a certain one had had: that Cleveland would not be re-elected and Utah would be admitted as a State, and Zion would arise and shine, and Mormonism would be triumphant.

"It makes a man sick to listen to these things, and to know the people are fooled and imposed upon by such nonsense. The people we are laboring for in Utah are fed upon such things, and they do not know enough to reject the food. Give them the truth and they pervert it, and turn to some of their silly arguments to prove that Joseph is a prophet. If all other difficulties were removed, this one of a perverted word is hard enough to meet. It is heart-rending to hear their preachers explain the word. They will abandon the Bible any time to save the Book of Mormon."

Rev. S. E. Wishard, D.D., writes: "Mormonism is diabolism enthroned on sensualism, inflated with Judaism, poisoned with the merit-making of Buddhism, inspirited with the secret knavery of Jesuitism, masquerading before the world in the forms of our holy religion."

Monthly Concert.

AFRICA is the Subject of the Missionary Concert for June.

PRAY FOR AFRICA.—*Pray that the Dark Continent may be enlightened by "The Light of the World." Pray that God may mercifully protect from disease, and famine, from discouragement, and violent death, the brave men and women who are laboring for the Redemption of Africa, and give them great wisdom to plan, great grace to endure, great spiritual power to work, and great success as the final outcome of all their labors.*

European Government and Control in Africa.

(An extract from the Annual Report of Mr. Wm. Coppinger, Secretary of the American Colonization Society, made in January, 1888.)

Government scramble for territory having apparently ceased, divisions and adjustments of possessions and sovereignty are now taking place.

The British Protectorate of the Niger districts is thus officially proclaimed under date of the Foreign Office, London, October 18, 1887:—"It is hereby notified for public information that, under and by virtue of certain Treaties concluded between the month of July, 1884, and the present date, and by other lawful means, the territories in West Africa, hereinafter referred to as the Niger Districts, are under the Protectorate of Her Majesty the Queen. The British Protectorate of the Niger Districts comprises the territories on the line of coast between the British Protectorate of Lagos and the right or western river bank of the mouth of the Rio del Rey. It further comprises all territories in the basin of the Niger and its affluents, which are, or may be for the time being, subject to the government of the National African Company, Limited (now called the Royal Niger Company), in accordance with the provisions of the Charter of the said Company, dated the 10th July, 1886. The measures in course of preparation, for the administration of justice, and the maintenance of peace and good order in the Niger Districts, will be duly notified and published."

On the 20th of February, the Governor of Natal gave notice that, with the approval of Her Majesty's Government and the acquiescence of the Chiefs and people of Zululand, the authority of Queen Victoria had been extended over Eastern Zululand.

A treaty has been signed by Lord Salisbury and M. Flourens, limiting the sphere of action of England and France in Eastern Africa. By the terms of this understanding England recognizes the rights of France over the Obock territory and the Gulf of Tadjourah, and cedes to that country the island of Mashah, situated in the middle of the gulf. The frontier line of the French territory extends from Cape Djiboujeh, beyond the district already under French protection, to Harrar, from which it runs in a westerly direction to Choa. France acknowl-

edges the authority of England in the territories situate to the east of Cape Djiboujeh, including Dongaretta.

An agreement concluded between Germany and England, relating to the Sultan of Zanzibar and German and English interests respectively in East Africa, has a double signification, first, in reference to the demarcating of the districts over which the Sultan of Zanzibar has imperial rights, and, secondly, in relation, as above, to the interests of Germany and England. The Sultan claimed uninterrupted possession of the entire coast from Cape Delgado to 2.25 deg. latitude north, and the whole of the land behind that, extending to lakes Tanganyika and Nyassa. According to the agreement there has been allowed him the sole right to the coast from Cape Delgado to Kipini, a harbor 1 deg. south latitude, together with an unimportant allowance of mainland. The width of this coast line, which, by an agreement of England and France at Zanzibar, was to extend to forty sea miles, has been reduced to ten; therefore the Sultan is obliged to renounce his claim to the whole of the mainland bordering thereto. To the German interests are assured the whole of the mainland possessions between Cape Delgado and the port of Wanga, about 4 deg. 30 min. south latitude, extending to the inland seas; also the northern part of lake Nyassa, the whole of lake Tanganyika, and the southern part of the Victoria Nyanza lake to 1 deg. south latitude. Germany also takes possession of the mountainous land of Uzambara and the greater part of the Kilima-Ndaro district.

In the Anglo-German West African treaty of 1885 a clause was inserted to the effect that the district of Amba Bay (Victoria), at that time in the possession of the British, should be turned over to the German Government as soon as the latter had come to an agreement with the English Baptist Missionaries, who had resided there. It now appears that the Basle Evangelical Missionary Society has purchased the possessions of the Baptists in Amba Bay, and that the district has been formally handed over to the German Cameroon authorities. The German Cameroons will thus be extended from 3 deg. south lat. to the Rio del Roy. The treaty concluded with France gave the latter country the district south of the Campo river, which formerly was a German possession, while in another treaty with England it was arranged that the Rio del Roy river should form the boundary of both districts, and in a still latter agreement Yula, near Amu, was fixed as the inland boundary of the German colony. By this arrangement Germany is brought into close proximity to the borders of the Congo State.

A Convention has been entered into between France and the Congo Free State for the determination of the common frontier. Under this agreement the boundary will be the "thalweg" of the Oubrangui. The right bank of the river will belong to France; the left bank to the Congo State. The station known as Nkoundja, founded by M. de Brazza, is handed over to the Free State. By this settlement the greater part of the basin of the Congo is assigned to France. At the same time the French

Government admits that the right of pre-emption, which it obtained in 1883 over the Congo possessions, can only be exercised after Belgium has resolved not to acquire the colony should its founders desire to cede it. The founders renounce the permission, granted by M. Ferry, to issue a lottery of 20,000,000*fr.* in France for the benefit of the Free State, and acquire the right of having the shares of its loans quoted to the amount of 80,000,000*fr.* The agreement is understood to settle the last matter in dispute with reference to the French possessions of western Africa.

A Convention has been signed, fixing the boundaries of the German and Portuguese possessions on the southwest coast of Africa, and defining the regions in central Africa, where the two Powers may henceforth have liberty of action. The central region embraces, so far as Portugal is concerned, the whole area situated between the two Portuguese provinces of Angola and Mozambique. The Portuguese boundary in Southern Angola is as follows:—Following the course of the Cunene river from the mouth to the second cataract in the mountains of Chella or Canna, the line runs parallel to the river as far as the Cubango, when it follows the course of that river in a southerly direction as far as Andara. From this point the boundary line runs along the parallel of latitude as far as the Zambesi, crossing that river at the head of the Cetimo rapids. The limits in the north of Mozambique are determined by the course of the Rovuma as far as its confluence with the Msinge, the line running thence as far as the banks of the Nyassa. By the terms of this Convention Germany undertakes to establish no domination over these territories, and neither to accept a protectorate nor to interfere with Portuguese influence in the entire region situated between Angola and Mozambique, excepting certain points previously acquired by other Powers. Germany also recognizes the right of Portugal to exercise her right of sovereignty and her civilizing influence in the territories referred to.

By annexing the Saharan coast between capes Blanco and Bojador, and about 150 miles of the interior, and by treaties recently made with the Sheikha of Adarer, still further east, Spain introduces a wedge between the French in Senegal and the southern frontier of Morocco, besides gaining an important flank position upon the projected railway from Algeria to Senegal. By the treaty of 1814 France had returned to her all the Senegal coast which had been conceded to the French Senegal Company, whose extreme northern trading station was placed in the Bay of Arguin, slightly to the south of Cape Blanco. Spain takes possession of Greyhound Bay, under the lee of Cape Blanco, and joining on the south the Bay of Arguin. If the northern limit of the annexed territory really reaches Cape Bojador at an angle, as the land lies, there will be 500 miles of coast, so that the new Spanish territory covers no less than 75,000 square miles.

Italy is preparing for an active campaign for the establishment of its position in Africa, and Abyssinia is making ready for a determined resistance. At Rome a form-

idable expedition is being organized, volunteers are called for, and camels, indispensable to any campaign in Abyssinia, are being purchased in Egypt and at Aden. On the other hand King John has ordered Ras Alula to attack the Italians the moment they emerge from Massowah, and has issued a proclamation justifying his action. Several skirmishes between outposts and natives are reported to have already occurred. That the campaign, if pushed, will end in the success of Italy there can be little doubt, though that the difficulties which will attend the undertaking are not to be despised is shown by the British expedition against King Theodore. The overthrow of that monarch involved an expeditionary force of 16,000 men, which the necessities of transport and supply increased to double that number, and as the Italians must advance by a more difficult route than the British, and face a united instead of a divided people, a force of at least equal magnitude will be inevitable.

A rising of the natives north and west of Inhambane against the Portuguese authorities on the coast appears to have been caused by the desire of the native King Umgana, to punish certain chiefs who had been tributary to his father, Umzila, but who had recently submitted to the Portuguese authorities. Several months ago the Portuguese officers were excited over the reports of the finding of gold in the interior, and they sent an embassy to Umoyamuhle, the capital of Umgana, seeking authority to dig for gold within his territory. Negotiations were regarded as favorable, and the treaty was drawn, which was sent to Lisbon for ratification. The Governor of the province of Inhambane, and Captain Moore, commander of the Portuguese forces, set out for the king's headquarters, for the purpose of assuming control over the whole country, even as far as the Zambezi. Tax collectors were sent into the districts adjoining Inhambane, and two small districts to the north were peacefully attached to the Inhambane province. This seems to have irritated King Umgana, and he immediately despatched a large force to regain his possessions and punish the chiefs who had submitted. This they succeeded in doing speedily. The town of Inhambane has been in the hands of the Portuguese for the last three years, and formerly had an important trade in gold and slaves. It is situated some twelve miles up a tidal arm of the sea. The Portuguese have a custom house, barracks, governor's house, and a half-dozen shipping offices. The defences consist of two guns and their complement of artillerymen, and two or three companies of infantry. The officers are drawn from the non-commissioned ranks of the Portuguese army, the rank and file consisting of Negroes, a large portion of whom are held as soldiers, as a species of penal servitude for various offenses.

Details relative to the evacuation of the station of Stanley Falls by the forces of the Congo State show that a female slave took refuge in the station, and that the Arab chief, her owner, demanded her surrender, which Mr. Deane, the chief of the station, refused. After some



TRAVELLING IN CONGO LAND.



MISSIONARY STEAMER "HENRY REED" ON THE UPPER CONGO.

violent discussion peace was re-established, the steamer Stanley having in the meantime, arrived at the station. A few days afterwards, however, the Arabs attacked the station. The Congo State soldiers—Houssas and Bangalas—fought well for three days, but their ammunition being exhausted they refused to continue the struggle and embarked in pirogues in order to descend the river. Mr. Deane, Lieutenant Dubois, four Houssas, and four boys, then set the station on fire and retreated along the northern bank of the Congo. Lieutenant Dubois lost his balance on the steep bank and was drowned. Mr. Deane was hospitably received by some friendly natives, with whom he remained for a month. Captain Coquilhat, who commands the station of the Bangalas, on the arrival there of the disbanded Houssas and Bangalas, went immediately on board the steamer *L'Association Internationale Africaine* to the Falls, and, not having sufficient forces to retake the station, he succeeded, after three days' search, in finding Mr. Deane. Stanley Falls, on the Congo, has been the extreme point on the upper waters of the river occupied by the forces of the new State, and is about 1000 miles above Stanley Pool.

Unfavorable intelligence has been received from the colony on the French portion of the Congo, where warlike tribes incessantly devastate the best parts of the basin of the Ogowe, attacking exploring parties and caravans and laying waste the settlements already founded. M. de Brazza, Governor General of the French Congo, who left Librville, on the coast, some months ago for the interior of the colony, was attacked by a body of Pahuins, who tried to prevent him from continuing his journey up the Ogowe. A fight ensued on the river, in which M. de Brazza repulsed his assailants. He lost some men, and several others who were wounded had to be sent back to the coast. M. de Brazza continued his journey.

The general government of the Congo is now organized. The Governor General resides at Boma, where he publishes the decrees which are issued at Brussels by King Leopold. The decrees up to the present refer chiefly to the organization of property and to respect for authority and law. The civil and criminal code of Belgium has been made obligatory for the whole Congo State. A tribunal has been established at Boma, and a postal service from Banana to Leopoldville. The Governor General administers the State with sovereign powers, and can by his authority decide all difficulties which may arise.

It is at Stanley Pool that the progress made by the Congo State, during the last six years, can best be appreciated. In 1881 Mr. H. M. Stanley, who led the first expedition of the International Association, arrived there and founded Leopoldville, where the two Belgian officers, M. Valcke and M. Braconier, were installed. There are now at Stanley Pool nine establishments, containing some fifty Europeans employed in either trading stations or missions. There are also the French station of *Debrazaville*, a factory from Rotterdam, a French factory, and the two Belgian stations of *Leopoldville* and *Kinchassa*,

containing fifteen Europeans, twenty workmen, and a garrison of Houssas and Bangalas.

The great difficulty experienced by the Independent Congo State is the acclimatization of Europeans. The services of many intelligent and devoted men have been lost because they were brought into a climate different from that of Europe. The losses have been numerous on the Congo. The difficulty remains as regards non-acclimatized European workmen, who cannot withstand the African climate. It is for this reason that the Congo State has endeavored to take over Chinese to Central Africa. When General Scranch was at Berlin, in 1885, to assist in the labors of the Congo Conference, he had some conferences with General Tcheng-ki-Tong, the Chinese Military Attache, to whom he proposed that 500 Chinamen, joiners, carpenters, gardeners, etc., should be sent to the Congo. They were to receive a fixed salary, a free passage to the Congo and back, and the assurance that in case of death their bodies would be sent to China for interment. The Chinese Military Attache promised to transmit this proposal to Peking, but no reply has yet been made by the Chinese Government.

Protestant Missions in Africa.

(The following report was made Jan. 7th, 1888, by Mr. Wm. Coppinger, Secretary of the American Colonization Society for Africa.)

The British and American Missionary Societies operating in Africa, with the statistics of their work, are given in the following table:

	MISSIONARIES.			Native Pastors and Helpers.	Communitants.
	Ordained.	Lay.	Women.*		
BRITISH SOCIETIES.					
Church.....	17	12	4	277	4,164
Universities' Missions.....	26	23	14		
Society for Propagation of the Gospel.....	122		12	218	5,341
London.....	48	1		6,052	
United Free Methodist.....	10			233	
Primitive Methodist.....	2			14	3,035
Church of Scotland.....	2	5	1		181
Free Church of Scotland.....	15	15	9	138	
Baptists.....	20	5			8,280
Wesleyan Methodists.....	23		30	1,427	
United Presbyterian Church of Scotland.....	17	2	9	69	15,107
Moravians.....	58			336	2,073
Friends.....		7	20		2,828
Bible Society.....	6				3,500
AMERICAN SOCIETIES.					
American Board.....	17		25		866
Baptist Missionary Union.....	12	1	7	11	429
Presbyterian.....	9	2	12	22	868
Southern Baptist.....	6	5	3	8	125
United Brethren.....	4	5		53	3,929
Protestant Episcopal.....	2		1	42	540
African Methodist.....	1		1		
Methodist Episcopal.....	1			76	2,490
Bishop Taylor Mission.....	11	22	16		
Lutheran.....	1		1	1	81
Free Methodist.....	4		4		
United Presbyterian.....	9	1	16	219	1,843
Western Colored Baptist.....	1	1	1		

In North Africa, missions are located in Morocco, Algiers, Tunis, Abyssinia, and Egypt. One of the most flourishing of all the missions in this region is that of the American United Presbyterian Church. It has occupied the field more than thirty years, and has many centres and a large native as well as American agency employed.



Most of the stations are on the Nile, south of Cairo, with sixty-five schools, and five thousand four hundred and fourteen scholars. Fifty-seven of these schools are supported by the fees of the native congregations. The converts are mostly from among the Copts.

In East and East Central Africa, mission work has been carried on at great expense of money and life. It was in this region that Bishop Hannington fell, and here also the native Christians, under Mwanga's rule, proved themselves faithful until death.

In south Africa, mission work has been done among the Caffrarians, the Zulus, the Basutos, and other tribes. In the vicinity of the European colonies, the natives have been brought to some extent under the influence of Christian civilization. The Free Church of Scotland has an important school at Lovedale, about seven hundred miles northeast of Cape Town. Besides the literary and theological course, various trades are taught—carpentering, printing, book-binding, wagon-making, tailoring, etc.

On the west coast of Africa, the American Presbyterian mission has been harrassed and impeded by the French authorities, and the statement is published that the work will probably be transferred to some other point. The English and American Baptists have been doing valuable work on the Congo, and lately an account was given of a very remarkable work of grace in connection with this mission, which resulted in the conversion of over a thousand of the natives. On the river Niger the Church Missionary Society of England established a mission thirty years ago, under the leadership of the well-known African Bishop Crowther.

Rev. H. H. Messenger, formerly a missionary of the American Episcopal Church to Liberia, writes: "On reading Bishop Ferguson's account of his reception at Cape Palmas on his return as Bishop, a realizing sense of God's mercy and goodness filled my heart with thankfulness. Twenty-six years ago, three married couples of us passed through the same place; the orphan girls of the school coming down on the rocks and singing for us; the big waves soon after rolling heavily in, making us catch our breath as they lifted the boat and rushed us forward at nearly railroad speed. We were strangers, and of a different race, yet received by friends because of the Name of Jesus. Now what do we behold? One of their own number, exalted to the highest position in the Church of God, goes back to them to be their guide in spiritual matters. He was but a boy in school when I was there, remembered ever since as very apt and ready at examinations which we attended, under the faithful drilling of the Rev. Dr. Crummell. All the white missionaries composing our force then, have long since ceased their labors there; some lying in the graveyards in Africa; some in graves in America; a few yet alive in hoary age. But the work goes on, now more certain to be permanent, doubtless, than before; for instead of an alien here and there striving against the dangers of the climate and doing what he could to create a light in the darkness for a few years, and then succumbing to disease, and dying or

forced to leave the mission; now men of the same race, able to bear the climate, having their families and all their interest there to stay. All this promises permanence in the work."

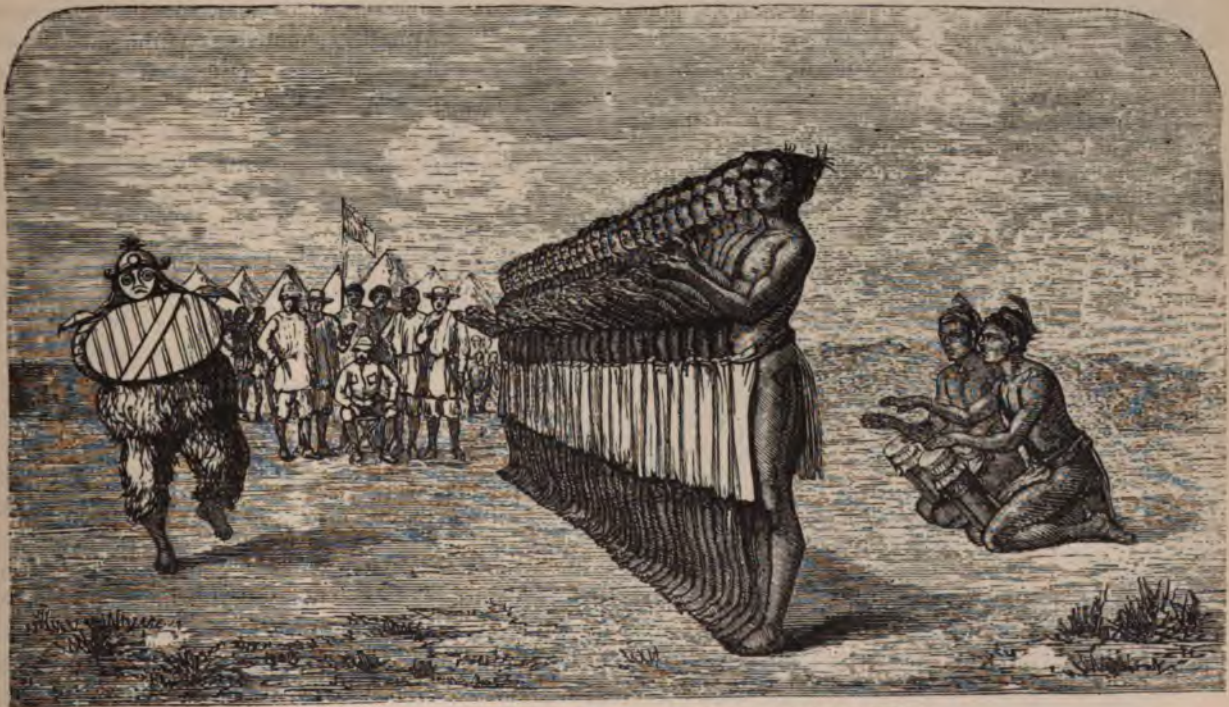
Bishop Taylor has determined to use Liberia with its settled communities of Christian Africans, with its organized government, recognized by the nations, its industrial and educational appliances, and its social regulations, as a base and support of his operations. He has arranged for opening a dozen industrial schools, the kings and chiefs of each tribe visited agreeing to plant and attend to the first crops of food required by the mission, and to furnish sites for buildings, and all the land required for farming and grazing purposes: and to build cook-houses, school-houses, and mission houses; while the Bishop agrees to provide teachers, preachers, and all other things necessary to put the missions upon a self-supporting basis. Five of these new stations on the Cavalla river, which enters the ocean near Cape Palmas, are the business centres of inland tribes from which thousands of people can be reached. This river, navigable by steamboats, is reported by the Bishop as having high banks and hills as healthy as those of our own Hudson.

Congo Land now has also its Roman Catholic Bishop; the Archbishop of Paris having consecrated the missionary priest Corrie, in conformity to an order from the Pope, Bishop of Congo Land. Monsignor Corrie is almost forty years old, and is described as an uncommonly active and energetic missionary, who knows how to put his hand to everything, and in the latest field of his operations was school-master, engineer, and all in all as a pioneer of civilization. A few months ago he founded a mission station nearly 200 miles above Stanley Pool. The new apostolic vicar will be accompanied by about forty co-workers and several of the sisters of Saint Joseph, who will open schools for boys and girls, and will teach the women the handiwork of civilization. The future episcopal seat will be in Loango.

The Bible has been translated into sixty-six of the languages of Africa. The Semitic family has 10 distinct languages and 9 dialects; the Hamitic, 29 languages and 27 dialects, the Nuba-Fulah, 17 languages and 7 dialects; the Negro, 195 languages and 49 dialects; the Bantu, 163 languages and 55 dialects; and the Hottentot-Bushman, 14 languages and 6 dialects—the six families having 438 languages and 153 dialects, a total of 591. It may lead to a better understanding if it is stated that, of these families or groups, the Semitic, the Nuba-Fulah and the Bantu have each two branches, the Hamitic and Hottentot-Bushman three and the Negro four. Of these languages—of which it is impossible to give the names—the Bible, in whole or in part, has been translated into sixty-six. The following have the entire Bible: The Arabic, Amharic, Koptic, Ashantee, Akva, Yoruba, Efik, Zulu, Kaffir, Sesuto, and Sechuana—the American Bible Society publishing the Arabic and the Zulu translations, and the Scotch Bible Society the Efik; while the Koptic translation is still in manuscript, and the British and Foreign Bible Society



MANGWA, KING OF UGANDA, EAST CENTRAL AFRICA.



A CHIEF IN SOUTH CENTRAL AFRICA DANCING A "PAS-SEUL."

publish the remaining seven. As experiences on the west coast of Africa and the history of the English and of Luther's Bible indicate that when the language of a country is in a state of transition it will gravitate around a translation of the scriptures, it seems reasonably certain that considerably less than 100 translations will meet the wants of the entire African Continent.

The colonial enterprises of France and Germany have awakened a general interest in African missionary labors among the citizens of the French Republic and of the German Empire. The sixty-first annual report of the Evangelical Missionary Society of Paris gives particulars of its work for 1885-86. Its missions are five in number, and are established in South Africa and upon the river Zambezi, in Tahiti, in Senegal, and in Algiers. The number of French missionaries, not including wives and lady assistants, is thirty-four. The total money receipts for the year were 320,000 francs. The South African Mission among the Basutos, west of Natal, is the largest, reporting sixteen stations and twenty-three French missionaries, with forty-four out-stations, manned by 142 native helpers. The Society has decided to begin a mission on the right bank of the Congo, where the French possess about 300 miles of country. In conjunction with Christian teaching, the Society hopes to add something to the scientific knowledge of Africa, and to this end the "French Association for the Advancement of Science" has granted it a subvention.

In Germany, a number of new Missions in Africa have been commenced. The Basle Missionary Society has sent five laborers to the Cameroons, where the English Baptists have committed their work to the Basalers, and removed to the Congo. In New Guinea, in King William's Land, the Rhine Missionary Society, the Neuendettelsauer Missionary Society, and the Allgemeine Evangelical Protestantische Missions-Verein, have either already commenced, or purpose to commence missionary work in the new German domain. A new Lutheran Missionary Society in Bavaria, one in Berlin, and a third one, the Neukirchner Missionary Society, are making preparations to do mission work in East Africa. The East African Missionary Society has been formed in Berlin, for operations in the German dominions in southern Equatorial Africa and Somali-land, having in mind both the German settlers and the native populations. A well-known missionary, Mr. Greiner, late of the Saint Chrischona Mission, led the first party.

Bishop Taylor's Missions in Angola.

The London *Christian* of March 9th, 1888, contains a letter signed H. Chatelain, one of Bishop Taylor's missionaries, from which the following extracts are made:—Angola is a Portuguese colony, where religious liberty exists only by toleration and not by law, where, consequently, much prudence is wise; where, further, two languages, the Portuguese and the native Kimbundu, have to be learned before communication with the population is at all possible. And I can say, by experience, that it

is no play to pick up a language in the study of which all the rules of your own grammar simply help to puzzle you; while no friendly manual assists you in bringing order into the apparent chaos of contradictions. Besides, the atmosphere and the sun of the tropics soon teach everyone that *chi va piano va sano* (who goes softly, goes safely).

LOANDA.

Passing now to the first station, Loanda; it is situated in a large city and seaport, capital of the province, and seat of the Bishopric of Angola and Congo; population about 10,000, 4,000 of whom are European and mulattos, the rest blacks. Two young laymen were left in charge, with the commission to build up a self-supporting school. Although having to compete with a free high school, free normal schools, and half a dozen cheap private and boarding schools, the two workers were able to get along without assistance, and work up a school of eighteen paying boys. This school, however, would not have kept the teachers without the addition of income from giving private lessons in languages.

The missionary feature of the work consisted in singing Gospel hymns, about fifty of which were taught to the boys; in the reading of the Bible by those who were able; and in the selling of Scriptures and tracts. The first depôt of these was opened at Loanda, and thence sub-depôts were successively established at all the other stations. Private daily conversation further exerted an influence. A Sunday-school for the few Kroo-boys of Loanda was started, but it gradually declined, and another free school for native baker-youths had the same fate. One of the chief drawbacks is the lack of a mission-house, which has made it necessary for the work to be shifted four times, each moving entailing loss of money, time, and pupils. Since this station has as fine and comfortable a house as can be desired, and two ladies to take charge of the girl's school, the work has made a new start, and when last seen there were three boarders, about a dozen day scholars, and the promise of several more. Sunday-school work and meetings are also on the programme. With a complete staff of workers, this station may yet see abundant fruit of its labors. Alarmed at the work already done, the Roman Catholic clergy have called in the Jesuits, who are showing opposition.

DONDO.

The second station was established at Dondo, the terminus of the Coanza River navigation, at the special request of the principal men. Dondo may be compared for heat and fever to Sierra Leone. Here the population of 5,000 is nearly all native, and to a large extent fluctuating. Thousands of carriers belonging to eight or ten different tribes are constantly coming in with cargoes for shipping or trading, and going out with the goods exchanged for rubber, ivory, coffee, etc. At the outset a good house was purchased in the street traversed by the caravans and manned with an ordained preacher, a lady doctor, and a young missionary apprentice. A farm was tried, but finally given up as not paying. The school made a grand start with about thirty adult night scholars, who

came to learn English. Their numbers, however, gradually went down, and this department had to be abandoned; two reasons for this being the heat and insufficient knowledge of Portuguese.

The paying day-school has been doing well from the beginning, averaging four or five boarders, and a dozen day pupils. The free evening school and Sunday-school for young folks is, however, the most interesting and cheering part of the work. The attentive audience generally fills the place to overflowing, and heartily joins in the plantation songs and Gospel hymns. Step by step Portuguese is taking the place of English, and it is hoped that within a few years the native language will be the chief medium through which divine truth will be set before the people. Not long ago the preacher in charge began to preach regular sermons in Portuguese, and his Bible-class of native lads makes encouraging progress. While the lady physician lived, and was allowed to practise, her assistance was highly appreciated. A well-manned and well equipped mechanical department has for a long time done much toward the support of the place (which pays rent for an adjoining house), and, though at present unoccupied, is expected soon to be again in working order. This station has been visited with the death of two ladies, and tried by the departure of several members; nevertheless it marches steadily forward. New helpers are greatly needed just now.

NHANGUE-A-PEPO.

Nhangue-a-pepo, the third station, derives its name from a bird that always follows the cattle, and all its importance and value from the rich pastures extending far to the right and left of the trade-path to and from the interior. The native population, living under native chieftains, is rather scattered, and two neighboring traders make up the white population. Little support is to be expected from them by schooling. In spite of appearances, the thing was tried, by requiring boys to work on the farm for their instruction, and so up to the present a farm-school has been maintained under many vicissitudes; but it may be expected to be transformed into a free school.

A farm on a large scale has been tried, and heroically kept on with frequent modifications, but as yet, without satisfactory results. The cattle herd, on the contrary, is thriving. Two new houses have recently been built, one for the farm school, the other for a tannery and shop. The independent tribes on the opposite side of the river are in the habit of selling all their produce at incredibly cheap prices as they gather it in, and of buying it again for double the amount when the season of want comes. At their own suggestion, the Mission intends to open a little shop to trade with them, and to store their provisions; of course, not without profit. This may become a valuable help to support the missionaries, and to establish regular relations with those tribes. A Sunday-school has been started, but the attendance is not large. Medicine is regularly dispensed to the sick. At this alti-

tude the climate is less weakening than at Loanda and Dondo, but by no means fever-free.

PUNGO ANDONGO.

Pungo Andongo, the fourth station, also on the main trade-path, is hidden in a narrow alley, between immense towering pillars of conglomerate, the like of which I never saw, nor ever expect to see. Owing to the rapid daily changes from chilly morning mists to noon-day heat under a vertical sun pouring his fiery darts down the funnel of the dazzling rocks, and again to the cold winds blowing through their narrow channels at night, the place is only tolerable to persons of strong constitutions. The brave missionaries, who have held this fort so long, have had very few weeks without attacks of biliousness or fever. Still they keep on. They are three, an ordained minister, his wife, who is a preacher as well as a teacher, and their daughter.

Support was at first expected from a school as in Dondo and Loanda; for the civilized population seemed large enough; but that source of income proved insufficient, and so, little by little, a shop grew, with the help of friendly traders, to a nice little business, which not only keeps the family, but has enabled them to call for a helper who can devote his time to teaching, studying languages, and mission work as it develops. The paying school having ceased, a new free school has commenced with about ten scholars, and, after a time, it may be paying again. The Sunday-school at this place is one of the most cheering sights. The large schoolroom is regularly filled, and young folks stand beyond the street door. The children are full of life and fun; they sing the Gospel hymns, hear the Bible read in Portuguese and explained.

MALANGE.

The fifth and last station, on the border of Portuguese domination is at Malange, a village of about 1,000 population, lying about 300 miles east of Loanda. It is a good country, for all its hollows contain springs, and the soil only demands an extra supply of water during the three or four dry months of the year, to produce abundantly all the year round. And the temperature is mild enough to allow a white man to work out-doors from morning till night. Only there is the large swamp at the foot of the village, and when, in the dry season, its borders are exposed to the sun, deadly miasmas arise, and numbers of the inhabitants are struck down by fevers.

The people put in charge by Bishop Taylor in person are still standing firm at their post. As this is the best place for agriculture, much attention and much muscle was given to this department. A large tract of land was cleared, well laid out, ploughed, and planted, and houses built on it; but, as farming in a new country is rich in disappointments, it has not yet paid sufficiently to support the station. The mission-house, which was old and out of repairs, has been made comfortable, and a school and chapel-room added. For lack of white or half-caste children, the school never paid, and was abandoned with the departure of the teacher. The Sunday-school was

kept up, but not, till recently, was it possible to obtain a regular attendance. The change was due to the arrival of a new teaching staff, and to the introduction of Portuguese and Kimbundu as channels for Gospel teaching and preaching and singing. Recently, too, the first regular native free school was opened here, English being never used except when taught to the boys, and Portuguese only for explanations. Paying day scholars and private lessons amply supported the teacher. Assistance has also come from the carpenter's shop, and from the practice of the medical missionary. A shop doing legitimate trade is probably in operation by this time, and helping to make the missionaries more comfortable, also to bring the natives within reach and under personal influence.

LULUABURG.

We cannot pass by in silence the gratifying success of Dr. Summer's work. His skill and devotion won him the hearts of the people, and through their generosity he was enabled to equip thirty-six carriers, and to start with them and a few petty native traders for the primary goal of the missionary expedition, the land of the Bashilangué. After a march of more than three months, having no company but that of his blacks, he reached Lubuku in safety, and was cordially welcomed by the great King Mukengue Kalamba. When last heard of (letter dated Luluaburg, January 1, 1887), he was earning his support by collecting medicinal plants for the Congo State, treating the blacks in their infirmities, studying the language and preparing things for the missionaries expected to follow soon after him. Without inaccuracy this may be called the sixth station.

“Africa the Open Sore of the World.”

BY REV. E. DAVIES.

When David Livingstone was traversing the wilderness and solitary places of Africa, and opening a way across that dark continent, and seeking to destroy the African slave trade, and open up those vast regions to Christianity and commerce, after spending thirty years of his life in unwearied toil and sacrifice to evangelize the natives, and to discover the secrets of nature, and proclaim them to the world, just before he died on his knees, in the night, all alone, at Chitambo's Village near Lake Bangweolo, Africa, he wrote:

“All I can say in my solitude is, may Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world.”

The Methodist Episcopal Church has done but little toward healing this great sore. It is true there have been missions in Liberia ever since Rev. Melville Cox, when dying, said, “Though a thousand fall let not Africa be given up.” These mission stations in Liberia have been few and far between.

The General Conference of 1884 felt that something more decisive ought to be done for the redemption of Africa. At last it was decided to elect a Bishop for Africa if a suitable man could be found. Some positively declined the honor. One who was especially

named is already dead in this country. Some one named William Taylor, and in a short time he was elected most by acclamation. He bowed to the will of God, committed his life to Him that he might help to heal “this open sore of the world.” He had already labored in South Africa with great power and success among Kaffirs and Fingoes.

He called for volunteers to follow him to Africa, and many were willing to labor and sacrifice, and, if need be, to suffer and die for Jesus. Men and money flowed in, and January 22, 1885, fifty-two missionaries (including children) sailed from New York. After a short stay in Liverpool they sailed for Africa, and landed at St. Paul de Loanda on the west coast, where Dr. Summers had prepared them a large mansion, on the heights, for a mission station, which was afterwards bought by money given by a friend, but has since been sold and an iron house has been made in England and erected in Loanda, which will answer for a mission house and school-house and has a large room for public meetings, and a large cistern to catch water, which is so convenient in the rainy and dry seasons.

The Bishop and his workers had to wait a long time at Loanda. Some of them were sick. Some of them found out they had made a mistake in going to Africa with many small children and returned and are doing excellent service in America. One of them died because he would not take the quinine, God's remedy for African fever. Dr. Summers went with Bishop Taylor inland and selected sites for mission stations, reaching to Malange on the eastern border of this Province of Angola.

The Governor gave the Bishop land for five stations, one at Dondo, which is 240 miles from Loanda, on the Coanza river, which is the largest place in the province besides Loanda, a great centre for caravans and traders. Here they have a number of mission buildings and a large Sabbath-school, and some of the natives have been converted and have become Sabbath-school teachers. Here they have a printing press, and print tracts and portions for the children to learn during the week and repeat at the Sabbath-school. Here they have a school and a mechanic's shop, where they do different kinds of work. Here they have an organ which attracts the natives.

Here Mrs. Myers Davenport practiced medicine with so much skill, until her work was done in some time over two years, and she went suddenly to her rest while her husband was gone to the district conference at Nhangueapepo. Mr. Davenport has since married one of the missionaries who went from America, and the mission is self-supporting.

Dondo is laid out in long streets, and has sidewalks and street lamps, and many other good things. Nhangueapepo is the next station in Angola, and is fifty miles further up the Coanza river, in a lovely spot surrounded with mountains with a fertile soil and excellent climate. Here they have a good stone house and other buildings. They have 2,500 acres of land, with cows

sheep, fields and gardens, day and Sunday-schools and preaching services. Bishop Taylor and Brother Dodson dug a well and Brother Mead stoned it. Brother Dodson has better health than in his Maryland home.

Rev. E. A. Withey, the Superintendent, writes: "We wish our friends who are losing sleep on our account and giving credence to such erroneous reports of our condition as fill the papers, could spend a week with us. We are wonderfully located for health, on an eminence overlooking fertile plains, which are surrounded by mountains. We have cool breezes most of the day, comfortable nights. We are bountifully provided for by our heavenly Father and the trustees of the Transit Fund. We are a happy company and mean to spend our lives in Africa."

Pungo Andongo is the next station and is thirty-seven miles across the country from Nhangueapepo, where a large building has been purchased for mission dwelling-house and school. By planting, teaching, trading, and self-denial this station has become self-supporting. Rev. J. M. Wilks, and wife and daughter were located here. "Mrs. Wilks is a woman of superior ability in the pulpit, school-room, corn-field or kitchen."

Malange is the next station and is sixty-two miles from Pungo Andongo, over rounded ridges and valleys, but no mountains. Here they have excellent farming facilities on low lands that are very productive, with a number of Vermont farmers from Underhill to cultivate it, including W. and S. Mead and families. Here they have excellent timber from which they cut and saw excellent lumber. They have good mission buildings, good climate, and are 300 feet above the sea level.

From this station Dr. Summers went inland and has passed through great tribulations in reaching Loulouaburg on the Loulou river, which is one of the Congo river tributaries, and where he expected to meet Bishop Taylor, who was to reach the same point by going up the Congo river. The Bishop sent Dr. Harrison and he has passed up the Congo river beyond Stanley Pool and reached that same station where Dr. Summers is, thus completing a circuit of several thousand miles, beginning at Loanda in the Province of Angola, and ending at the mouth of the Congo river.

Thus the Bishop's workers have reached the goal that the Bishop was aiming at, and for which he wanted his steamer. He has already planted a station at Kimpoko or Stanley Pool, 335 miles up the Congo river, and his steamer, in sections, is at Vivi, one hundred miles up the Congo, waiting to be carried to Stanley Pool and put together. This will be the most substantial steamer on the river, with a saw mill to cut timber on the land and many other improvements. Then there are six other stations on the lower Congo, and one at Kabinda, forty miles from the Congo, and another at Mayumba, several hundred miles north of the Congo.

Dr. Summers says the people of his region are waiting for missionaries, are quick to learn and very musical. He believes when the missionaries have learned the lan-

guage there will be such rapid and glorious Church formation as has not been witnessed since the early times of Christianity. He took with him from Malange native tailors, blacksmiths, etc. Dr. Harrison has also found favor with the people, and is waiting for reinforcements.

Bishop Taylor has located fifteen new stations in Liberia, in healthy regions, with the hearty consent of the Chiefs, who have given him land and helped to build houses and plant gardens. Half of these stations are already manned and other workers are waiting to be sent; making thirty-two stations and eighty missionaries in Africa. Now if all this has been done in three years what will be done in ten or twenty years, when hundreds of the native preachers will be spreading the Gospel fire, and setting those African kingdoms on a blaze.

Missionary Support in Angola.

It is matter of fact that the parent missionary society constantly aims to make its missions self-supporting as soon as possible. The home missions in the annual conferences are the best illustrations. Missionaries to foreign lands are kept on the salaried list because that plan is considered the best for the work's sake, since a pastor whose temporal wants are supplied has all the more time for his spiritual work, and can do more work because his food and raiment are sure.

Missionary Wilks, who was in the Taylor work in Angola, Africa, has reached the conclusion that the self-support plan will not succeed in Africa, because food can be bought for half its cost when raised by the missionary, and there is no market for a surplus. He found that it was difficult to earn a living by six days of labor in order that he might labor as a missionary on the Sabbath. By this plan it will require seven missionaries on the self-support plan to do the work that one man can do if he is supported by a home fund.

Moreover, as a rule, the mechanic who attempts secular work that he may do mission service, is asked to do labor which is not certainly promotive of godly advance among the heathen. In the instances cited by Mr. Wilks, the missionary mechanic is asked to repair whisky stills, false balances, and billiard tables. If he seeks a clerkship, he is asked to keep accounts that relate to the white man's rascality in dealings with the ignorant heathen.

The destitution among some of the missionaries as related by Mr. Wilks is pitiable in the extreme. In some countries self-support may be possible in part and under some circumstances, but it would seem that in all countries the home-support plan is best both for the heathen and the missionary. The laborer is worthy of his hire, and that correct doctrine ought to be taught to heathen peoples as primary and scriptural. This issue is not a matter that needs to be learned alone by mission service abroad, but relates to a policy that may be patent to him who never has seen a mission station. The Word says, "Go," and actual going is possible to only a few in the church. The many must go by proxy, through their dollars.—*Northwestern Christian Advocate.*

Country and People of Africa.

BY FANNIE ROPER FEUDGE.

("Uncle Charlie," a returned Missionary, meets his young kinsmen, Willie, Edward, Eugene, Ernest, Frank, Harry, and Lewis, for another Missionary talk, preparatory to a meeting of their Band.)

UNCLE CHARLIE.—"Well, boys, we are to travel to day in Africa, a broad land rendered somewhat familiar to us from various Scriptural allusions; and yet a land of which, until within the last half century, we have known almost nothing. Do either of you remember any mention of Africa, in the Bible?"

ERNEST.—"Yes, uncle. The man whom Philip met and baptized, was 'a man of Ethiopia;' and in one of the Psalms, David says, 'Ethiopia shall stretch out her hands unto God.' I suppose both these Scriptures refer to Ethiopia in Africa."

UNCLE.—"There is no doubt of it, my boy; and now, who else has a text?"

EUGENE.—"I have one from Matthew's Gospel, where the writer, speaking of our Lord's toilsome walk from the city to Golgotha, says: 'As they came out, they found a man of Cyrene, Simon by name, and him they compelled to bear His cross.' Cyrene was then, an important city in Northern Africa, was it not?"

UNCLE.—"Yes, a sea-port on the coast of Tripoli, between Carthage and Egypt, and at that time the seat of a flourishing Greek colony. Simon was probably either a Greek, and a Jewish proselyte, or the son of Jewish parents and born in Cyrene, and was no doubt at Jerusalem in attendance at the feast."

WILLIE.—"The Apollon mentioned in the Acts, was said to be 'a Jew from Alexandria,' which of course means Alexandria in Egypt; and the very name of Egypt recalls a host of incidents in the lives of the patriarchs, as also in the touching story of Joseph that we all love so well; and later of the cruel bondage of the Israelites for four hundred years; and the 'signs and wonders' God wrought by the hand of His servant Moses, to the overthrow of Pharaoh, and the miraculous deliverance of His people. How I should love to visit Egypt; for it seems to me that its wonderful past would be quite as real as its present."

UNCLE.—"Egypt is indeed a land of wonders, both past and present, some of which we may just glance at, a little further on in our Missionary talk. I am truly glad, my lads, to see that you read God's blessed Word, with thoughtful attention, and that you remember what you read. All the information we can gather concerning the status of the people and places mentioned in the Bible, serve as so many 'side-lights' to enable us the better to comprehend the meaning of the sacred volume, and to profit by its perusal. Now about this great country of Africa, so often spoken of as the 'Dark Continent,'

we must try to gather all the light we can, that we may learn to pity the people who live there, and pray that upon their darkened consciences and shadowed lives, soon, the 'Sun of Righteousness may arise with healing in His wings.' Suppose you tell us, Eddie, what you have learned concerning its size and physical formation."

EDWARD.—"Africa is a vast peninsula, two-and-a-half times larger than North and South America put together. Its length from north to south is five thousand miles, and its width about the same at its widest point. It contains an area of eleven-thousand square miles, and a population of about two hundred millions of people, or nearly one sixth of the human race."

LEWIS.—"I see, uncle, by looking on the map, that Africa is formed a good deal like South America, only that it has a much more regular outline. Does this render the country more or less difficult of access?"

UNCLE.—"If it had more gulfs and bays, it would be much easier to reach the interior; and this, probably, is one reason why we know so little of Africa. The coast is generally low and unhealthy, and very many travellers grow ill, and not a few die of malarial fever before they can get to the high lands of the interior, where the climate is far more salubrious."

HARRY.—"Is the weather always hot in Africa? I suppose there must be a change of seasons, as there is in other countries."

UNCLE.—"Africa lies in three different zones, so that gives considerable variety of climate; but it is the hottest of all the continents, because at least two-thirds of it lies between the tropics. Yet upon the high mountain peaks they often have snow even in summer; though in the hot, sandy deserts of Egypt eggs may be thoroughly cooked in the sand. They have but two seasons, the wet and the dry, as in India. Many portions of the land suffer greatly from drought; and but for the annual overflow of the Nile, Egypt would be another desert, since rain seldom falls there."

FRANK.—"How about the lands at a distance from the river?"

UNCLE.—"The river Nile has the wonderful length of more than four thousand miles; it rises in some large lakes that become very full in the rainy season, and thus cause the river to overflow its banks, and it is this which makes Egypt so fertile. The people utilize this surplus of water, by preparing ditches and canals to receive it in time of overflow, and carry it over the land. Then as it subsides, they sow their seed in the moist ground, and secure an abundant harvest."

EUGENE.—"With such rivers as the

Nile and Congo, how is it that Africa continued so long unknown to foreigners?"

UNCLE.—"Most of their great rivers reach the ocean by a series of rapids and cataracts that would dash in pieces any vessel attempting to navigate them; and formerly the Nile was supposed to be the only African river navigable to any considerable distance, but later explorations show the Niger to be navigable for steamers for 3,000 miles, affording many facilities for carrying the Gospel to the millions who are found in its fertile valleys and thriving towns."

"On each side of the continent, runs a long range of mountains, which stretch out into an elevated table land almost two thousand feet above the sea level. This table land, like a saucer turned upside down, occupies the interior of Africa; where grow forests of huge trees, and grass tall as a man's head, grass so strong and sharp as to cut like a knife, rendering approach to the villages almost impossible. Thus defended from intruders by the lack of roads, and surrounded by natural barriers that shut them in and all the world out, it is not strange that Central Africa and its people should have remained so long unknown."

EDWARD.—"How long is it since Africa began to be explored?"

UNCLE.—"Mungo Park, a Scotchman, sent out by the African Society of London, to explore the Niger River, reached Africa in June, 1795, and spent nineteen months in the country, suffering much from sickness, and still more from the cruelty of the people. At one time he was shut up in prison by a Moorish king; often he was in danger from wild beasts; and he was at various times robbed of all his possessions except his pocket compass, which the cowardly thieves were afraid of; and many times when on the very verge of starvation, he was saved almost by miracle. At last he returned to England without the accomplishment of his mission; and a second expedition, from which he did not live to return, was no more successful. It is supposed that he was either murdered by the treacherous natives, or drowned in attempting to sail through a channel of the Niger, as he was about to embark when last heard from. But though he failed to find out the source of the river, his narratives throw much light upon the country and people, and have thus facilitated the work of later explorers. Among these stand out prominently, the name of Livingstone and Stanley, besides others whose researches have revealed such untold wealth of beauty in the central portion of that vast continent. Mr. Joseph Thomson, recently returned from the Niger, says: 'In all the wide range of tropical Africa, there is no more promising field for commerce than

this semi-civilized region on the banks of this river.' Of Stanley's extensive explorations in the Congo region, and its wonderful results, we cannot now speak; but in noting the amazing facilities now afforded to commerce and mission work, it should never be forgotten that Protestant missionaries gave the first impulse to both."

WILLIE.—"Of what distinct nations and tribes are the two hundred millions that inhabit the African continent made up?"

UNCLE.—"The country north of the Great Desert is occupied by a comparatively civilized people, many of them of various white races, speaking, generally, the Arabic languages, and Mohammedans in religion.

"In Egypt, the Turks are the ruling class, and the peasants are the descendants of the ancient Egyptians. They have tall, graceful forms, and dignified manners. The people of Nubia are a mixed community of Arabs, Berbers, and negroes, and Mohammedans in religion; while those of Abyssinia have fairer complexions, and profess a mongrel sort of Christianity, which they claim to have received from the Ethiopian eunuch. The Soudan is inhabited by Arabs and negroes, mostly Mohammedans, who live in large cities and form centres of caravan trade.

"Sierra Leone was set apart by the British as a place of refuge for liberated slaves; and Liberia is an independent negro republic colonized by colored people from the United States. In the States of Guinea are found unmixed negroes, warlike and fierce in disposition, worshipping reptiles, offering up human sacrifices, and devouring human flesh.

"In South Africa are found the degraded Hottentots and Bushmen, the intelligent Basutes, the Bōers, or farmers of the Dutch colony of Transvaal, the English settlements of Natal and Cape Town, and Zululand with its hordes of savages and warlike people. Last of all, and probably the crowning glory of all, comes Central Africa, with its magnificent lands and splendid possibilities,—its barbarism and depravity. Of these people, some of their kings are said to have a large army and navy; and every month to send out a detachment to 'eat up' some village, by which he means to 'kill the warriors, burn the homes, and bring all the women and children to me.'"

FRANK.—"What sort of religion can such a people have?"

UNCLE.—"The very lowest order. They worship rivers, lakes, and mountains, because they think the gods dwell there; and snakes, crocodiles and monkeys, as the abodes of their own kindred. Their rites of worship, and especially their funerals, are shocking in the extreme,

hundreds of people being sacrificed at the burial of a chief, and scores of living wives thrown into his grave to await him in the other world."

LEWIS.—"What has been already done for the improvement of the African?"

UNCLE.—"The whole Bible has been translated into many of their languages, more than a thousand missionaries are at work among them, many have been truly converted, and above all, they are part of the world of whom the Lord has said to His Son, 'I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession.'"

HARRY.—"You did not tell us, uncle, about Livingstone's career."

UNCLE.—"He was the first European to cross the terrible desert of Kababari, and reach the shores of Lakes N'gami and Nyassa.

"In 1866 he set out on further explorations, tracing the source of the Lualaba, and for two years was lost to the civilized world. In 1871 he was found by Stanley, and newly fitted out, again set forth towards the interior, where he died at last, *alone*, being found by his servants upon his knees at the foot of his bed, in the very heart of Africa.

"The body was embalmed, and borne on the shoulders of two of his faithful followers to the coast, the journey taking nine months. It was delivered to the English Government, and afterwards deposited in Westminster Abbey."

—:o:—

Baptizing Coptic Babies.

We had been sailing all day, and at twilight had moored our diabieh to the bank near a Coptic village. The Copts are said to be the native Egyptians, and pride themselves very much on their antiquity. As we looked out through the brilliant sunset tints that were flushing all the Nile Valley, the walls of an ancient convent rose before us, sharp and well defined in the clear atmosphere. Its usual gloom banished by the bright and gorgeous coloring of the Egyptian sunset.

Somebody said, "There is to be a service in the old convent to-night; shall we go?"

It had been a monotonous day, and the walk and change looked attractive; so we were soon scrambling up the steep bank, and walking swiftly toward the old convent walls. The town consisted of a collection of square brown huts, their flat roofs covered with the nests of countless pigeons that are always swarming and cooing around every Egyptian dwelling-place. A short walk brought us to the church, and following the crowd which was rapidly assembling, we mingled with them and obtained seats.

The convent is a lofty inclosure, the roof formed by numerous small domes

numbering nearly two hundred. Within is a small open court, an ordinary-sized church, surrounded with many small chapels, and the apartments of the monks. Cleanliness is not one of the virtues of the Copts, so we may expect to find everything dirty and in need of repair.

I shall not tire you with a long account of the general services, of the clashing of cymbals and the loud voices of the priests, of the Coptic prayers and long masses, of the blessing of the water when the priest stirred it with a long stick as he prayed, then, dipping a cloth into it, applying it to the wrists, insteps, and foreheads of all the men who came forward to receive it. Time would not permit me to describe this in detail; but the baptism of the children, which immediately followed in another part of the church, was a novel though pitiful sight, and one that will make you realize what a blessing it is to be born in an enlightened land.

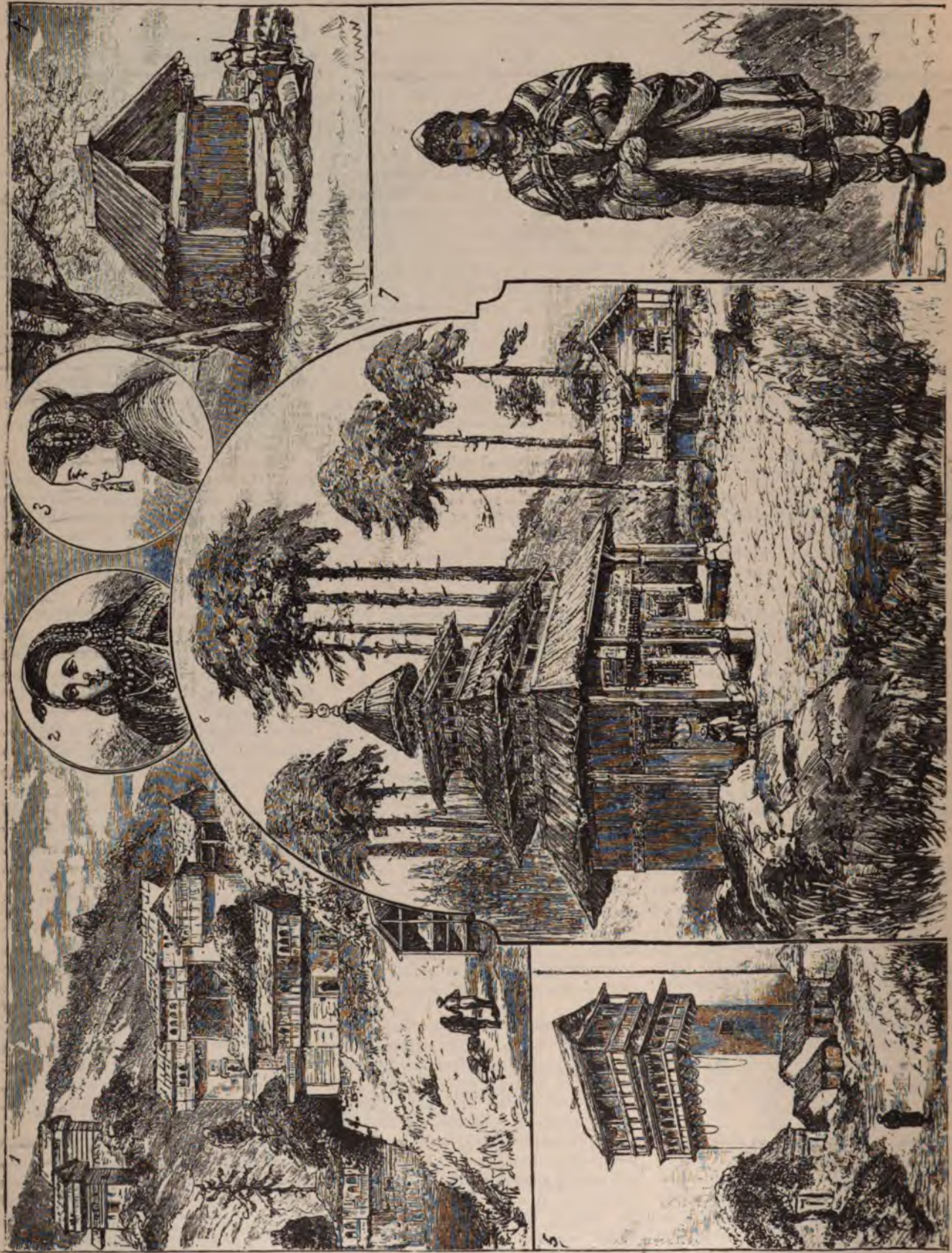
The women's department is separated from that of the men; they are never allowed to enter the upper places and in the ceremony of baptism of children the fathers do not appear.

When all was ready, three little creatures were brought in, their dark eyes looking wonderingly around. Turning to the west, and holding her child, the mother promised to renounce the devil and all his works; then, facing the east, she held it forth to signify her acceptance of Christ for the child, after which it was sprinkled by the priest. But the ceremony did not end here, for the poor babes were taken to a font, and in the midst of long Coptic prayers they were disrobed and immersed three times. Then came the anointing with holy oil, the priest roughly and awkwardly—for he was very old—rubbing it over all the members and joints of the child.—*Selected.*

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The girls in Africa, as elsewhere, are fond of dolls; but they like them best alive, so they take puppies for the purpose, and carry them around tied to their backs, as their mothers carry babies. Some of them "play baby" with little pigs. The boys play shoot with a gun made to imitate the "white man's gun." Two pieces of cane tied together make the barrels, the stock is made of clay, and the smoke is a tuft of loose cotton.

In one African tribe the boys have spears made of reeds, shields, bows and arrows, with which they imitate their fathers' doings; and they make animals out of clay, while their sisters "jump the rope." Besides, the African children, like children all over the world, enjoy themselves "making believe." They imitate the life around them.



IN KOOLOO LAND OF NORTHERN INDIA.
 1, A Kooloo Village. 2, 3, Kooloo Belles. 4, Rest House for Gods. 5, A Kooloo House. 6, A Doongree Temple. 7, A Kooloo Girl.

General.

The Kooloo Valley of India.

This beautiful district of Northern India deserves to be better known by seekers after health and pleasure than it is. It is not difficult of access, the roads are excellent, supplies are plentiful, and comfortable rest-houses await the traveller at the end of every stage on the principal routes.

Kooloo, which, together with Lahoul and Spiti, constitutes one of the Punjab Government districts, is situated in lat. 32 deg. N., and between long. 76 deg. and 78 deg. E.

A well-known road leads from Simla to Sultanpore, the capital of Kooloo. On the way the Jalori Pass, 10,500 feet above the sea, is crossed. In the winter it is covered with snow, in the summer with a mass of wild flowers. There is a lovely view from the summit.

The people of Kooloo are a happy race, well-fed and well-clothed. The fine soil and perfect system of irrigation produce excellent crops. The pasturage is good, the cattle healthy, and the wool of the sheep is woven into a substantial cloth of which the picturesque garments of the people are made.

One of our sketches represents a Kooloo village. Each of these villages has an annual fair, which is of a semi-religious character, and at which the gods from the adjacent places, together with their priests, figure conspicuously. On these festive occasions, the men are dressed in their best, with flowers in their caps; while the women, who are very pretty, wear all their jewellery. There is a good deal of dancing, and not a little drinking.

Every village has its temple. One of the most remarkable of these buildings is the temple of Doongree, which stands in a grove of deodara pines, so lofty and straight that they look almost uncanny. The temple is built of this wood, and, though more than 600 years old, shows few traces of decay. The front is beautifully carved.

The small wayside temples (sketch 4) are rude buildings, with little or no carving. They are used principally as rest-houses for the gods when being carried to distant fairs. Inside there is either a sort of chair, or a heavy wooden casket, in which the god is placed.

One of the houses of the richer classes is shown in sketch 5. The family live in the upper story; the lower floor is appropriated to cattle and stores. An immense amount of snow falls during the winter, and provision has to be made accordingly.

As is often the case in semi-civilized countries, the women are far more industrious than the men. During the rice-transplanting season, the women may be seen hard at work up to their waists in water, while their lords and masters sit lazily smoking their pipes in the upper verandas of the houses. They are supposed to be superintending the field-labor.

The costumes of the people are neat and graceful. The women usually wear a dark-blue kerchief round the head,

while a handsome silver tiara lies flat on the hair, from ear to ear. Sometimes they wear a red pointed cap, black at the top.

To conclude. In Kooloo the traveller will find a lovely and picturesque country; a prosperous, light-hearted, and contented people; a climate as enjoyable as any in the world; and a fair amount of sport in the way of bears, leopards, jungle-fowl, and, in the winter, woodcock.—*Graphic.*

The Hindu Widow.

BY MRS. ELLA G. PLOMER.

Christianity teaches us to be kind to the widows; it tells us she has one who cares for her, and who supplies the place of a husband; not so with Hinduism—it crushes widowhood and teaches others to look upon it as a curse.

In almost every Hindu family there are two or three widows, some old and feeble, others young and active. They are to be pitied; they have more of the bitters than the joys of life. As soon as a woman in the Hindu Zenanas is widowed, her troubles begin. The once loved wife is now the servant of the household. She looks upon herself as accursed of God, and her sufferings as a just punishment from her gods for unknown heinous sins. No hand is put out to help, all accuse, not pity, but all curse her *fate*; and she, too, feels bound to do the same.

In reply to her agonizing entreaties, and wail of woe, no answer of comfort is given. What wonder that she cries, "Why did the cruel English Government do away with the suttee, for had it not done so, I might here end my life of misery and sorrow and be with my husband once more." God help such widows! When we tell them of a God of Love they smile scornfully and say, "Where is He and why does He not avenge us?" To them the words of comfort our Bible gives to the widow, is as a tale. Many, many have wept and told me that the God of the Christians is not the same as the cruel, hard-hearted God of the Hindus.

The life of a widow is a monotonous round of work, for which she gets little thanks and lots of scoldings. As she wakes in the morning she has to do her poojahs (worship), then sets to household duties; the cooking, washing, mending, nursing, and general household work is hers, and what are her wages? Stripped of her jewels which she so prided in, and robed in coarse white garments, in place of the fine white robes, her lovely raven hair cut off and given to her gods, and her head kept shaved, one course of meal a day, and two fasts in the month, excluded from marriage ceremonies, because she is considered unlucky, nights of prayer and fasting to appease the wrath of her angry gods—these are the poor returns made to her.

Widows' fasts are cruel. Every eleventh day is a thorough fast; she is not allowed a drop of water, not even in the hottest weather. And when she comes to die, she is hurried out of the house while life is fast ebbing, and borne to the Burning Ghat to be burnt. What wonder that many put an end to their miserable lives, or else do

worse. They are not allowed to re-marry, and therefore fall into grievous sin sometimes.

Widow re-marriage is a question which is being very warmly discussed in India now. I have known many widows of four, five, six and ten years of age. May the day soon come when the lives of such will be happy and free from slavish fear. The dawn is fast brightening into the day, and many who would have no hope in this world or in the next are living good useful Christian lives, surrounded by children, husband and home comforts. The iron chain of *custom* is giving way to the liberty which the Gospel offers.

\$30: \$150: \$500.

—BY REV. B. H. BADLEY, D.D.

Nowadays, under the inspiring leadership of our valiant Missionary Secretaries, it is happily fashionable to head the column with the "dollar-sign" and a long row of figures: last year we saw the grand motto week after week in all our *Advocates*, in *italics*, "SMALL CAPS," "CAPS" and what not—" \$1,000,000 for Missions by collections only!" and this year at the head of every missionary column, at once a reminder and a prophecy, stands the decree:

"\$1,200,000 for Missions from all sources!"

In comparison with these magnificent sums the modest amounts which stand at the head of this article are seemingly insignificant—and yet they have a significance.

I. The \$30. This sum supports a young man for a year in our Centennial High School in Lucknow—pays for his board, books, clothes and tuition. Could one ask \$30 to do much more than that? Strict economy, coupled with the fact that rice is cheap in India, makes it possible to support the student on the \$2.50 per month; of course, there is nothing left over at the end of the year.

These students live in the boarding-house on the school premises, immediately in the rear of the school building and only two hundred yards from the principal's residence. At present we have accommodations for only forty boarders, but our new dormitory is nearly finished, and from the first of July we shall be able to accommodate eighty. The ages of these students varies from ten to twenty; one of the last to join us is a promising young Bengali, about twenty years old, last year a Hindu, this year a happy Christian, praying daily for the conversion of his widowed mother, who lives at Allahabad, 160 miles away.

These young men and boys, like all the others—a goodly company of 500—who crowd the recitation rooms of this popular school, are studying English and their own languages. In all, *seven* languages are taught—and yet we make no professions as to having "a school of languages." English, of course, is the coming language.

Our students have prayers daily in the boarding-house; they attend all the Church services, and besides are helpful in our street-preaching and city Sunday-schools, going regularly to sing and teach. We have a happy company. Last week, on the recommendation of our Quarterly

Conference, one young man, formerly a Brahmin boy, was sent to the Theological Seminary at Bareilly, to spend three years in study, under Drs. Scott and Messmore. He was accompanied by another young man, a teacher in one of our city schools. Three years ago these were both Hindus; each has been cast out of house and home and lost all his relatives. We pray that they may receive Christ's "hundred-fold." We expect year by year to send recruits to the Theological Seminary, and our school will thus be of great service in helping to solve the problem of securing Native preachers. With our Mission College, which is to be opened on July 1st, we shall attract even larger numbers to the institution, and trust that the helpful influences of divine grace may be so liberally given to our students that scores and hundreds of preachers may be sent forth from this school, so well known to the Church.

We have constant applications for help, chiefly from young men who have recently been baptized and who have lost all by the step. These are very desirous to receive an education so as to prepare themselves for such work as God may set before them. It is hard to turn them away, especially when one knows that they are the very ones we ought to welcome; but our funds are limited, and we can only do a certain amount of work. At present we have about twenty-five patrons in America, each supporting a student; we want twenty-five more. Who will help us?

II. The \$150. On an average a student will remain with us at least five years, so that the sum of \$150 pays for the education of one young man. If paid at once, the interest on the unused principal provides support for two extra years.

III. The \$500. This sum secures a perpetual scholarship; it is placed on interest (six per cent. in safe investments), and the interest (\$30) only is used, and so the good work will go on long after the donor shall have passed on to the better world. Insurance companies have various "classes." This we consider our "*very best class*," and unhesitatingly recommend it to all who desire to invest money for the Lord. The writer cannot speak from experience, though he hopes to do so by and by—but it must be a very pleasing thought to a Christian worker to say to himself, "I have a student, all my own, studying yonder in our Mission College in Lucknow; and after he graduates, another will take his place, and after him another, and so on as long as years are counted." Who can tell the good that may thus be done by the \$500?

We are like insurance companies in another respect—we allow our friends to transfer from one class to another—from the \$30 investment to the \$500 gift—and we accept all the risks! We prefer, indeed, these "paid-up policies." A good friend in Topeka, Bro. T. B. Sweet, has recently sent us \$500 to establish a perpetual scholarship in memory of a precious son who went to heaven a few years ago. This class of givers, we are glad to say, is growing. We now have about ten of these perpetual scholarships and want *forty* more, making fifty in all.

We are assured that the sums desired will be forthcoming. Counting by miles, India is very far away from the Home Church; but who that loves the Lord Jesus Christ counts by miles?

Some one whispers, will not these special gifts interfere to a certain extent with the \$1,200,000? If so, then we do not want them. We are loyal Methodists and believe in meeting assessments, 100 cents to the dollar. But there are many people in our Church, men and women, who want to do something more than their share of assessments, people on the lookout for opportunities to give, people who carry a missionary map in their hearts, people who enjoy doing something definite in one way or another in a heathen land—it is to these we write. Their name is legion. Thank God for their words of cheer and helpful deeds! Who would not rejoice to gladden the hearts of these enthusiastic workers by pointing out a place where profitable investments may be made!

The question, "How send money?" answers itself by the pleasant echo, "Send money!" Who will help us? "He gives twice who gives quickly."

Lucknow, India, February, 1888.

The Milan District of the Italy Conference.

BY REV. WM. BURT, P. E.

Report of the Presiding Elder of the Milan District to the Italy Annual Conference of the Methodist Episcopal Church, held in Rome, March 14, 1888.

DEAR BRETHREN:—Although to me personally the past year has been one of the most trying in all my experience, nevertheless I have reason to thank God for His continued kindness and infinite love. I also acknowledge with sincere gratitude the uniform courtesy with which the ministers and people of the District have received me at each quarterly visit.

Though a number of our members have been ill and not a few have been called away to the better country, yet we have great reason to thank God for the general good health of the ministers and their families. I am glad to be able to report that there has been some progress in nearly all the stations, in the number of members in Church and Sunday-school, and in the contributions, as the statistics will show. But more important than this, at least for the present, is an increased devotion and conformity to the uses of our Church. In all the churches the general rules and doctrines have been duly read and explained, and committees have been appointed on Church records, missions, tracts, and Sunday-schools with encouraging success. The halls of several of the stations have been greatly improved, making them more attractive and comfortable. New organs have been sent to Modena, Bologna, and Alessandria, while the one that was at Bologna now serves the church at Forli.

Children's-day was duly and interestingly observed in most of the stations. The resolution passed at the last Conference to do what we could during the year for the missionary cause was put into effect in a practical

way on the first Sunday of October with most encouraging results. I hope that this day thus initiated may be continually observed with increasing interest. It may be one way of teaching the people of our churches to help themselves as far as possible. One of the greatest obstacles to the work of God in Italy is the indifference of Church-members in doing what they can toward self-support.

The very severe winter in the Northern District has greatly hindered our work in some places. For instance it was simply impossible for the children to attend Sunday-school in the cold church at Bologna for several Sundays.

Beginning with our outpost beyond the Alps, I will give just a few notes, more or less interesting, of each place. During the first part of the year the work at Geneva offered many and special discouragements, though the pastor kept to his work with faith and love. Dec. 20, 1887, a new hall was opened, well furnished and splendidly located. In addition to the main hall there are other rooms for classes. Since the opening of this new hall the work has greatly prospered under the zealous leadership of the pastor and his corps of voluntary helpers. In addition to the regular services there are evening classes in reading, singing, languages, etc.

Our work at Turin has progressed as much as could be expected in the present Locale. Good audiences have greeted the pastor and some have been added to the Church. It is a real pleasure to witness the harmony that exists among the evangelical ministers at Turin, which I hope may always continue and be imitated by the ministers in other cities. Our church at Turin will be greatly encouraged by the recent decision of the Missionary Board to purchase property and erect a temple in this important city—a decision that comes in answer to many earnest prayers.

At Asti we began the year by reducing the expenses, simply hiring a hall for the preaching services and supplying it by Sig. Bernatto, local preacher at Turin. For a time many came to hear the earnest preacher, but soon the Astians fell back into their old habits and the audience was reduced to a very few. Our work at Asti has been ruined by those who have been the professed members of our Church. We can have but little hope in that city, at least for the present.

Alessandria is also a very difficult field. The chapel though commodious is very badly located. The pastor has been much discouraged during the year. The few brethren are faithful in spite of the Jesuitical persecution carried on against them in depriving them of work and turning them from their homes. The two young soldier exhorters, members of this Church, now in Africa, send regular reports of their interesting work.

S. Marzano is truly a light upon a hill. The pastor has been zealous, and the brethren faithful, while their good report has gone forth to many of the neighboring villages. Some of the brethren come miles on foot to attend our services, thus demonstrating their great interest.

At Milan the Church has steadily progressed in all its departments and is now well organized. In spite of the severe weather of this winter the audiences have been excellent.

We have been at Genoa since June 15, but as yet, I am sorry to say, we have done nothing. (The great obstacle has been that the man sent there has been ill all the time. A change must be made at this Conference.) I believe that there is for us in this city a clear field, more than one-half of the city has never been occupied by any denomination.

The Church at Modena, because of the faithful labors of the preceding pastor and the earnest zeal of the present, is now very prosperous. Many of the former hindrances have been removed and Brother Bambini, profiting by the more favorable circumstances, has gained the sympathy and attendance of many of the Swiss colony. They are now earnestly praying for a larger and better Locale.

Cavezzo, connected with Modena, has suffered during the winter for want of a steady supply.

Bologna still has for its motto, progress, though it has been much afflicted during the year by the loss of nine of its chief members. Others, however, are being received to take their places. The progress at Faenza has been very slow, as might be expected under the very difficult circumstances. The Locale, though well situated, is small, dark and damp, and makes a most unfavorable impression on all who enter.

At Forli the year opened with great promise, the apartment and hall were put in good order, but later disturbances between pastor, Sig. Palmieri, and the people have made it a sad year in the history of our Church in this city.

Dovadola now has a beautiful little chapel, well furnished and filled with attentive listeners at every service. In addition to the regular services there are classes for the instruction of the young men and women.

Wednesday evening, Feb. 15, 1888, we opened a new hall at Venice, well furnished and favorably situated in Piazza Manin. Although it was a terribly stormy night there was present a very respectable audience, including the pastors of the other evangelical churches in the city. We now hope that with care and zeal some real progress may be made in this interesting city, at least we will make another good attempt. During the year, Brother Frizziero, our minister at Venice, has labored in several of the adjoining cities and with marked interest at Adria.

Brethren, we are indeed called to a great work, too great for our weakness. We shall succeed only as we are consecrated to God and saved through His infinite grace.

Methodist Union in Japan.

The following is the Basis of the proposed union between the churches in Japan under the auspices of the Missionary Society of the Methodist Episcopal Church, U. S. A. and that of the Canada Methodist Church:

WHEREAS, during the period of transition through

which Japan is now passing, the religious character of ecclesiastical relations of the Japanese will be established and settled so that subsequently radical change will be extremely difficult; And,

WHEREAS, in accordance with their strong national instincts, and with a view to securing the highest ecclesiastical means and the most effective methods of Christianization, all Japanese Christians urgently request that Protestant Missions operating in Japan, in all minor points of difference, and, as far as possible, in common lines of Church organization and discipline; And,

WHEREAS, the more prominent Protestant Missions in Japan have been greatly blessed and prospered by union on the basis of independent Japanese Churches; And,

WHEREAS, the Methodist Episcopal Church and the Canada Methodist Church are identical in doctrine and almost identical in polity; therefore Resolved,

1st, That we, the members in Japan of the Methodist Episcopal Church, and of the Canada Methodist Church, trusting in God and seeking only His glory, hereby resolve to unite in organizing and perpetuating the Methodist Church of Japan; into which union the other Methodist bodies in Japan are cordially invited to enter.

2nd, That the polity of the Methodist Church of Japan shall be Episcopal; and that the General Superintendent, the Itinerancy and other essential features of Methodism shall be preserved; and that its doctrines, drawn from the Holy Bible, shall harmonize with the accepted standards of Methodism.

3rd, That in each contracting Mission the addition of its Missionary Society shall not be disturbed by this union, except as provided in Resolution 4th. The Missionary Society shall, as heretofore, appoint the Treasurer of its own Mission who will receive the Appropriations and make such Reports as may be required by each Contracting Mission.

4th, That all Appropriations made by the Contracting Societies for direct evangelistic work among the Japanese—aside from those made for Foreign Missionaries and for the support of Japanese churches—shall be apportioned equally engaged therein—and also all funds raised by Japanese churches for the same purpose shall be apportioned by a Joint Finance Committee.

5th, That the Joint Finance Committee shall be composed of members, one half of whom shall be Foreign Missionaries, and one half Japanese Ministers and Laymen. The Foreign Members shall be appointed to their respective Missions in a manner to be hereafter determined, it being understood that representation on the Finance Committee shall be in an approximate ratio to the contributions of the several Societies. The Japanese members of this committee shall be appointed by the Japanese Annual Conference of the Methodist Church.

6th, That the Joint Finance Committee shall prepare annual Estimates for Evangelistic work as provided in Resolution 4th; and that these Estimates shall be submitted to the Contracting Missions for approval; after which they shall be forwarded to the Home Boards by the Missions

Finance Committee shall disburse the funds granted according to the Appropriations made, and it shall prepare full reports of all disbursements for the Missions; and those reports shall be transmitted by the Missions to the Home Boards.

7th, That the property in each of the contracting Missions now belonging to its Missionary Society, or that may hereafter be acquired by it, shall be held, or disposed of, by each society for the benefit of the Methodist Church of Japan.

Priestly Rule in Utah.

Rev. S. L. Gillespie, of the Presbyterian Mission at Box Elder, writes :

"Our work is rather of a siege character, requiring much perseverance and patient faith. The agitation of the people from the frequent raids of the United States Marshals has been a hindrance. The people are taught to believe this done on account of their religion, and that they are suffering persecution as the early Christians did. Apostle Lorenzo Snow has been in town all winter organizing and re-organizing the people into quorums and orders, so that no man, or woman, or child in the Mormon Church can attend our school or services without being 'dealt with.' This should be kept constantly in mind in judging of our school reports. Had this man been kept in prison and received just punishment for his crimes, our attendance the past winter would probably have been doubled. Our teachers have done efficient work, but their energy has only drawn out special opposition and continued watchfulness over those families inclined to patronize our school.

"The day is coming when this priestly rule will be destroyed. Yet we often think the nation will have to suffer in some way for its tampering with this treasonable institution of the Mormon Church. The movement towards statehood for Utah may prove the providential means of exposing the treasonable designs of the Mormon leaders, either by the discussions in Congress and by the press, or more effectually by permitting the full growth of their treason under the protection of statehood, and possibly thereby drawing to their aid all those who still hold to the doctrine of state rights.

"I could wish that my family were in a more healthy moral atmosphere."

Our Southern Educational Problem.

BY REV. A. A. JOHNSON, A.M.

Nothing is clearer in the light of our legislation and discussion than that the Methodist Episcopal Church is not a caste Church. The legislation of our last General Conference was right, and in harmony with the history and spirit of our Church as well as the trend of Providence which has always led our Methodism. Evidently those who oppose so zealously the organization of separate schools and Conferences and charge the friends of these measures with a caste spirit make a great mistake. They do so in two ways—first, by a wrong use of terms;

and, secondly, by not taking into consideration the practical facts involved in the case. Their opposition is based largely on theoretical ideas. And to charge some men in the South, who are giving their lives in noble self-sacrifice to the uplifting of the masses, and who by the experience of their labors are led to advocate a practical organization of the work, looking only to the same ultimate end which all so much desire, with a caste spirit, borders on bigotry.

There is a wide difference between caste and race instincts and preferences. Caste is born of bigotry and superstition. It is a foreign word, belongs to paganism, and has no home in America. Race instincts and preferences are of divine origin, and constitute the bonds of national existence after the divine ideal, and do not at all interfere with the brotherhood of man. The word caste is wholly inapplicable to race discriminations. Caste never takes any account of blood or color, but only of position in society, and that position is determined by occupation, wealth, education, or family. It is the common case in India, and puts a great iron partition between classes, making it impossible to mix the people. Not so in America. The humblest and lowest may rise to the highest position, and that, too, without violence to social preferences and race instincts. There is no caste involved where two families of equal wealth and education, the one white, the other colored, refuse to mingle in intimate social relations. There is nothing wrong or oppressive to either party in this social preference. Both have their rights, and neither is put at a disadvantage. To assert the contrary, and seek by legislation to force the intimate social relations of the races against their God-given instincts, is to do violence to nature and subject the races to the tyranny of the worst kind of socialism. It would be equally wrong, and subversive of human liberty, by any act of legislation to debar a man of his social preferences or shut the door of any institution against the exercise of his civil and religious rights.

This whole question must be left where God placed it, allowing to each race the full and free exercise of their social preferences and race instincts and at the same time guaranteeing equal rights of religious and educational privileges to all classes. The exclusion of either class from our institutions must not be allowed for one moment. As Dr. Fiske has wisely said, "On the line of *privileges* we say, no distinction. On the line of social life we must keep our hands off."

This is just what the policy of our Church, as set forth in the last General Conference, contemplates. It puts the advantages of education within the reach of all and leaves the social question to take care of itself, under laws which God has enacted for the government of society. Manhood, merit and culture can destroy all social barriers, overthrow prejudice, and lead to a happy union of the races as citizens of one Commonwealth. The problem, therefore, is *within* the races. No force from without in the shape of laws of any kind can settle this question.—*Christian Advocate*.



THE NIZAM OF HYDERABAD.



THE NAWAB OF BHAHWALPUR.

Two Leading Native Rulers of India.

The Nawab of Bhawalpur rules over a state of North-Western India that has an area of 22,000 square miles, and a population of about half a million, composed of Juts of Hindu descent, of Hindus of recent settlement, of Beloochees, and of Afghans. The large admixture of the hardy mountaineers of the West causes the general inhabitants to differ considerably from the ordinary Hindus—for they are bulky, sturdy, and dark complexioned.

The Nizam of Hyderabad is a young man, being at present (1888) only twenty-three years of age. He was installed as Nizam, on the completion of his eighteenth year, in the presence of the British Viceroy of India, February 5th, 1884. Last year he made a gift of sixty lakhs of rupees (over \$2,500,000) to the British Government for the purpose of promoting the military defence of the North-West frontier. Hyderabad is as large as the kingdom of Italy, and the Nizam receives a gross revenue of about \$15,000,000.

Giving for Missions.

BY REV. A. T. PIERSON, D.D.

Something is radically wrong in this matter of the financial support of Missions. Our methods are either unscriptural and unspiritual or else they are defective in their application. God certainly does not need our money, it is for our sakes that he uses us as almoners of his gifts. We need the discipline of unselfish giving, and the Church will never grow in the grace of giving until she recognizes the fact that no believer ever puts God under any obligation by the most "munificent donation," as though "*He needed anything.*" We must from the bottom rebuild both the science and the art of giving. *We* must learn for ourselves and teach others that

1. It is a *privilege to give*, rather than a duty. To scatter is to increase, to give is to get. The richest growth comes by the most heroic pruning. It makes one comparatively omnipotent and omnipresent to use money aright—multiplying his power and his presence a thousand fold.

2. The *giver can sanctify the gift*, however small or insignificant, by his unselfishness and magnanimity of motive. A cup of cold water in the name of a disciple cannot lose its reward. It becomes a great gift by a great motive and spirit in the giver. Whatever is done in His name is divine. Give what you can, when you can, where you can, but give it cheerfully, give a cup of water, a mite, a kiss, a word, a smile, grandly, nobly, as a disciple. That way of giving swells the gift, and God will use it grandly.

3. The *altar sanctifies the gift*. Put on God's altar, as such, the humblest offering acquires dignity. We should study to give discriminatingly to the worthiest objects, not carelessly or indiscriminately. Money may be thrown away and lavishly wasted on nothings, while the greatest objects appeal in vain for our aid. Where can be found any altar so sacred as that of Missions? the Lord

Himself laid Himself on that same altar, the first grand whole burnt-offering, and any gift laid there is made divinely sacred by His sacrifice.

4. God values the little gifts from the many more than the greater gifts from the few. For the Church to depend upon large donations from a comparatively few is not God's way. It is bad alike for the many and for the few. The many learn to lean on the few, and the few become self-complacent and self-righteous, as though the progress of the Church depended on their munificence. God's way is not that other men be eased and a few burdened, but that there be equality, *i.e.*, a sharing of responsibility according to ability. "Organize the littles," make many little rills unite in one great river. The Women's Boards both teach and illustrate this lesson: they have gone straight on, giving more and more, and yet the immense sums they gather are all the aggregate of small and regular gifts.

5. *Giving does us little good* until it comes to the point of downright self-denial. The tithe system may answer for the *minimum*, but never for the *maximum* of our gifts. It is obvious that one hundred dollars from a man whose income is a thousand is a very much larger proportion than is one thousand for him who gets ten thousand, or ten thousand for him who has one hundred thousand a year. In one case the man has 900, in the next 9,000, and in the last 90,000 dollars left for his own expenses. The fact is that all these *mathematics* of giving are sadly, radically misleading. The *ethics* of giving reach higher, but we need some higher plane than either. Shall we call it the *aesthetics* of giving? We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamored of it as of the most æsthetic productions of the artist, the sculptor, the architect, the musician. Then giving will not need to be *urged*; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about duty, in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—*Missionary Review.*

Letter from Rev. Sia Sek Ong.

The Rev. Sia Sek Ong, delegate from China to the General Conference, on reaching San Francisco last month, addressed the following to the Methodist Episcopal Church:

Your humble servant, a subject of China, and member of the Foochow Annual Conference of the Methodist Episcopal Church, by the favor of the Conference at its last session, was elected delegate to the ensuing General Conference at New York. The great ocean has now been crossed over, and we are safely landed in America. While here I desire to meet and to greet the ministers and members of our Church in many of your Conferences, cities, and homes.

Your humble servant, at the bidding of his Conference, comes as a little child, leaning on the parental knee, to convey hearty words of filial greeting and loving gratitude to the mother Church. Respectfully and obediently yours, SIA SEK ONG.

Rev. Sia Sek Ong, of China.

BY REV. M. C. WILCOX, B.D.

The subject of this sketch, who is the delegate from the Foochow Conference to the General Conference, is one of the ablest and best known of Chinese preachers. He was born at Ngu Kang, about ten miles north of Foochow. At an early age Sia greatly desired to obtain an education, so for nearly ten years he studied with a native teacher. When quite young he was impressed by reading a native classic that he ought to live a virtuous life, and he strove to obey the dictates of conscience, hoping thereby to escape future punishment. His mother's death, which occurred when Sia was sixteen, so affected him, that for two years he entirely ceased studying. Afterwards he began teaching, which profession he followed for several years.

In 1859, at the age of eighteen years, he first heard about the Christians, who were then numbered in this province by dozens instead of by thousands. He immediately decided to have nothing to do with this "foreign sect," which differed so greatly from his own class of people. However, he soon met a native preacher and asked him why he

forsook his own religion and became a Christian, at the same time requesting the preacher to explain the new doctrine. The preacher then told the history of creation as given in the Bible, which explanation Sia says he immediately felt to be far more reasonable than the theories with which he was familiar.

After this he heard another preacher talk very patiently about an hour. After the preacher went away Sia often thought of him and the compassion expressed in his face, feeling in his heart that all men ought to be like that preacher. Sia says this preacher often desired to talk with him, but his wicked heart would shut itself up against the truth. But God in His great mercy did not cast him utterly away.

One day a Christian friend called and urged him to accompany him to church. It was quarterly meeting,

and a large number were present. Sia wished to go but it was as though his feet were bound with a net. He was as uneasy as if he sat on needles, but step by step he learned the new doctrine, after which he wished to tell it to others. In the autumn of 1864 he heard a preacher clearly prove that there is only one God. Suddenly the light shone into his heart and all that had been doubtful or confused was now made clear. The idols were no longer gods to him. He felt that all his actions

accord with Christianity, and that only in this way could he do good and do good.

A few months later when his eldest son was taken sick, his friends and relatives urged him to pray to the gods for help. But realizing that the gods and all its blessings were from the one God, his heart was moved.

Finally when his son died, his relatives severely blamed him for refusing to worship the idols, but he answered them calmly and patiently. His people also laughed and scoffed and rebuked him because he refused to trust in the idols, and that on this account his son was dead. He caused his heart to burn within him, and he wished more than ever to tell



REV. SIA SEK ONG.

about Christ and His great salvation.

He tells of his efforts to Christianize his neighbors, some of whom slandered and insulted him, while others believed on the true God and burned their idols to pieces with the paraphernalia of heathen worship. In 1865 he was baptized and joined the Church, after which his relatives tried to take away his money and drive him from his home, because he refused to contribute for the support of idol worship. At that time none of his relatives were Christians, though now Sia has a brother who is a member of the Foochow Conference and his aged father is an ordained local preacher.

Not long after joining the Church, Sia was licensed to exhort and afterwards to preach, and sent to Ming Chai where he labored a year. Feeling that he must preach the Gospel, and that he could not be happy in any

business, he decided to enter the ministry. In 1863 he was appointed to Hok Ing Tong (church) in Foochow City, remaining there three years. From 1866 to 1869 he was pastor at Hok Chiang City. At the conference in 1869 he was ordained deacon and elder by Bishop Kingsley and appointed presiding elder of Hok Chiang District.

In 1870 Sia declined further aid from the Missionary Society, and resolved to look to the native church for financial support. This made a great stir among our preachers and membership, and caused Sia Sek Ong to be quite a familiar name to friends of the Foochow mission. Afterwards Sia also held firmly to the principle of self-support while presiding elder of the Hing Hwa and Foochow districts. But during the last four years, while in charge of the Yong Ping district, where our work is new and our membership small, he has been obliged to recede from his position with regard to self-support.

While endeavoring, by his own example, to promote self-support, he was often accused of secretly receiving aid from the mission. During the conference at which Bishop Harris presided, a brother publicly traduced him. He says he then began to understand that there were those who doubted his sincerity in the matter of self-support. So he clearly explained that for years he had not received a cent from the mission. There is a difference of opinion as to how much Sia's course has advanced the cause of self-support in this conference. Be this as it may, he deserves credit for trying to lessen the demands for mission money in order that the work might be extended into new regions.

Many will remember the cruel treatment Bro. Sia received from a mob last May while measuring land at Sung Chiong for our chapel. For many months he was unable to leave his home at Foochow, where he went for medical treatment.

It is hoped that Brother Sia Sek Ong's errand to the General Conference will result in much good to the cause of Christ in China and America.

Foochow, February 15th, 1888.

The Annuity Fund of the Missionary Society of the Methodist Episcopal Church.

BY REV. JAMES N. FITZGERALD, D.D.

There are many people who are greatly interested in the work of "The Missionary Society of the Methodist Episcopal Church" and who would like to give substantial aid toward the furtherance of that work, but who, either by present necessity or fear of the future, are prevented from carrying out their wishes. Some are in affluent circumstances and contribute somewhat each year. The bulk of their property is, however, tied up in active business ventures or in investments which bid fair to be profitable, and if there be any surplus it must be kept well in hand to protect those interests and to provide against the unavoidable losses which are incident to all business enterprises no matter how carefully they may

be entered upon and conducted. For these reasons such persons are unable, while they live, to do as much as they would like. They determine, however, that the Society shall be remembered in their wills.

Others again possess only a modest competence, upon the income from which they depend for their support. They may not, while they live, give it away absolutely, because, by reason of ill health, by the accidents of business, or by any of the thousand and one contingencies of actual life they might be suddenly reduced to a condition of comparative want, and they feel, naturally enough, that this provision for their old age ought not to be disturbed.

Now, given the desire and even the intention of contributing to this work, is there any way in which people so situated can do it without manifest injustice to themselves and perhaps to others who may be dependent upon them?

A way may undoubtedly be found in the Annuity system of the Missionary Society.

The natural method of dealing with such a fund would be to invest it, and that with regard to security rather than to large or immediate returns. When, however, we look over the field for investments of this kind, we find everywhere, elements of great uncertainty and uneasiness, if not of positive anxiety. If certain securities be unquestionably sound, they are almost sure to command a premium so high as to reduce materially the amount of income to be derived therefrom. On the other hand, securities which may be bought to advantage, that is to say, at par or below, which have nevertheless yielded rather more than ordinary returns, we are apt to look upon with a certain suspicion, as if they possessed a value that was more or less speculative, and for that very reason not a safe investment for trust funds, or for any funds where security of the principal is of greater importance than the *chance* of making large profits. In addition to this there are the notorious fluctuations in value from day to day, without rhyme or reason, arising out of the machinations of unscrupulous stock-jobbers, which the smaller holders are powerless either to foresee or prevent, but which cause serious losses whenever the holder is compelled by any exigency to realize upon a falling or fallen market.

Investment may also be made in real estate. But the danger of securing imperfect title, the expense of keeping the property in good repair, the liability to heavy assessments or taxes, and the great risk of losing rents, all tend to make such an investment precarious, unless the investor have other funds in reserve.

Another legitimate way of investing such funds is by loans on bond and mortgage. This has always been a favorite mode of investment on account of the security which it offers, and when adopted with proper care and good judgment has probably proved the most satisfactory for all concerned. Nevertheless, it has often happened that even investments of this kind have failed to return the equivalent of the loan, to say nothing of interest, and

this not from any lack of care or good judgment in placing the loan, but, for example, from the depreciation of the market value of the property; from waste or negligence of the mortgagor or tenant in possession; or from liens arising out of excessive assessments for improvements or for purposes of general taxation. In a case of emergency the holder can seldom realize upon the mortgage without the sacrifice of a handsome discount from its face value. And if the mortgagee be obliged to "foreclose," it frequently happens that he cannot realize his actual original outlay, but must "buy the property in," and hold it for a better market, subject always, however, to taxes and assessments, as well as to the constantly accumulating interest.

Moreover, there is another consideration. Suppose one has the money in hand; what shall he do with it? In order to produce anything it must be invested, and it is not often that "gilt-edged" securities are to be had for the asking, so that the money, whatever the amount, must lie in bank for weeks or months and in the meantime lose whatever it might have earned if it had been actively employed.

Again, it often happens when a bequest is made to the Missionary Society that litigation arises over the provisions of the *will*, with the result of seriously impairing and sometimes of ruining the estate, since the costs of both parties to the suit are quite too frequently adjudged to be paid out of the estate before distribution is made of the proceeds. It has of late been almost invariably the case that the will has been contested whenever large bequests have been made to pious or charitable uses, the heirs considering themselves aggrieved in direct ratio to the amount of such bequests.

We are speaking, of course, to those only who wish and who intend to aid the "Missionary Society" in its efforts to spread the Gospel. For such, an opportunity is afforded to execute their design at once, with the certainty that the full amount will be applied to the purpose intended, without fear of business losses, or that the end in view will be defeated by litigation. This is done by means of a system of annuity bonds given by the Society, which system has been for years past in successful operation, but of the existence of which very many are doubtless even yet ignorant.

For example: A has one thousand dollars, or whatever the sum may be, which he intends shall eventually go to the "Missionary Society" though, for the present, he needs the income derivable therefrom. He gives this sum to the Society and takes, in return, a bond guaranteeing him, for life, a certain rate of percentage upon the amount contributed, and conditioned that upon his death all obligation on the part of the Society shall cease. Or, again, the bond may be executed for the payment of the annuity during the lifetime of the donor and his wife or the survivor of them. The most common form of the bond is somewhat as follows, although, of course, it is varied at times to conform to the circumstances of the case:

January 27, 1888.

\$1,000.

Whereas B. H. of Hartford, Conn., has this day donated to and paid into the Treasury of the Missionary Society of the Methodist Episcopal Church the sum of one thousand dollars: Now therefore the said Missionary Society of the Methodist Episcopal Church, in consideration thereof, hereby agrees to pay to said B. H. during his natural life, or to his wife Elizabeth H. (should she survive her husband) during her natural life, interest on the aforesaid sum at the rate of five per cent. per annum, payable semi-annually, said payments to cease on the death of both, said B. H. and his wife Elizabeth H.; and said sum donated by him as aforesaid, is to be considered as an executed gift to said Missionary Society, and to belong from this date to said Society without any account or liability therefor.

(Signed)

The Missionary Society of the
Methodist Episcopal Church,
JOHN M. PHILLIPS, Treasurer.

The advantages to be derived from this system must be obvious to any one who is at all interested in missionary work. Although the principal sum cannot be applied *at once* toward furthering the objects which the Society has in view, any interest which it may earn over and above the rate guaranteed in the bond to be paid to the holder, goes towards advancing the work of the Society, while upon the determination of the obligation of the bond, that is, by the death of the donor, the principal becomes available for the same purposes, immediately without any of the delays incident to the settling of an estate and without the payment of exorbitant fees and costs.

The Society gets the money outright upon the sole condition that it shall pay to the donor, for a term of years, a certain rate of interest thereon. At the same time the donor has the satisfaction of knowing that his purpose to aid the Society cannot fail of accomplishment; that he is relieved of all trouble and all anxiety as to the proper investment and reinvestment of the sum donated, and that he can reckon with absolute certainty upon receiving the interest thereon the very day it becomes due, guaranteed as it is by this Society which has the whole Methodist Episcopal Church at its back.

The Support of Missions.

The need of money in mission work is correlated to the divine order that enjoins Christian giving. Even the Taylor plan contemplates going and giving. The Church does not contemplate Christian colonization, but Christian evangelization, whose expenses ought to be considered a privilege of the Church. When missions are once planted they should be made self-supporting as soon as may be. Just as a Christian minister is expected to be a man of one work, so also should the Christian missionary be devoted solely to his evangelizing labors. Let the home treasury take care of the one sent out, and let him be left free to prosecute his work without care for his temporal wants.—*Northwestern Christian Advocate*.

The Methodist Episcopal Church in the South.

BY REV. C. L. MANN, D.D.

The Gospel, pure and simple, whenever and wherever preached, has won victories such as the most sanguine have not dared often to hope for. Other forces ever have and ever will fail to soften the heart, tame the spirit, remove prejudice, uproot bitterest antagonism and transform heterogeneous into homogeneous bodies, but in all the history of the Christian Church the Gospel of Jesus Christ has proven its claims to the sovereign rule over heart and life by a succession of uninterrupted triumphs, never losing in a single battle. It has, therefore, established the proposition: "The power of God unto salvation;" the only and all sufficient panacea for all the ills of human society.

At the close of almost terrible civil war, the hostile feelings thereby engendered defied the power of argument, philosophy, logic, reason, humanity, common sense and all other forces, whether appealative, constraining, restraining or otherwise. It was thought and feared by many of our best and wisest men that, after all, the rightful, legitimate, expected fruits of the youthful tree of Freedom's planting at such fearful cost, would be perverted; dwarfed, changed into poisonous vituperative subtleties, which would so embitter the waters of fraternal sympathy and brotherhood as to render a "union of hearts" but the union of political and religious foes in deadly struggle for mastery.

When the genius and wisdom of statesmen had failed of a solution of the great problem, then was it the happy prerogative of the Methodist Episcopal Church to enter the field with the all conquering power of the *love of Jesus Christ to men*, and by the proclamation of His Emancipation from all iniquitous practices and cruel prejudices—freedom from all sin—give to the puzzled brain and anxious heart the answer to the vexatious questions arising from a new condition of things, for the adjustment of which there was no precedent to guide the excited masses.

The remedy for misunderstandings—never so serious though they be—is found alone in the calm, Christian, deliberative council of the parties concerned, either of whom, though conscious of right from his standpoint, not only desires, but actually sees with the other's eyes, and thereby most happy and just concessions are made, with the blessed fruits of fraternity and Christian fellowship.

With her schools and churches the Methodist Episcopal Church has both sought and secured, in a good degree, the "peaceable fruits of righteousness" to a people needing only to understand her presence in the field to fully appreciate the benediction of her hand. Not Christian *vs.* Christian, but Christians united against every foe of immortal souls, is the motto. This we are coming more and more to understand.

True, some there be who still see evil only in the Methodist Episcopal Church as a factor in the South, and complain of our presence. Happily, however,

this class is growing beautifully small under the permeating, moulding, reforming influences of the Christian education of our schools and pulpits, and the transforming light which comes of the communion of enlarged and liberal ideas.

But the work of the past twenty-one years of the Church is only the harbinger of what is to follow. Until quite recently our work, especially among the whites, has been held at great discount by many of our Northern brothers, and this, strange to say, in the face of the stupendous fact of the accession of more than 200,000 whites in so short a period and under such serious disadvantages.

Birmingham, Ala., a city of 5,000 in 1881, now has a population of 40,000. In 1881 we built our first church, at which time we had not a member. We now have two churches and a property value of \$50,000, with about 200 members. Anniston, Ala., five years old and 10,000 people, with enterprises now in process of construction that will add 10,000 more during 1888, we have just entered, and have already a membership of 50, with church lot valued at \$15,000 and a stone church in process of erection. Other cities of equal promise are springing up. These but represent the splendid openings we have in Alabama and in other States in the South.

To enter and plant churches and schools to-day is to find ourselves strongly intrenched to-morrow.

One hundred dollars invested in schools to-day means one thousand dollars ten years hence. Never was a field of opportunities more promising. Let us improve the same.

God speaks to us through geology, and opens in the South the marvellous treasures of the earth which hitherto were unknown, and thousands from north, east and west are pouring into the Southland, and furnaces, factories, machine shops, rolling mills and every enterprise known to man are leaping forth as by magic to enrich the country and make possible the self-support of the Church and triumph of Christian institutions, and so elevate to the highest order of moral, social, intellectual, civil and ecclesiastical life and happiness, thereby assimilating the different forces into one grand union of hearts and purposes of life. Methodism, through her executives, feels the mighty force of the command: "Go, teach all nations," and as never before moves up to the front with her invincible, though silent, forces of Christian education, and claims both the right and ability to help capture the field for the Master.

And believe me, if Methodism follows up her opportunity, the next generation shall stand upon the mountain top of the enjoyment of the fullest rights of freemen, crowned with a redeemed manhood and womanhood. A keen sense of right shall so pierce the wrongs of the nation, that the utter overthrow of all evil, the demon of the curse of curses, the liquor traffic included, shall be an accomplished fact, and the virtue and liberty of the "freedom of the sons of God" shall crown a united and happy people.

Anniston, Alabama.

Offerings to the Genius of Christianity.

BY MRS. JENNIE FOWLER WILLING.

(A young lady represents the Genius of Christianity. Her arm rests upon a large cross beside her. An altar stands before her, on which she lays the gifts at they are presented. Six misses represent different religions. The cross can be made of wood and covered with gilt or white paper. The altar a small table or box of suitable size covered with a spread as an altar cloth.)

GENIUS.—Whence come ye, children?

ALL.—From our far off homes. We bring votive offerings to thy shrine.

GEN.—Do ye owe me aught?

ALL.—We owe thee all.

[Indian girl steps forward.]

GEN.—And thou, dark-haired daughter of American wilds, what bringest thou?

INDIAN.—There are no rich fabrics nor glittering gems in the wigwam of Menona. Her wildwood life is simple, her gifts of little worth. She can bring thee only the berries that grow upon the hillside, and the flowers that blossom in her native vales. Though her offering be poor and simple, she brings with it the gratitude of a faithful heart.

[Presents a basket of berries and one of flowers.]

GEN.—Thy gift is precious. Has Christianity done aught for thy tribes?

INDIAN.—Where Menona's people have yielded to thy sway, thou hast given them peaceful homes. The bloody scalp hangs no longer at the warrior's belt; the forests echo no more with the horrid war-whoop; they resound with the voice of prayer, and with hymns of praise to the Prince of Peace.

[African girl steps forward.]

GEN.—And here is one from the darkest of dark lands. But yesterday one of the bravest of the sons of Christianity crept to his grave in the heart of Africa. A messenger from the country hallowed by the death of Livingstone, can but be welcome.

AFRICAN.—My home is surely the darkest of the dark, yet even Ethiopia stretches out her hands to God. A better day is dawning for Africa. Our people are no longer stolen from their native shores and dragged to the vilest servitude beneath the Cross, the symbol of thy love. I bring thee broken fetters, for thou makest all free.

[Throws down a broken chain. Genius sets her foot upon it.]

GEN.—Yes, thank God! for all the race are brothers.

AFRICAN.—I bring thee a bird of glorious plumage and a wedge of glittering gold. My land is rich in these; and when thou hast carried thy sceptre over all its hills and plains, it will add much to the world's wealth.

[Genius takes the bird and wedge of gold.]

GEN.—Thy bird of rainbow hue gives hint of hope for Africa. God hasten the day when all thy people shall be rich with the gold tried in the fire!

[Hindu girl steps forward].

HINDU.—Mine is also a glorious land, but ah! so sick and sad with the oppressions of evil. Tens of thousands of the infant daughters of my country are put to death each year. Those who are unkindly spared live but to be the slaves of slaves. There is no life, no love, no hope for India's daughters except as they find rest in Christ.

GEN.—And will they come to Him?

HINDU.—Yes; even in the Zenana prison the hearts of thousands leap for joy when they hear the whisper of His name. I bring thee an image of one of the gods of India. His temples are falling to decay. We know that the time is not far distant when our beautiful land shall be given to Christ for His inheritance. Thy sons and daughters love our people; they bring us the good news of salvation, and they sleep sweetly after their years of toil, among our dead. I bring thee also a casket of jewels from our mines. Thou bringest us the priceless pearl, and it is fitting that we return thee our best.

GEN.—Thank's, daughter; thy gift is good.

[Chinese girl steps forward.]

GEN.—But who art thou?

CHINESE.—Wong-kin-se, from the celestial kingdom. I have not many words, for only yesterday the missionary lady taught me that I have a soul. I bring thee the type of my servitude [presents a pair of Chinese shoes]. The women of my land may not be respectable unless they submit to the terrible torture of having their feet brought down to this baby smallness. Miserable as this crippling is, it is nothing to the cramping of the heart, and brain, and soul, to which our religion holds us all. Where we let thee come thou settest free the sons and daughters of China.

[Mohammedan girl steps forward.]

MOHAMMEDAN.—And I, good Genius, come from the land of the Koran. The followers of the false prophet have lost their military power; the flash of the cimeter no longer sends terror to the Christian's heart; our temples of learning have fallen to decay, we are yielding to the power of the Prophet of Judea. He who rose from the dead must conquer all. I bring thee the symbol of our faith.

[Hands the Genius a crescent, which she hangs upon her cross.]

GEN.—Thy crescent pales before the rising of the Sun of Righteousness. I hang it beneath my cross. But here comes one with slow step and downcast eye. Who art thou, daughter?

[Hebrew girl steps forward.]

HEBREW.—A child of the apostate race who said, "His blood be upon us and upon our children." Through all the long, sad centuries the curse of our fathers has rested upon us. We have been out-cast and hated, and now at the last we come bending unto thee.

GEN.—Welcome, thrice welcome! Our Master was of thy race.

HEBREW.—Yes, Messiah ben David was the Lion of the tribe of Judah. But oh that terrible mistake of my people, the day He was slain! He who was our real Passover, to whom all the prophets bore witness—He died upon the cross—God's Paschal Lamb. They laid Him in the sepulchre, but angels rolled away the stone, and the women—His bravest, truest friends—found that He had risen. Jesus of Nazareth burst the bonds of death, and triumphed o'er His foes. I bring thee our Scriptures, the Bible of the Hebrews, full of prophecy of your—our Christ. I entreat thee come quickly to my people, telling them the glad story of Him who was dead and is alive forevermore.

[Hands her a parchment roll.]

GEN.—Your gift is most precious; I hold it to my heart.

[Micronesian girl steps forward.]

GEN.—And where, sister, is thy home?

MIC.—In the distant islands of the sea. The once fierce cannibal tribes bow meekly to worship the Prince of Peace. Our isles ring with praise to the Christian's God [presents a branch of coral]. I bring thee for my gift this coral, the work of tiny insects. They are small and weak, like the children who work for Christ, but they build the buttresses that uphold our island homes. Our small hands may build a spiritual home for thousands that perish—a home that will stand when our coral reefs have sunk beneath the surges of old ocean, for "the foundation of God standeth sure."

GEN.—The Lord give His mighty aid. And now, my children, as ye go back to your homes, let each bear to her people the good tidings of great joy that shall be to all nations. Let each do her utmost to hasten the time when Christ our Lord shall reign. And let us all together sing—

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

[Congregation join in singing this verse, without announcement or prelude.]

—:O:—

Take the World for Jesus.

BY REV. J. CLARK.

Friends of God, rejoice and sing;
Take the world for Jesus!
He is heaven's anointed King;
Take the world for Jesus!
Soon shall heathen temples fall,
Christ be owned as Lord of all;
Hear you not Jehovah's call?
Take the world for Jesus!

Sin's dark reign shall soon be o'er;
Take the world for Jesus!
Death shall never triumph more;
Take the world for Jesus!

Lo! He rose who once was dead,
All His foes are captive led,
Far and near the tidings spread;
Take the world for Jesus!

Magnify the Saviour's name;
Take the world for Jesus!
God's great love to man proclaim;
Take the world for Jesus!
Day shall break, and night shall end;
Shouts of praise to heaven ascend;
Countless alleluias blend;
Take the world for Jesus!

Bid all unbelief be gone;
Take the world for Jesus!
See! God's ark is moving on;
Take the world for Jesus!
How can ransomed souls delay?
Forward! while 'tis called to-day;
Shining legions lead the way;
Take the world for Jesus!

Error cannot always last;
Take the world for Jesus!
Superstition's day is past;
Take the world for Jesus!
Truth can always stand the test;
Christ can make the nations blest;
Christ alone gives peace and rest;
Take the world for Jesus!

Duty's path at length is clear;
Take the world for Jesus!
Cast aside each thought of fear;
Take the world for Jesus!
Make the Saviour's glories known;
Bring all nations near His throne;
He can save, and He alone;
Take the world for Jesus!

All your deeds are known above;
Take the world for Jesus!
Armed with prayer and fired with love;
Take the world for Jesus!
Nought can God's own word withstand;
Girded, strengthened by His hand,
Plant the cross in every land;
TAKE THE WORLD FOR JESUS!

Nictaux, N. S.

—:O:—

A Hasty Wish.

BY IDA BUXTON COLE.

(Jessie seated at table pouting; Nannie and Carrie enter.)

NANNIE.—Why, Jessie, you look cross.

JESSIE.—No wonder, I *am* cross.

CARRIE.—That is too bad, for we came to take you with us. But what is the matter?

J.—Oh, everything; I just wish I was in China, so I do.

C.—And do you think you would be happier there?

J.—I don't know, but I should hope I wouldn't have to run on errands all the time.

N.—Perhaps your feet would be so crippled that you couldn't. I am glad I live in a country where girls are well cared for and loved.

J.—I don't care, I just hate to—

C.—Yes, Jessie dear, you do care; you are out of temper now, but come with us and learn of the children who are less favored than we are.

J.—Where are you going?

N.—To our Girl's Missionary Band.

J.—I don't want to go; there isn't any fun, is there? Besides, I've heard papa say that this missionary talk was a big smoke over a very little blaze.

N.—We don't want smoky blazes, only the pure, clear light of Jesus' love shining into all hearts, and that is why we meet to pray, work and learn.

C.—If you had been with us last Saturday you wouldn't want to be in China.

N.—No, indeed; our teacher told us all about it; if you were there your father and mother wouldn't love you much because you are a girl, and you wouldn't be Jessie Cornell either, you would be No. 2, and Allie would be No. 1, for the Chinese don't think girls worth naming.

J.—How silly! I am as good as Fred, any day.

C.—But the Chinese wouldn't think so; sometimes they kill the girl babies.

N.—And your father would say he had only one child, meaning Fred, for you and Allie wouldn't count.

C.—And Fred would go to school, but there are not many schools for girls. Then if your father should die, your mother would have to obey Fred just as he minds her now.

J.—The idea of my dear, good mother obeying her son.

C.—That is Chinese; now don't you wish you were in China?

J.—If I was a woman I would go there and teach them better.

N.—That would be running on a big errand, would it not, Jessie, and you wanted to be in China to escape errands, you know.

J.—That isn't fair, Nannie, to tease me so; I didn't know about Chinese girls when I made that hasty wish. I do wish I was big enough to help.

C.—You don't have to wait until you are big; you can help now.

J.—How? What can I do?

N.—Come with us to our meeting; we give our prayers, and beside we are earning money to pay part of the expenses of a dear missionary woman who has left her home and gone to foreign lands to teach the people of our Saviour.

J.—I should like to go. I'll ask mamma if I may give my half-dollar I was saving for a doll. I don't need a new doll as much as the Chinese girls need to be taught.

C.—I am so glad; our teacher says that if we cannot go abroad ourselves we can send these Gospel tidings to "every creature." Let us sing:—

"Christ to-day is giving thee
Harvest work beyond the sea.

White already is the field,

Fruit eternal it shall yield.
All the fields of earth are white,
Hosts are crying, 'Give us light!'
Spread the truth and ceaseless pray,
Christ will haste His promised day."
Argentine, Kansas.

—:O:—

A Cry for Light.

BY FANNY CROSBY.

There comes a wail of anguish
Across the ocean wave—
It pleads for help, O Christians,
Poor, dying souls to save;
Those far off heathen nations
Who sit in darkest night,
Now stretch their hands imploring,
And cry to us for light.

We have the blessed Gospel;
We know its priceless worth;
We read the grand old story
Of Christ, the Saviour's, birth;
O haste, ye faithful workers,
To them the tidings bear—
Glad tidings of salvation
That they our light may share.

Go plant the cross of Jesus
On each benighted shore;
Go wave the Gospel standard
Till darkness reign no more;
And while the seed you scatter,
Far o'er the ocean's foam,
We'll pray for you and labor
In mission fields at home.

—:O:—

The Light is Breaking Through.

BY F. G. STEVENS.

The light is breaking through, the light,
The promised morning gloweth,
When God His mercy and His might
To every people showeth;
His heralds, spreading far and wide
The message of salvation,
Are drawing thousands to his side
From every race and nation.

The isles that longed His light to see
Are now in hope rejoicing,
Before Him now they bow the knee
And praises glad are voicing;
The Gospel themes they love to sing—
Christ's life, His cross and glory—
And contrite hearts with prayer they bring
To hear His gracious story.

Like doves that to their windows fly
The world to Christ is tending,
The sovereignty of the Most High
Is everywhere extending;
From north and south, from east and west,
A stream to Zion floweth,
And nations from afar are blest
With gifts which it bestoweth.

—:O:—

Jesus shall Reign.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Under the heading of Utah we intended furnishing a summary of the work of all the Protestant missionaries in Utah, and this was promised us by Rev. Dr. Iliff, of Salt Lake City. We have not received it at the time we are obliged to go to press. We shall probably give it next month.

The Annual Report of the Missionary Society for the year 1887 made its appearance at the usual time, the first week in April. It was edited by Rev. Dr. FitzGerald and is a very valuable and complete record of what is being accomplished by the Society. We have given our readers the leading facts in our previous issues.

Easter Sabbath was a great day for missions on the Council Bluffs District, Des Moines Conference, under the lead of its very efficient presiding elder, Rev. W. T. Smith. Over \$5,000 will be collected, an advance of over \$1,000.

Brass idols, representing Krishna, and Ganesh, two of the most popular Hindu deities, may be had of Hon. W. H. Berry, Indianola, Iowa. With each idol is a descriptive pamphlet. Either will be sent for \$1.10, or the two forwarded by mail, post-paid, for \$2.20. The proceeds will be applied to a most worthy cause in India.

The General Conference on Foreign Missions will be held in London June 9-19. The Missionary Society of the Methodist Episcopal Church has appointed Bishop W. F. Mallalieu, D.D., Rev. J. N. FitzGerald, D.D., and Mr. John M. Phillips, as its delegates to the Conference. Rev. Daniel Dorchester, D.D., and General Clinton B. Fisk have been appointed delegates at large.

The Rev. G. A. Bond, a returned missionary from Singapore, is now a member of the Northwest Indiana Conference, and pastor at Perrysville, Indiana. He writes that on Easter Sunday night he collected twenty-seven dollars for missions from the Sunday-School, which is a great advance. He is endeavoring to increase the interest in missions among the members of the Church and congregation, by preparing and sending to each member a circular letter on the subject.

"The Evangelization of the World," is the title of a stirring and valuable

missionary book lately issued in England, and which is for sale by Mr. Whittaker, No. 2 Bible House, New York, at \$1.25, postage paid. It will be found very helpful to all who are interested in missions.

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Separate Collections for Home and Foreign Missions.

One of the India Conferences memorialized the General Conference to divide the Missionary Society into a Home and Foreign Board.

The General Committee at its last session commended to the consideration of the General Conference the propriety of providing separate collections for the Home and Foreign Mission work, the funds to be administered by one set of officers.

The division of the Missionary Society would necessitate an increase of expense in administration which should be avoided if possible.

The desired end can be reached by providing for separate collections, and we believe that this plan would give enlarged contributions.

The claims of our home and foreign work are each increasing in importance and urgency much faster than our collections are growing.

If separate collections are taken and a special plea made, there are those who cannot increase their contributions to missions, and who will be obliged to divide and give one half to each. There are others whose incomes are variable, and whose contributions depend not so much upon their ability to give as upon the urgency of the claim presented.

Now an earnest appeal is frequently made in behalf of the heathen world, and when the collection is used, at least two-fifths is given to the home work. Let each stand upon its own merits, and those who do not believe in foreign missions can contribute to the home work, and those who are anxious that the money they give shall all go to foreign missions will be gratified.

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A United Methodism.

Rev. J. H. Brunner, D.D., the President of Hiwassee College, Tenn. and a member of the Southern Methodist Church, sends us a copy of his book "The Union of the Churches" and writes us as follows:

"The evils of our divided Methodism cry to heaven all along a wide border, from the Capes of Virginia to the Golden Gates of California! Must these go on forever? Is there not a better way? A few more affirmative votes at the General Conference of the Methodist Episcopal Church, South, at Richmond, would have given initial movement for readjustment of Methodist policies. What may we hope from the General Conference soon to meet in your city? Help us all you can to bring about a reunion of the Methodist forces."

We have no doubt that the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, would be a great gain to the cause of Evangelical Christianity in the United

States, and in those lands where these Churches have Foreign Missions, provided that the union is also one of heart.

The union would have come long ere this if some of the leaders on both sides had had more grace. Threats and denunciations have born bitter fruit. But the ill-timed and intemperate words of the few do not represent the earnest feeling and longings of the many.

There are large numbers of members of the Methodist Episcopal Church who have moved into the South, and large numbers of the Freedmen who were more ready to welcome the ministrations of the Methodist Episcopal Church than that of any other Church. It was missionary ground. But few of the nearly one-half million of members of the Methodist Episcopal Church in the South could have been gathered by the Methodist Episcopal Church, South.

The Methodist Episcopal Church could not withdraw from the South without being false to its pledges, and its withdrawal would be recognized as a calamity by a large number of the members of the Methodist Episcopal Church, South.

The time has come when the two Churches, side by side in the same community, must work in harmony or in opposition to each other. If in harmony, the existence of both must frequently be a financial and spiritual waste to a greater or less extent. If in opposition, injury must result to the cause of Christ.

There are many Methodists both North and South who love Christ too much to be willing to see the continuance of an unholy rivalry, and who are anxiously praying that something may be done at the General Conference that meets in New York this month, which shall hasten the blending of all Methodist forces in the battle for the evangelization of the world. For this we pray.

We are in full sympathy with the following resolutions, adopted by the Chicago Methodist Preachers' meeting last month:

WHEREAS, The separate existence of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, tends to keep apart those who are essentially one in history, doctrine, and discipline, and fosters unbrotherliness, and leads to an unprofitable duplication of ministers and churches in many parts of the country and in our mission territory, with the incidental evils of unbecoming rivalry, jealousy, and strife, as well as waste of resources; and whereas, it is in the interest of our common Christianity that there should be organic unity where there are identity of faith and similarity of discipline; therefore,

Resolved, By the Chicago Methodist preachers' meeting, that our approaching General Conference be requested to give this important subject wise and careful consideration, with the hope that measures may be initiated looking to organic union upon terms truly Christian and honorable, and acceptable alike to both Churches.

Resolved, That we are unalterably opposed to any concession or legislation which would abate one jot or one tittle of our interest in the colored people of the South, or of the welcome with which we receive them into our congregations and church membership.

Our Missionaries and Missions.

Rev. H. Jackson and family sailed last month for India to resume mission work there.

Rev. Geo. H. Jones and Rev. F. Ohlinger have arrived in Seoul, reinforcing our Korean Mission.

Rev. M. N. Frantz and Rev. John Wier are under appointment to reinforce our Japan Mission.

Rev. W. C. Davidson has been transferred from the Japan Conference to the Northern New York Conference and stationed at Verona, N. Y.

Rev. M. L. Taft and family, of the North China Mission, are expected soon to return to the United States.

Rev. W. L. King and family sailed from Liverpool for Bombay on March 11 to strengthen our India Mission.

We regret to hear that Dr. Kate Corey of the W. F. M. S. is compelled by illness to return to the United States. She was expected to leave China on Feb. 28. Mrs. J. H. Worley has also been ordered home by her physician, and will accompany Dr. Corey.

Rev. Ray Allen writes from Simla, India, March 5: "Please change my address to Pavilion Center, N. Y. Mrs. Allen's health is sadly undermined, and it is driving us to America, much as we would like to carry out the plans we had here, and to which we clearly felt God's call."

Rev. N. L. Rockey writes from Bijoor, India, March 2: "I have had a severe injury to my knee and this has kept me confined to my room for several months, but I have had an operation performed, and have good prospects of speedy recovery."

Rev. W. F. Oldham makes the following report of Singapore, Straits Settlements, where our mission was started only three years ago: "The membership numbers sixty, and, in connection with the two services on Sunday, two classes are held in the week—one in the reading room at Tanjong Pagar, and two for the soldiers in the barracks; the Church also sends a catechist to the prison, owns two Tamil schools, holds a meeting for the Taoists, and, last though not least, carries on an Anglo-Chinese school. Mr. Poglase, the secretary, read the report for the year ending December, 1887, the figures of which were almost startling considering the short time that had elapsed since the Church started; Receipts, \$6,804; disbursements, \$6,393.25; total cost of church and school buildings, \$11,814.24; paid of this \$11,614.24; still due, \$200."

Rev. Dr. Badley writes from Lucknow, India, Feb. 21: "The Conference year opens well. Only a month has passed since Conference closed and this week's issue of the 'Star of India' will chronicle at least 100 baptisms. Of these 61 were baptized in one community recently by

Rev. Abraham Solomon, one of our best native preachers. Rev. Horace Adams has just baptized a persecuting Brahman, a ringleader of the mob which last year chased Bro. Adams out of a village. The man was arrested and imprisoned for his misdoings, and while in prison had leisure to think it all over. Praise the Lord! There are many souls in India who shall become Pauls."

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The Power of Christianity in China.
BY REV. SPENCER LEWIS.

While in Hankow I heard Griffith John relate an incident which is deeply interesting. He said:

"A heathen had been in my study for some time but I said nothing to him directly on the subject of Christianity.

"Finally one day I asked him what he thought of the religion of Jesus Christ and if he did not think the Chinese would be better off if they accepted it.

"He replied 'I have no doubt of it, for the poorest Christians among you are better off than we are, and we all know it. There was a man who was the terror of our neighborhood, but since he has become a Christian we have remarked a wonderful change in him.'

"The man to whom he referred though himself very poor has been known to share his clothing and bedding with a sick and destitute stranger."

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Notes from Malange, South Central Africa.

BY REV. S. J. MEAD.

We feel to thank God for the GOSPEL IN ALL LANDS, which we receive regularly. It seems to bring us into near relation to all the dear laborers in God's vineyard. May God speed the GOSPEL IN ALL LANDS, and may the light of Gospel truth soon flood the whole earth.

Our mission at Malange is advancing by the hand of God; the Sabbath school is increasing in interest as we have the power to teach and speak the native tongue.

We are more than self-supporting. With our large family of little children, the Lord provides. They are all in good health and take a part in the Sabbath School. Little Julie whom the Lord restored to health at Loanda, is now 4 years old and she sings with a loud voice. (Saiishi ianaba iala bulu) "There is a happy land, &c." We have done much building, and improved the mission grounds. Pray for us, that we march on and keep filled with love and holy fire.

Melange, Jan. 1888.

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Our Mission Workers in South America.

Rev. A. M. Milne writes from Buenos Ayres, February 11th, 1888:

The annual meeting of the Mission of the M. E. Church took place some time

ago at Rosario de Santa Fé, and was in every respect the most encouraging that we have ever had on this field.

To me the most remarkable feature of the work has been its marvellous expansion during the administration of Dr. Wood who now withdraws from the superintendency to occupy the responsible post of President of the theological school about to be established.

There were present no less than ten ordained Missionaries, in most cases accompanied by their wives, and a like number of licensed preachers, together with three lady missionaries, agents of the Woman's Foreign Missionary Society.

As I listened to the recitals of the work being done in the various provinces of Argentina, and in Uruguay, Paraguay, and the south of Brazil, and learned that in connection with each there are evangelical day schools in which the children are taught from the New Testament, I could not help recalling the time when as I went round from house to house with the Scriptures twenty-four years ago, I met with the first person who expressed a desire to hear the Gospel preached in Spanish.

This circumstance so interested Dr. Goodfellow, the only missionary that our Church then had in this field, that he carefully noted down the name of the person, together with the address. How would Dr. Goodfellow have rejoiced to witness the last Annual Meeting and hear the glowing reports that from most parts were presented. In the city of Montevideo alone there are upwards of six hundred children in our day schools receiving evangelical training.

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Winter Course of Lectures in Sistof, Bulgaria.

BY REV. S. THOMOFF.

About a month ago, the Teacher's Meeting of our theological and training school decided on giving a course of Lectures once in two weeks for the special benefit of the students; and as many of the latter are poor, it was unanimously agreed that these lectures should be open to the public, who were to be asked at the close of each lecture to give voluntary contributions for the support of poor students. The first lecture was given the first Saturday in February by the writer on *Science and Revelation*.

Invitations had been sent to the principal families in Sistof, but comparatively few attended. Among those present were the teachers of the commercial and public schools of the town.

The lecture was listened to with interest, by all except a few of the teachers (of the Public School) who kept whispering to each other all the time, thereby disturbing those near them. They evidently showed by their ways that they did not agree with me in all points, but they might have

behaved better, and at the close of the lecture, come and told me the points on which they disagreed with me—that would have been more gentlemanly.

At the close of the lecture 25 francs and 50 centimes, or a little over five dollars, were collected. Of these \$2 were appropriated toward paying the expenses of one of the students in the graduating class who was sick over two months.

The second lecture was given by Bro. J. J. Economoff on his *Travels in Europe*. He spoke on London and Paris, illustrating his lectures with stereoscopic views. This lecture was advertised by posters, and the weather being very bad, the attendance was very poor. The moneys collected at the close amounted to about \$1.60.

The teachers are to take turns in giving lectures. It is hoped that by opening these lectures to the public we will not only have opportunities of imparting useful information but also of becoming better acquainted with the people and thus getting access to them. The people have thus far avoided us, looking upon our work as foreign to them, or at least, as one prejudicial to their religious interests. We desire to show them that there is no foundation for their fears, by giving them an opportunity of seeing and hearing more of us in these lectures, which might prove an easy stepping stone for many to our regular preaching services.

February 28, 1888.

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Methodist Mission Work in India, and Its Needs.

BY REV. C. H. PLOMER.

I take pleasure in forwarding a few lines regarding our Master's work in this important field, as entrusted to us. The Lord has verily been succoring us, and has mercifully carried us through one year more, amid many barriers, and much sorrow, for which we praise His precious name. After a very profitable and happy meeting of our Bengal Conference brethren, and the blessed seasons of waiting on our Lord, we have resumed our work for another year of joy and sorrow.

We have opened a school for Native Christian and heathen children of the poorer families. Thirteen have already been enrolled, and more have yet to follow. Three enquirers presented themselves the other day, with whom I had a long conversation. Being ignorant of the truth, they need careful handling, and we are praying that their eyes may be opened to know the way of life.

Last year one man, who had received his early training in a mission school, called over, and made his intentions known to us. After his patient hearing and reception of the truth, he agreed to seek the Lord Jesus. We knelt in prayer, and on rising he confessed his saving faith in Christ,

and consented to receive the rite of baptism on the following Lord's day, but never came. He had undergone a great deal of persecution here, and was even rejected by his wife; so that, I believe, he has left the station. Anyhow, we are following him up with our prayers, that the Blessed Spirit may yet bring him back.

The demands of missionary work are very many indeed, and in order that these may be fully met by our Conference workers, it is very essential that larger appropriations be made by our Missionary Board in New York. The policy hitherto pursued by us here "re" the native work, viz., the Grant-in-aid one, has certainly come *far* short of the mark, and more especially if the missionary and his helpers have to receive their support thereby, in addition to the requirements of schools, etc.

It may appear from the Conference report printed that the said policy *has* succeeded in *every* way, but when the extent of the work *done* is looked at, it is saddening, because a *great* deal more would have been accomplished had the means been in possession.

Besides strangers to the said policy can never conceive what its pursuit entails. There is loss of time to the missionary in going hither and thither to solicit aid for the work, in writing to one and then to another soliciting sympathy; then when funds are low and the needs of the field many, the missionary's mind and brains are taxed to know what new plans to pursue in order to get the treasury filled.

Schools for boys and girls could be opened in villages, and great good could be accomplished by itinerating during the winter months, but without funds to cover the expenses, all this must remain untouched by us here.

We were to have been relieved, in part, of our past two and a half years' anxiety, this year, but the estimate was overlooked. But, nevertheless, we hope to push forward in the name of our Conquering Redeemer, believing that He *will* make all our way, in the unseen future, plain for us.

Should any of the Lord's stewards, on perusing this short communication, and on weighing the needs of this frontier field, be led to render some little help towards the support of school teachers, and the purchase of a magic lantern, we shall be most happy to receive the same.

We had been in hopes of receiving an appropriation for the erection of a church edifice for our native work in this city, but we have been disappointed.

Lahore, India.

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In Bulgaria last year there were issued 80,000 copies of religious and educational works and 22,000 of the Holy Scriptures.

The Oudh (India) Christian Camp-meeting and District Conference.

[Translated from "The Gospel in All Lands," by Rev. J. C. Lawson from an article in "The Star of India," by the Rev. Isaac Fieldbrave of Cawnpore.]

"Brethren, where are you going?" "To the Christian *melá*." "Sisters, where are you going?" "To the Christian *melá*." May God so increase, exalt, and glorify this Christian *melá* that all India may participate in it! Look at the Hindu *melás*. What a multitude, what a throng, comes in sight!—women, men, boys, girls, in great numbers are making their way toward the place of the *melá*; bullock-carts, bullock-carriages, and dust distress one, and the noise and clamor of the instruments of music (?) make one's brain dizzy—the whole performance, the whole dance, color, play, show, proclaims indeed, but this one thing: "IMPURITY, UNCLEANNESS!"

But turn around. Turn your face toward the Sitapur Christian *melá*. Observe carefully the Christian men, women, boys and girls. The men and boys are clean, mannerly and well-disposed, and the women and girls, although they are not *parda-nisheens* (literally, remaining behind the curtain), nevertheless Christian modesty and grace are manifest on their countenances. All are happy; toward the place of the *melá* with great hope and expectation they go. Their great hope and expectation is this, that *the Lord, their God, will visit them in these days of the Feast of Tabernacles and will vouchsafe unto them great blessings and abundant grace*. From very happiness they sing in the railway cars. Keeping time with the regular clatter of the car-wheels on the rails, the sound of the sweet tunes of the Christians reaches the ear. "Hallelujah, thine the glory," "Victory to Jesus," "I hear thy welcome voice," "Hold the fort," all of these hymns are being sung in the different cars. Christian happiness fills the heart, from which the prayer bursts forth, "O Lord, may Thy name be exalted among the nations, and Thy people and Thy kingdom spread over the face of the earth, in order that Thy praise and glory may evermore be sounded forth in every street and bazar, journey and railway-car, inside and outside."

The journey is ended: we have now arrived at Sitapur. Toward the campground all, young and old, are flocking. The tents are pitched in the mango-grove. The great tent in which the services are held overtops all the rest, and its outspread flaps as much as say, "Come, come along, here you will soon be cured of your disease."

Tenth November. Thursday morning dawned. The grove and the tents seemed dear to the heart. The half-past seven bell called us to the big tent. Nearly all,

both young and old, were present at the service. The Rev. J. C. Lawson preached. Text, "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it." (I. Thes. v., 23, 24.) In this very first service God came into the midst of His people. At twelve o'clock the bell for the second service rang, and the congregation was soon present. The Rev. S. Knowles preached. Text, "Without Me ye can do nothing." (St. John xv., 5.) It was an impressive sermon. God's presence was manifest. At half-past four the bell for the third service rang. The Rev. H. Mansell preached. Text, "These shall go away into everlasting punishment." (St. Matt. xxv., 26.) This text was chosen by Mr. Mansell in order that he might deliver the address on "Eternal Punishment" that the last District Conference appointed him to give. The entire congregation received spiritual food and freshness from the address. At half-past five the Rev. E. Joel (Hindoostanee) preached. Text, "Sirs, what must I do to be saved?" (Acts xvi., 30). The Lord of salvation was present, and we were happy in His salvation.

Eleventh November. Friday morning dawned. The day was lovely. The sound of morning prayer and song from the different tents seemed good to the ear. At half-past seven the bell rang for service. The congregation was soon present in the large tent. The writer of this article preached. Text, "It is good for us to be here" (St. Matt., xvii., 4). Showers of grace fell plentifully, and the hearts of all were watered. At 12 o'clock the bell for the second service rang. The people were present as usual. The Rev. Matthew Stephens (Hindoostanee) preached. Text, "They which builded on the wall, and they that bear burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon" (Neh., iv., 17). It was a peaceful time. The walls of the spiritual temple were being built. God was in the midst of His people. At half-past four the bell for the third service rang. The Rev. J. E. Scott preached. Text, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I. Tim., iv., 12). The Spirit of God was at work in the heart. Our cup was filled with the grace of God. At half-past five the Rev. A. C. Paul (Hindoostanee) preached. Text, "And ye also shall bear witness, because ye have been with me from the beginning" (St. John, xv., 27). It was a happy evening and a blessed service.

Twelfth November. Saturday morning

dawned. The whole encampment arose refreshed for fresh blessings, and were soon present for the half-past seven meeting. The Rev. W. R. Bowen (Hindoostanee) preached. Text, "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom., viii., 16). Blessed witness! exalted sonship! The 12 o'clock bell rang for the second service. The Rev. B. H. Badley preached. Text, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II. Cor., vii., 1). It was a grand theme, the description was splendid, and the congregation ate spiritual food and drank spiritual water. At half-past four the bell rang for the third service. The Rev. E. W. Parker and T. J. Scott, D.D., were present. They came from Rohilkund to visit our conference. The Rev. A. T. Leonard preached. Text, "For as many of you as have been baptized into Christ have put on Christ" (Gal., iii., 27). The Lord Jesus was present, and because of His nearness to us we were made very happy. At half-past five the Rev. W. Peters (Hindoostanee) preached. Text, "And thou shalt call His name Jesus: for He shall save His people from their sins" (St. Matt., i., 21). Hallelujah! in this meeting He did save His people from their sins. The Lord of salvation distributed the riches of salvation among His people.

Thirteenth November. Sunday morning dawned. There were a few clouds in the sky, but the heart was happy. At half-past seven the congregation gathered in the tabernacle of the Lord. All were present at the love-feast. It was a blessed feast. Eating the savory food of love from the hand of the Lord of Love, we all became filled with love. Love for our God and for our brethren! Blessed life! rich experience! The love-feast lasted a long time. The hearts of nearly all were filled with happiness, thankfulness, blessing and love. At 12 o'clock the bell for the second meeting rang. The Rev. T. J. Scott, D.D., preached. Text, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph., iv., 12). It was a very appropriate sermon, and all were greatly benefited. At half-past four the bell rang for the third service. The Rev. E. W. Parker preached. Text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (St. Mark, xii., 30). Although there was a love-feast in the morning, in the evening the table of love was again spread, and we were assuaged with angels' food, which is the love of God. The camp-meeting is ended. Praise God for His numberless blessings!

On Monday, Tuesday and Wednesday

the District Conference was in session. Reports were heard, examinations had, characters passed, licenses renewed, addresses delivered, and essays read. All of the work of the District Conference passed off with Christian love and excellence. Although addresses were delivered, and although there were conversation and controversy, nevertheless Christian love was victorious over all, and our Lord was not only with us in the camp-meeting, but also in the business of the conference, and blessed us every day in our work. The last session of the conference was on Wednesday evening. The Sacrament of the Lord's Supper was administered, and, after prayer, the Presiding Elder for a little while gave some advice and instruction, and then the list of appointments was read. The doxology was then sung, and the conference came to an end by the benediction from the Rev. S. Knowles.

Sitapur, India, December 1st, 1887.

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Visiting the Zenanas of India.

It is the custom among the natives of India for the children to be married while they are very young. The parents choose husbands for their girls, and when they are old enough they go to live with them, but they usually stay in their father's house for some years after they are married.

The women and girls of the higher classes are never allowed to be seen in the streets. They do not often go out, and then always in a closely covered carriage. The little girls are allowed to go out to school until they are nine years old; but after that age they are expected to stay in purdah (seclusion).

In consequence of this, many of the women, even the wives of teachers and educated men, are very ignorant. They cannot read, or write, or sew, and have nothing to do all day long but to sit and listen to the stories told them by their servants. The wives of rich men have a great many servants to wait on them, and they employ some solely for the purpose of telling them stories, as that is their only amusement.

The missionary ladies who visit in the Zenanas are now teaching some of these women to read and write English. They teach them also history, geography, and music, and other useful things, so that they may have some pleasant employment. They often read the Bible with them, and the Bible-lessons are valued very highly by many of the women. One girl complained that she had not had her English lesson for some time and was afraid she would forget all she had learned. Her teacher said: "Then, shall we have the English instead of the Bible-lesson, to-day? You shall choose." She answered, "Why, of course, the Bible."

One of the Zenana workers took us with

her into some of the houses. The first was the residence of a well-to-do Bengali, who is a master in the college. We saw his wife and three daughters. One of them, a bright, intelligent girl, who appeared to be about fifteen years of age, has learnt English sufficiently to read simple books and to join in conversation. She is married to a young man who is studying for his B.A. degree, and she is soon to go and live with him. We were told some interesting facts about her childhood. When she was a very little girl she went to the mission school, and learned to love Jesus. A little girl, who was married to the eldest son of a Babu (or teacher), came to live near, and they played together. She soon told her little companion about Jesus, but her parents were idolators; and, when it was found out, they forbade her to speak of Him.

One day her teacher at the school was surprised by her coming up, tearful and unhappy, with a written request that she should be beaten before the whole school. The teacher inquired why she must be beaten; she was one of the best girls in the school, and always obedient and attentive. She answered, "For disobeying my parents. But I could not help it," she added, bursting into tears. And then she went on to explain that her parents had forbidden her to speak to her little companion of Jesus.

"But," she said, "we used to play together, and all the time we would be thinking of Jesus, and we used to look at each other, and want to speak of him, and at last we did speak. We were talking of his death, and my little playmate was crying. Her father found us, and he was so angry that he has turned my father out of his house, for he is our landlord." The teacher, of course, refused to beat the child, but she was not allowed to play with her little friend any longer.

A few years afterwards, the teacher was called to visit a young girl who was dying. She went, and found her very weak and ill, but rejoicing in Jesus as her Saviour, and she found that this was the little girl who had heard the story of a Saviour's love from her friend who could not help speaking of Jesus, though her father had forbidden it.

This dear little Bengali girl had a baby brother of whom she was very fond. One day as the Zenana missionary entered the house she greeted her joyfully, exclaiming, "Oh, Mamsahib, what name do you think my little brother can say? The first word he has learned to speak." "I don't know," the lady answered, "was it mother?" "No," she said, "I would not teach him that first: it was the name of Jesus." And then she told how she often took her little brother on to the top of the house, and said to him, "Where

does Jesus live now?" and he would point to the sky. And when she asked again, "And where else does Jesus live?" he would put his hand upon his heart. The baby could not have understood the beautiful truth of what his little sister had taught him, but it showed how earnest she had been to teach him, even from his babyhood, about the Friend who was so dear to her. When he was four years old, this little boy one day saw another sister bowing before an idol. He said, "Why do you worship that thing? It is only made of mud."

We went to another house where an old woman lives who is a widow. She is an earnest Christian, and every day gathers together all the young people who live in the same compound, and they sit round her and listen as she reads to them from the Bible, and prays. On being told of a lady who was an invalid, she said, "But there is one thing she can do—she can pray for the others."

A lady who has been working in the Zenanas has just gone away. She was dearly loved by the people, and they miss her very much. One little boy came home to his mother crying bitterly because she was going away, and for some time would not be comforted. But presently he said, "When I go to bed to-night I must say, 'Our Father,' and that will include my teacher and all, and I shall see her again in heaven."

E. A. C.

An Appeal to the Christian Women of America.

BY REV. A. VAN CAMP.

Ye favored women who are blest
With happy, holy Christian homes,
Who know the joy and peace and rest
That to the Christian ever comes,
Hear ye the wail that comes to you
From broken hearts in distant lands,
Which every moment cry anew,
"O come to us and break our bands."

"We now are captive, bound in sin,
We long have sat in error's night;
Is there a Christ who dwells within
Who fills with peace and love and light?
We hear the echo of your song
And wonder if it can be true,
For you have waited now so long
In sending us the message, too.

"Our hearts are sad, our eyes o'erflow
As we in darkness grope our way,
We have not seen, nor do we know
The path that leads to endless day;
But we have souls that upward look
For light such as you Christians have,
We long to read your holy book
And learn of Him who died to save.

"Is there a world beyond, where we
May rise unto a nobler life,
Where we from bondage may be free,

And where shall come no care nor
strife?

Our souls cry out for such a Heaven
To follow all our pain and woe,
We want to know our sins forgiven
And have a hope while here below.

"And so we stretch our hands to you
From Afric's sands and India's plains,
From fair Japan and China, too,
To come and take away our chains.
O tell us of your loving Lord
Who joy and peace to you hath given;
O bring to us His Holy Word
And guide our footsteps up to Heaven!"
Brooklyn Village, Ohio.

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The Silver Sixpence.

It was only a silver sixpence,
Battered and worn and old,
But worth to the child that held it
As much as a piece of gold.

A poor little crossing-sweeper,
In the wind and rain all day;
For one who gave her a penny
There were twenty who bade her nay.

But she carried the bit of silver—
A light in her steady face,
And her step on the crowded pavement
Full of a childish grace—

Straight to the tender pastor;
And, "Send it," she said "for me,
Dear sir, to the heathen children
On the other side of the sea.

"Let it help in telling the story
Of the love of the Lord Most High,
Who came from the world of glory
For a sinful world to die."

"Send only half of it, Maggie,"
The good old minister said,
"And keep the rest for yourself, dear;
You need it for daily bread."

"Ah, sir," was the ready answer,
In the blessed Bible words,
"I would rather lend it to Jesus,
For the silver and gold are the Lord's!"

"And the copper will do for Maggie."
I think if we all felt so,
The wonderful mes-age of pardon
Would soon through the dark earth go!

Soon should the distant mountains
And the far off isles of the sea
Hear of the great salvation
And the truth that makes men free.

Alas! do we not too often
Keep our silver and gold in store,
And grudgingly part with our copper,
Counting the pennies o'er?

And claiming in vain the blessing
That the Master gave to one
Who dropped her mites as the treasure
A whole day's toil had won.

—Mrs. Sangster.

WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH,
Editor.

JUNE, 1888.

805 Broadway,
New York City.



SCENES ON AND NEAR THE NILE.

North Africa.

North Africa and its Protestant Missions.

We have previously treated of North Africa, and we shall here give but a brief summary of the present condition of the different countries and of the Protestant work therein, and such additional matter as may seem most profitable.

ALGERIA is a colony of France, although it is often regarded more as a detached part of France than as a colony. There are three departments, and each department sends two deputies and one senator to the French Chambers. The returns of 1886 gave the area as 122,876 square miles, and a population of 3,817,465. There were 219,627 French; 42,695 Jews; 3,287,762 Mohammedans; 206,212 foreigners.

EGYPT is nominally under the suzerainty of Turkey, but the administration is carried on by native Ministers, subject to the ruling of the Khedive, and under the supervision of England. The Khedive, Mohammed Tewfik, was born Nov. 19th, 1852, and ascended the throne on the abdication of his father, June 26th, 1879. Prior to 1884, the sovereign of Egypt claimed rule over territories extending nearly to the Equator. The revolt in the Soudan, and the present unsettled condition of the country, prevent the boundaries in the south being fixed. By the last census, that of May 3d, 1882, Egypt Proper had a population of 6,806,381. Of these 90,886 were foreigners. The natives, with the exception of the Copts, are Mohammedans.



MOROCCO has an area of about 219,000 square miles and an estimated population of 5,000,000. More than two-thirds of the population are Moors, and the remainder are mainly Bedouin Arabs, and Jews. The government is a monarchy and the Sultan is but little restricted in authority, and is the head of the religion as well as of the State.

TRIPOLI belongs to Turkey and has a population of about 1,000,000. The Arabs form the bulk of the population, and generally reside in the country districts. The towns are mostly peopled by Moors, Jews, and slaves.

TUNIS is under the protectorate of France, and has an area of about 42,000 square miles, and a population of about 1,500,000. The majority of the population is formed of Bedouin Arabs, and Kabyles.

PROTESTANT MISSIONS.

Among the nearly 13,000,000 of Mohammedans who occupy these countries that border on the Mediterranean, but little mission work has been attempted. The most important mission work now being carried on is by the American United Presbyterian Church, but chiefly among the Copts of Egypt.

The educational work of Miss Whately at Cairo has reached the Mohammedans to some extent.

The London Society for promoting Christianity among the Jews has a mission to the Jews in Mogador, Tunis, and from these centres its missionaries have been for fifty years proclaiming the Gospel to the Jews of Morocco, Algeria, Tunis, Tripoli, and Egypt. Last year two ordained missionaries were in the field with assistants.

The English Church Missionary Society reports for the year one ordained missionary at Cairo, Egypt, with native teachers. The missionary, Rev. F. A. ... reports:

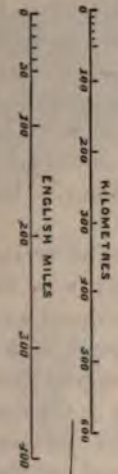
"The Moslims of Cairo are a peculiar community distinguished by features which are probably not to be found in any other Moslim community in the Turkish empire. They have to a great extent, received elements of European civilization and good, which some outwardly adopt, others secretly. European institutions and organizations have been grafted upon the old Oriental Moslim tree, and curious and unorthodox fruits are generally the result of this process. It is more liberal in some respects, and yet more orthodox, intolerant and fanatical. Nowhere else is there such a constantly recurring public exhibition of Moslim worship and ceremonial festivals."

The North Africa Mission, formerly called the Mission to the Kabyles and other Berber Races, reports for the year 1887, 5 missionaries at Tangier and 3 at Larache in Morocco, 4 missionaries at Tlemcen, 2 at Mascara in Algeria, 4 at Mostaganem, 2 at Akbou, 4 at Djemaa Sahridj, 2 at Constantine; in Tunisia, 6 at Tunis. This Mission has its headquarters in London and its management is under a council that is evangelical and unsectarian. It has commenced work among the Arabs.

North Africa speaks thus of Rev. E. F. Baldwin:



N O R T H
A F R I C A
KABYLE MISSION STATIONS.
 DJEMAA SAH RIDJ, TLEMCCEN, & TANGIER.



GHATA

MOURZOOK

F E Z Z A N

CHADAMIS

T W A R E G S
EL DOLEA

AIN SALAH

TLEMCCEN

FIGHIG

TAFILBELT

M O U N T A I N S

A T L A S

S O H R A

M O G A D O R E

TRIPOLI

G. OF CABELZ

S I C I L Y

K R O U M I R S

A B Y O L A

B I S C A H A

B E N I M E Z I G

M E T L I L I

T L E M C C E N

R I F M O U N T A I N S

M A L A C A

C A S A B L A N C A

M O R O C C O

T A N G I E R

A T L A N T I C O C E A N

ALGIERA

B O U G I E

B E N I S A F E R

O P H A N

N E M O U S

M E C I L I

W A Z A N

A L H A Z A N

T E L O U J

S K I L L E

M A G A D O R E

M O R O C C O

A T L A N T I C O C E A N

P O R T U G A L

S P A I N

M E D I T E R R A N E A N S E A

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family who went to Tangier, Africa, from the United States, and have been connected with the Mission:

"Mr. Baldwin and his wife and daughter are arranging to break new ground, probably in Morocco. Considerable interest has been felt in his work by friends in America, as well as some in England, to whom he thinks he can now, under God, look for support, and thus relieve this Mission of any further necessity of sending him funds. Although the Council are no longer responsible for the direction of Mr. Baldwin's work, it will be carried on in full harmony and sympathy with the North Africa Mission."

The Egypt Mission of the United Presbyterian Church of the United States.

The Rev. Thos. McCague gives in the *United Presbyterian* for January 26, 1888, the following account of the commencement of the Mission in Africa of which he was the first missionary:

"We sailed from Philadelphia, Sept. 30, 1854. We reached Liverpool on the 13th of October, and on the 19th, after a rough passage, we reached Alexandria, Nov. 8. After six days' rest in that city, and one day's travel by railroad to Kefr ez Zayat and Nile steamer to Boulak we landed in Cairo, Nov. 15, 1854.

"We had been kindly invited by Mr. Lauria, who had been for ten or twelve years in the missionary service of the 'London Missionary Society for Propagating Christianity Among the Jews,' and lived in or near the Jewish quarters, to come to his house and make it our temporary home until we could secure a permanent residence of our own. This invitation we gladly accepted.

"Here, then, is the beginning of our Egyptian Mission, the practical entrance upon the occupation of the land.

"But where and how shall we begin?—strangers in a strange land and among strange people, deaf and dumb as to communication with those around us. But we came to work and preach the Gospel, and we must prepare to do it. We first secured a Jewish teacher who knew some English. Through him we learned a few common words in Arabic. We soon found it better to employ a good Arabic teacher, and one who knew no English. With such an one we entered upon a two years' course of study. Of course both Mrs. McCague and myself could converse in the language before this; but to begin regular preaching requires a good degree of accuracy before attempting to expound the Word of God.

"A new missionary in a foreign field has ordinarily, for some time after he enters, to 'walk by faith, and not by sight.' We were, therefore, exceedingly rejoiced to have Rev. James Barnett, from Damascus, soon join us—about Dec. 2, 1854. Having had experience in the missionary work and also in the language, he was able to open Arabic services as soon as we had found a house suitable for a residence and a place of worship. This house was three stories high, in a secluded place and narrow street, looking out upon a large pile of old ruins and rubbish. It certainly was very difficult of access. I have been there to see it since I came this time, and I could not find it

yet without a guide. I do not know how we ever found it in the first place. But I suppose it was the only one we could find available, and the best we could do, with our scrupulous endeavor to economize in those days. I often thought, and still more am I confirmed in the belief since I came back, that this our first house had much to do with our ophthalmia and ill health in Egypt.

"It is a great mistake not to secure comfortable, airy houses from the first. It is a ruinous policy to risk life and health for the sake of economy. But we have to learn by experience.

"Here Bro. Barnett commenced his services in Arabic, and maintained them continuously, with few exceptions, for nearly three years. The attendance was very limited, but still there were always a few. And such are the times that 'try men's souls,' yes, and faith, too! But our brother's faith and hope were in God and the future. He knew that God's promises 'are all yea and amen in Christ Jesus.' Here also we opened our first school, with a small but gradually increasing growth. Here, also, we opened an English service for the benefit of the missionaries themselves, the English travellers, and residents. This was generally well attended, especially during the season of travel. It would have been better attended could we have had a larger room and a house more easy of access.

"In the last week in January, 1857, I preached my first sermon in Arabic. Memorable day to me! I had engaged in family prayer with some natives present before this; but now to be able to open my mouth and preach to them gave me a new impulse and a joy that only those who have gone through the experience can realize."

From these beginnings there has been a blessed outcome, and this prosperous mission now reports nearly 2500 communicants.

The report made in 1887, says: "In Egypt a very marked advance has been made. Nearly every native church has had additions made to its membership. Every native congregation is encouraged to have a settled pastor, and thus the people are having secured to them the means of growing steadily in grace and the knowledge of 'Christ.'"

The Rev. Dr. J. B. Dales, Corresponding Secretary of the Society reports to us that at the close of 1887 the statistics of the Mission showed there were:

Ordained Foreign Missionaries.....	1
Unmarried Female Foreign Missionaries.....	0
Native Pastors.....	10
Native Licentiates.....	7
Organized Congregations.....	24
Stations Occupied.....	85
Communicants.....	2,307
Average Sabbath Attendance.....	4,747
Pupils in Sabbath Schools.....	4,338
Number of Schools.....	83
Pupils in Schools.....	5,601
Tuition Fees.....	\$13,083
Volumes of Books Distributed.....	33,602
Proceeds from Sales of Books.....	\$7,815
Paid by natives for Preaching, Tuition and Books....	\$27,173



MONTBARDY.

BEDOUINS OF EGYPT.

The City of Alexandria.

BY MISS MATILDA STRANG.

The grandeur in which Alexandria has risen from her ashes is disappointing to the old acquaintance who hopes to recognize unforgotten scenes. The ruined heaps here and there, testimonials of the late war, seem no less familiar than the fine edifices fronting the square and lining numbers of central streets.

The crowded Medan was the first familiar landmark on returning, but only on turning into the narrow street that leads to the Mission House door were localities thoroughly homelike. There, true enough to memory, stood the old building, and, looking out of any of its windows, there is little change to be seen in the surroundings. The two dirty houses across the way haven't changed a particle. Whoever their inmates are, they still quarrel as quarrelling is never dreamt of at home. Their small courts will not contain them and their disputes, and out they rush into the street, where the men tug at each other's frocks and upset one another's turbans, the women yell and haul their lords about, all the babies scream afresh, and outsiders join in the uproar, until a dash of water from some one's window comes down on their heads and the Babel is allayed for a time. After a while the men are seen skulking about looking for their turbans.

Perhaps it would be too great a stretch of the imagination to believe that they are the veritable cats of old that at this minute are holding their regular evening concert on a neighboring roof.

But what a variety of sounds issues almost constantly, such as would never be collected for a singing-school round, from the cry of the milk-woman who wakes us at day dawn, to the wail of the last importunate beggar at night. There are no wares too small to sell with a cry, and no seller too old or decrepit to gather in the children's coppers. It is some days since the radish venders went about crying their wares, but, during their season, I had learned to listen just at nightfall for a fresh, young voice calling out, "Radishes, white!" in suggestive tones. A small, sheeted form flitted here and there through the dusk and disappeared while the young voice still echoed among the houses.

As merry a street sound as any was the jingle of donkey-bells around the corner on Christmas morning, accompanied by the prodding and urgings of the donkey-boy.

But what shrieks and sobs and moanings broke on the ear one early black morning, curdling the blood as higher the lamentation rose and higher, until suddenly it ceased as it had begun. It had seemed to come from the nearest corner of the room, and throughout the night it left a horror which, on waking, was deemed a nightmare. Meeting the old door-keeper on the way up to breakfast, he said that Said, who used to sweep the school-rooms, had died early in the morning. At once the night's horror returned and was explained. Poor Said's mother had come to announce the death of her son. He had been married only three weeks before, and his death was strange and sudden. Her boy was young—only nineteen

—tall and handsome, and fortunate in his marriage—they could not dispel the evil eye! Poor, ungainly Said!

My Arabic master, who is a Mohammedan and had been at Said's wedding, excused himself that forenoon to attend the funeral. He is a pleasant teacher, and the lesson hour passes quickly. He fairly beams when you ask after his wife, who is only a little girl of eleven, while he is but twenty. For some time we have been reading John's Gospel and the Psalms in prose, with supplementary books as we go. The easiest reading yet has been the fourteenth chapter of John, which commits itself to memory. After the reading Maullim Mohammed dictates a writing exercise with deep gutturals and rolling r's. Whenever the word "Jews" occurs in the lesson he says it in a whisper or leaves a significant blank, for there are always some Jewesses within hearing. The girls in my two or three classes are chiefly Jewish—bright, beautiful beings they are, ready at work or mischief, bubbling over with fun, but models of behavior toward their teachers. Dignitaries frown in vain, however, on All Fools' Day, for it is considered perfectly legal to fool any one at all, by hook or crook, who forgets what day of what month it is.

Their perfect manners, no doubt, have been largely acquired in school, but there is an incipient grace that renders them charming. One wonders at it too, in visiting their homes, frequently neat and clean, but never home-like in our own eyes. They often say with impassioned gestures, "Ah, the home is very bad! We no like the home. We wish stay in the school always!" and some of them cry at the approach of holidays, and all are eager to return. They love study. The severest punishment possible to inflict is to keep them out of class.—*United Presbyterian.*

A Coptic Funeral in Egypt.

BY MRS. GRACE H. GIFFEN.

A few weeks ago a nice, bright boy, about seventeen years old, who had been attending school here for some time, was taken sick with a fever Wednesday evening of one week, and died Tuesday morning of the week following. It was most sad. The family was in no way prepared for it. He being sick so short a time, they had not even begun to think of danger. Then, too, they were making preparations for the marriage of a daughter in the family. A marriage in this country is always the occasion of great joy. And the extremes of joy and grief coming together made the grief seem only the more grievous to be borne. The mother of the family is a Copt, and the funeral service was held in the Coptic church. It was the first Coptic service I had ever witnessed, and to me it lacked every element of solemnity befitting such an occasion.

Immediately on hearing of the death of this young man we went to his home. We found the men of the family sitting downstairs with some of their friends who were trying to comfort them. We were shown upstairs, and found the body still lying on a mattress on the floor



MONTBARD.

SCENES IN ALEXANDRIA, EGYPT.

1. Arab Shoe Blacks. 2. Night Watchman. 3. Water Carrier. 4. Street Barber. 5. Liquorice Water Seller. 6. Seller of Water. 7. Street Coffee Seller. 8. Seller of Sweetmeats. 9. Porter.

just as the spirit had left it, the bed clothes pulled up over the face. I have never been present at the time of a death, but have been told that the face of the dying person is sometimes covered and the wailing begun before the spirit has departed. There was no one in the upper part of the house except some children and the unmarried daughter. Young girls of a marriageable age are not allowed to wail, and neither are young married women.

Immediately after a death occurs the female relations dress in the finest and brightest colored clothes they have, and put on their ornaments of gold. The hair, which is always worn in plaits, is unbraided, brought over the shoulders and allowed to hang down over the breast; a handkerchief bound about the head keeps it in this position. They then go out, they and any of their friends who are with them, to some place where they can get mud. This they daub on their heads, or rather on caps which they put on their heads, and on the front of their dresses. They smear the forehead, cheeks, hands and feet with indigo, and then return to the house. The body is still lying just as they left it. And it is most distressing to see and hear them as they come in with their cries and gather about it.

Candles are placed around the wall above the dead body, and the women wail and chant and talk to the body as if life was still in it. This is kept up till the coffin is ready. Then the water is brought, which is always hot, and a great deal of it. The body is then laid upon a board made for the purpose, and every part of it most thoroughly washed with soap. The water in

which a dead body is washed is always carried out and emptied into the street. They say if emptied into the closet, as other water is, it leaves death in the house. The dead are usually dressed in bright colors, such as purple and red.

During the whole time of washing and dressing, candles are burned in the room, and a censer with burning incense is carried about by some person, I do not know for what reason. When the body is put into the coffin, which is immediately after it is dressed, all the clothes and belongings of the dead are put in also. Even the mattress, pillows and covers of the bed on which he lay are taken with the body and buried, or rather put in the vault. The women follow the body to the church, and from the church they follow it out of town, and then return to the house. While following the dead they do not wear their coverings, but go with faces bare. In the excess of their grief they beat their faces and dance. This dancing is only a quick springing from one foot to the other, accompanied by a swinging of the body. The head is thrown back so that the face looks upwards and the hands are held out before them. Or sometimes they catch a handkerchief by opposite corners and twirl it above the head.

The wailing is kept up for forty days. On the evening of the burial they take off their bright clothes and put on black or very dark blue, and wear it for a long time after, the time varying with the age and position of the one mourned. During the forty days there is no cooking or baking done in the house, all the food being sent in by the neighbors. The men of the family are not



THE CITY OF CAIRO, EGYPT.

allowed to enter the women's quarters neither day nor night during a time of mourning.

While wailing the women sit in the open court of the house in a row around the wall. The leader is not one of the family, and is frequently a blind woman. She chants, telling of the goodness of the dead, calls on him by name to come back, etc. (the women all the while sitting with their faces covered), and at the end of each sentence there is a wailing cry from all present, and at times they all sob and cry like children. These periods of mourning are about fifteen minutes long. The leader then says, "Stop, stop, O daughters." All stop, uncover their faces and wipe their eyes. Coffee and pipes are brought and they drink and smoke for about ten minutes, then commences another period of wailing. But if a new visitor comes in during a rest, the wailing begins again at once, even if they have only been quiet a few minutes. Each woman is expected to stay through at least three periods of wailing.

It is considered a great slight for any neighbor not to come to sit and mourn, and if one should not come she may expect to be left to mourn alone when grief comes to her. On the third day after the death the priest goes to the house and sprinkles it with holy water and burns incense to drive out the spirit, as it is supposed to remain in the house three days. When thus driven out of the house the spirit is believed by them to remain in the air for forty days before going to its reward or punishment. They also think that even a wicked person may be saved if the friends during these forty days have performed for them certain holy acts, such as feeding the poor, etc., etc. Some, fearing that their friends may be careless in the performance of this duty, have these acts done by the priest before death.

The men sit in the house three days only, and then go about their ordinary duties, but they do not cut their hair or beard till the end of forty days. After the women are enlightened and give up many of these old customs, they are still noisy in their grief. The only time I have seen any of them try to mourn in a quiet manner, they went to the other extreme, and were cold, and apparently unfeeling. However, such things must be expected. It is only the pendulum swinging to the opposite extreme before it comes to a rest.

Some of the Coptic women understand that this wailing is hard on the health, and particularly on the eyes, besides the inconvenience to which the entire family is put by it. But they fear public opinion too much to break off easily, for there is a Mrs. Grundy in Egypt, as well as in America, and her opinions are quite as much respected on this side the water as with you.—*United Presbyterian*.

"Africa has a claim upon our gifts and prayers. 145,000,000 pagans and 50,000,000 Moslems, sadly neglected, and wickedly wronged for long centuries, meet our gaze. It is a dark and difficult field of labor and her conquest will be one of the greatest triumphs of the Gospel."

Among the Moors of Morocco.

BY REV. T. R. G. PECK.

The sun had almost reached its setting when the Hadj and I passed through the immense gate leading through the walls of Tangier into the open space beyond. This gate, like the other gates of the city, is two leafed and thickly studded with nails which, together with the iron hinges, are almost eaten out through the rust of ages. It seemed in the last stages of dislocation and decay, and together with the other gates is shut at sundown every night, and from twelve to two o'clock during the Mohammedan Sabbath. This is a custom which applies to every town and city of Morocco. The space on which the gate opens is the famous *Soko*, or market-place, where the Moorish peasants bring their produce and expose it for sale, where the heavy caravans come in on their long journeys from Fez or Mechinez or even the borders of the great Sahara, laden with dates or pottery or silk or leather goods, all of Moorish manufacture; where the famous story-tellers gather and the snake charmers ply their lucrative trade, and where the whole of Tangier resorts at sundown for recreation and gossip.

It was a strange spectacle. I do not remember when I have ever seen any more strange than that motley assemblage of all nationalities, of all shades of complexion, of all modes of dress, of all varieties of dialect. The hum of their voices arose like the distinct roar of the ocean. Jews and Christians, infidels and Moors, beggars and saints, goat drivers, camel drivers, donkey boys, vegetable venders, sellers of fruit, fodder and pottery were all mingled in one vast and indiscriminate mass. The scene was worthy of an artist. It had all the colors of a kaleidoscope. It delighted, it amazed, it bewildered all at once. While I was standing there, gathering in the strange spectacle, a long line of melancholy looking camels came filing in. "Those camels," said the Hadj, "have just come from distant Fez. They have been seven days on the journey, and that negro who tends them is a slave either from the Soudan or from the neighborhood of Timbuctoo. He has walked every inch of the way at the side of his patient animals, and neither they nor he himself seem any the worse for the journey." The boy was very black, and when he had unladen the camels and given them their provender sat crouched on his haunches with his features unmoved, his hands folded, his eyes on the ground, a perfect picture of an Oriental serf.

SLAVERY AMONG THE MOORS.

Hadj Kaddor then went on to descant upon the existence of slavery among the Moors. It is a mild institution even under its worse aspects. The slaves are regarded, he remarked, rather as members of the family. They are mostly natives of the Soudan or of Guinea, imported very young and invariably brought up in the religion of their masters. Socially they do not, as we would naturally suppose, occupy a position of any great inferiority or degradation—the Mohammedan religion which they profess conferring upon them a certain equality with

their masters. Should a master treat his slave unjustly he has a right to demand to be sold, which the master is not at liberty to disregard. Often they are given their freedom, and in Tangier there is a large population of these freed slaves. The Hadj pointed out one of them to me in a café of the higher rank, mingling with the other guests on terms of the most perfect equality.

SNAKE CHARMING.

Listlessly wandering about we came upon a strange group standing in a compact circle about a snake charmer. It must have been at least five rows deep, the boys and girls in front, and the older and taller spectators in gradually ascending tiers behind. They were, for the most part, a beggarly, dirty, ragged crew, and I at first hesitated to take my place among them lest I might catch some infectious disease or be overrun with vermin from their tattered garments. But curiosity got the better of my fears, and by a little pressure I succeeded in forcing my way to the front. The snake charmer was one of those weird looking creatures, half saint and half devil, which we so often conjure up in our brain in connection with those strange Oriental tales which beguiled the tediousness of our childhood days. An old man with streaming beard, distorted features, rolling eyes, accompanied with the most frantic gesticulations and an unearthly squeaking voice, stood before me, possessing the air of a maniac. He raved, he tore, he screeched, he prayed, he thrust his long, bony fingers out toward his audience, he raised his eyes to heaven as if in prayer and then again dropping them to the ground, modulated his tones almost to a whisper. I inquired of Hadj Kaddor what he was saying? "He is supplicating Allah," he replied, "and invoking the patron saint of the snake charmers, *Muley Abd-Sulam*, that he will dispose of the hearts of the people present to give liberally to behold the miraculous deeds which he is about to perform."

All this was but preliminary to the performance itself and was accompanied with a loud thumping of a tambourine to attract the attention of passers-by. Then going to a leathern bag lying on the ground he cautiously opened it, thrust in his hand and slowly drew out a villanous looking reptile about three feet in length. The snake squirmed, but at first showed no fight, and I began to think that, after all, snake charming was a very much overrated affair. Then the man addressed the snake, called him all sorts of opprobrious names, challenged him to show his fangs, and moved toward him in an attitude of defiance? This evidently was too much for the sensitive brute. His tail now began to move in a sort of tremor, his head shot up, his eyes glared, his fangs protruded, and, quick as a flash, he made a dash for the bare legs of his opponent, which the snake charmer as skilfully eluded. Missing his adversary the snake made for the gaping crowd around, and then there was such a scattering of the rag-tag of Tangier as may be better conceived than described.

But the circle was soon formed again, for the snake charmer by his wand easily brought the inflamed reptile

back to his place. Just here a suspension of hostilities took place, that the tambourine might be passed around for coppers which I noticed were dropped in with a surprising liberality. Then the performance was renewed. An additional snake was brought out five or six feet in length, black as a coal and with eyes that glared like sparks of fire. Much the same manœuvres were gone through with respect to this snake as the first. Then, to the horror of all, the charmer took up the hideous brute, wound him around his arm and almost doubled him about his neck, the snake all the time darting at him with the most intense ferocity and yet through some inexplicable cause failing to wound him.

But the height of the snake charmer's audacity was not yet reached. With his long, bony fingers he now took the reptile by the nape of its neck while its body was resting on his arm, lifted its head and then placed its opened, hissing mouth in close proximity with his own, running out his tongue at the snake as the snake ran out its quivering tongue at him, and in loud words dared him to strike. The loathsome reptile seemed quite overawed at this singular display of audacious insolence, dropped its head on the man's arm and assumed a state of the most placid and passive submission. This entertainment is wonderfully popular with the more common class of Tangerines, and though Hadj Kaddor had probably seen it a hundred times before, yet he stood there fascinated and transfixed. There is no doubt in my mind that the reptiles have had their poisonous fangs extracted, and that the rest may be ascribed to the effects of the discipline which the animals are daily put through.

AN ARABIAN NIGHT'S STORY-TELLER.

A short distance off was another group, not quite so beggarly in appearance. These were all squatted on the ground instead of standing, and with eyes and mouths wide open were listening to the recitals of a man who stood before them with a Moorish guitar in his hand. This was the story-teller's group. I would have given much to have understood him, but from what Hadj said I infer that it was similar to one of the Arabian Night's entertainment stories, though not of equal length. At times he was fiercely eloquent, then sank into a more pathetic tone, then burst out anew in a sort of rhapsodical strain which carried his group of listeners thoroughly with him. Every now and then he would accentuate his remarks by rapidly running his fingers over the strings of the guitar.

THE MUEZZIN'S CALL.

And so that weird sunset hour passed while the breeze coming up from the ocean waved the long-leaved palms in the distance and brought to the senses the perfume of the walled gardens which lie in the country outside. Suddenly above the hum of the motley crowd was heard the report of a cannon, a white flag darted up to the top of the minaret, and the long plaintive notes of the muezzin were heard calling the people to prayer. "Hark," said the Hadj, "Do you hear him? What a magnificent voice he has to reach us here!" It was as the Hadj remarked. Every tone came out clear as a bell on the soft

evening air, and the people around, one after another, fell on their knees, struck their turbaned heads thrice to the ground and breathed forth their Moslem vesper. The Moor is never ashamed of his religion, nor does he allow the exigencies of business or the fascinations of pleasure to interfere with his devotions.

RELIGION AND SUPERSTITION. •

Corrupt as the Moslem religion is, and associated in the minds of many with the grossest sensuality, yet during a sojourn of many months among them in former years I have found much to admire. There is their simplicity of belief, their earnest propagandist spirit, the social equality which they allot to all of the same faith, their abstinence from intoxicating liquors, and, as I have just intimated, the courage with which they avow their religious sentiments at all times and upon all occasions. The Moors, however, are far more fanatical than their religious brethren farther east, and, I believe, more given to superstition.

Some of their superstitions are certainly as amusing as they are grotesque. They are firm believers in the power of evil spirits, and many are the devices employed to avert their malign influence, such as the profuse use of salt and the keeping of certain animals about the premises. A wild boar is a certain remedy against the devil, a hyena, on the other hand, exerts the most direful influence on all who happen to look upon it. If a woman meets a hyena she becomes stupid at once, and if a wife can in any way manage to get a portion of the brains of a dead one and administer it in a potion to her husband her complete control over him from that moment is assured. Ants are said to be given to lethargic people as a remedy for laziness in accordance with the principle of antithesis, while eating the flesh of a lion is sure to impart bravery and strength.

In a case of sickness far more efficacy is ascribed to charms than drugs, and a few verses from the Koran will do more for a sick man than the most skilful physician. Then there is the "evil eye" superstition, as common here as in Egypt and Syria, and as carefully guarded against. Then again, and more singular still, is the superstition in regard to certain numerals. Five is an unlucky number, as also the number nine. The number five, I have been told, is never mentioned in the presence of the Sultan, but a substitute must be provided in the phrase "four and one." These facts, otherwise insignificant, at least give an idea of the bent of the Moorish mind.

ADMINISTRATION OF JUSTICE.

The processes of justice are still crude in Morocco, and far more so in the interior than in Tangier itself. The *lex talionis*, "an eye for an eye and a tooth for a tooth," still prevails in a great part of the kingdom, and to such an extent that not long since a resident Englishman was actually obliged through popular clamor to sacrifice two of his teeth for two that he had knocked out of the mouth of a Moorish woman by the too free use of his riding-whip. It is but proper to add, however,

that the Sultan compensated him for his loss by presenting him with two ship-loads of grain. The same law of blood, too, that prevails among the Bedouins of the East is in full force here, though by an escape to the mosque or other sanctuary of refuge, the plans of the avenger may be foiled. Instances are related where the murderer has been starved out of the mosque through the vigilance of the avenger, and then slain with the sword. If not now, it certainly was until very recently the custom to chop off the hand of the man that stole, and the lips that had uttered libel were rubbed with capsicum pods till the smarting and inflammation made the culprit cry aloud with pain. The bastinado is still in force, the Moorish sentiment yet prevailing that "the stick is the gift of heaven." Even women are no exception, the only difference being that while the men are compelled to lie on the ground with upturned feet to receive the lash, the women sit with the soles of their feet protruding through the holes of a basket. Of course, affairs of this nature are generally concealed from the eyes of a visitor to Tangier; but those who have ventured into the interior corroborate all this and much more from personal observation.

FUTURE PROSPECTS OF MOROCCO.

The question is often asked whether Morocco must not at length succumb to the influences of civilization now brought so very near its borders. But there must be a very thorough change in the character of the people before this can be brought about. The bigotry and intolerance of the Moor is almost past credence. At Cairo, Damascus and Constantinople there is no difficulty in securing entrance into the mosques by conforming to certain restrictions, but woe to the infidel Christian who in Tangier is found within the sacred precincts. Death would be the immediate result, and a death of violence by the hands of the mob. It is true that the presence of the Jew is tolerated among them, but it is because of the advantages which accrue to the Moslems themselves. The process of education among the children, what education there is, tends to foster this spirit of intolerance, and it is inculcated most vigorously by all their religious teachers. Besides, the commerce of the country is not large enough to encourage the presence of Europeans among them or to cause the Moors themselves to visit other nations, whereby their religious bigotry and intolerance might become mitigated; and what is more, such a fatal contentment with things as they are prevails, such an utter lack of enterprise and energy as of itself renders anything like improvement an impossibility. The Moors are an exemplification of one of their own favorite rhymes:

"Never sit when you can lie,
Never stand when you can sit,
Never walk when you can stand,
Never run when you can walk."

If the nation ever rises from its present degradation it will require a miracle to effect it. The Gospel of Jesus Christ can accomplish it.—N. Y. Observer.

The Berbers of North Africa.

BY FANNIE ROPER FEUDGE.

DAISIE.—“Mamma, will you please tell me the meaning of Berber? I have just read in a paper, that some young girls have been holding a ‘Berber Festival,’ at which was shown some curious ‘Berber Pottery,’ and I should like to know the meaning of the word.”

MAMMA.—“‘Berber,’ my dear, is the name anciently given to the aborigines of North Africa, from Egypt to the Atlantic, and from the shores of the Mediterranean southward to the negro tribes below the Soudan; and this name they still bear. They claim to have come from Mesopotamia, and are evidently of ancient stock—people who have a history.”

DAISIE.—“Have they no other name, throughout this broad domain?”

MAMMA.—“Yes; in the Jurjura Mountains of Algeria they are known as ‘Kabyles,’ and in the Soudan, as ‘Twarags;’ but in Morocco, Tunis, and elsewhere they cling to the name of ‘Berbers.’”

DAISIE.—“Have they a government of their own, or are they a conquered people?”

MAMMA.—“They are composed mainly of hardy and indomitable tribes who have never yielded themselves to a foreign yoke. The solitary exception is that of the Kabyles of Algeria, who have of late years been conquered by the French, with great difficulty, and at the cost of much blood and treasure.”

DAISIE.—“How have these Berbers managed to defend themselves against the invasion of more powerful nations?”

MAMMA.—“Very many fill the mountain-ranges from Tunis westward; and others have, from time to time, when pressed by foreign invaders, withdrawn themselves to various inaccessible localities, where they could maintain their own rude independence. Thus shut in by mountains, their very existence only occasionally remembered—these hardy Berbers have for many centuries preserved a republican form of government, with a ready intelligence and many virtues.”

DAISIE.—“What is the general character of the people?”

MAMMA.—“Among all the tribes yet visited, they seem truthful, honest, temperate, teachable and affectionate. They are evidently anxious to learn, and have no prejudice against foreigners who come among them *peaceably*, without any attempt at conquest.”

DAISIE.—“What is the religion of the Berbers?”

MAMMA.—“Nominally they are Mohammedans; but this false faith seems to have taken no hold on their affections; and missionaries speak of them as listening eagerly to the story of the cross, and asking again and again to be told of *Sidna Iasu*, ‘the Lord Jesus.’ They seem open to conviction; and Mesley Hasham, a new

convert from Mohammedanism, recently baptized by Mr. Baldwin, says ‘hundreds and thousands’ of his people ‘would give up their false faith’ as he did, ‘if they only had something better to believe in.’ In this respect the Berbers form a vivid contrast to their Arab neighbors, who are bigoted and superstitions to a proverb.”

DAISIE.—“On what grounds do the Berbers build their claim to such antiquity? Are there any monuments in the countries they now inhabit, that would indicate a history of any great interest?”

MAMMA.—“Yes, they must have a history. For Mr. Baldwin writes: ‘On one side are indications of Roman greatness, and on the other of Moslem blight, which has extinguished the light of Christianity, though there is even yet a feeling after God, if haply they may find Him; and the whole country is rich in historic monuments.’ Mr. Baldwin mentions also memorials of the death of many Christian martyrs of the early centuries; and the existence in their language of words and names that clearly point to a Christian ancestry, and to *some* knowledge of Old Testament history. As instances, he cites the existence of ‘cities of refuge;’ the nearest of kin being ‘the avenger of blood;’ and the ‘sanctuary,’ which among these people is a roofless room connected with the tomb of some Moslem saint. On Friday night, ‘the preparation,’ as the entire household gather around the table, the head of the family pours wine into a cup till it ‘runs over’ as a symbol of blessings received; and then one after another drinks of the overflowing cup in silent worship, seeming to illustrate the words in the Twenty-third Psalm, ‘my cup runneth over.’”

DAISIE.—“How very interesting this is. Perhaps in these ‘Berbers’ may be found the descendants of many a martyr to the truth of the risen Christ; and in their veins may flow the blood of those who died for Him. I should think that Christians would all vie with each other in their eagerness to give the Gospel to such a people. What is being done for their evangelization, at the present time?”

MAMMA.—“The mission to the Kabyle and Berber races of North Africa has one missionary and his wife at Tunis; seven male and female missionaries at Tangier, Morocco; and seventeen, eleven of whom are ladies, in Algeria. The ‘British and Foreign Bible Society’ have done good work in distributing the Scriptures in Arabic among them; and Rev. Mr. Baldwin has recently made a four months’ journey into Fez, the northern capital of Morocco, a great Christless city of two hundred thousand inhabitants. Here Mr. Baldwin baptized a native convert, and his own son Frank, a lad of twelve years, and both *at once* gave themselves to the work of assisting Mr. Baldwin, as he dwelt ‘in his

own hired house, receiving all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.’ At the public services the missionaries pray in Arabic, then read a passage of Scripture in the same tongue. There is no regular sermon or formal address, but the missionary remains seated and talks familiarly to his audience of the sinner’s needs and the great salvation freely offered by Christ the Saviour to all who will believe. Usually every eye is fixed upon the speaker, and occasional questions are asked and answered. When the service is ended, many remain to be farther instructed, and Mr. Baldwin found abundant work for his new assistants.”

DAISIE.—“I remember reading somewhere that to this work in Northern Africa, Mr. Baldwin found many *Scriptural* incentives, even above the general command to ‘go into all the world and preach the Gospel to every creature.’ Do you remember about it, mamma?”

MAMMA.—“I think I do—some of them, at least. He says: (1) It was North Africa that afforded shelter and sustenance to the children of Israel before they were yet a nation, feeding the chosen people during the long years of famine, and for centuries after, till they had become a great nation. (2) North Africa gave asylum to the infant Saviour and his virgin mother, when Herod sought the precious young life. (3) The African shore of the Mediterranean was the birth-place of Simon of Cyrene, upon whom was laid the heavy cross of Christ—he to whom was adjudged the honor of sharing *outwardly*, the weight of Calvary’s cross. And fourthly—The hearts and homes of North Africa were once made glad by our holy religion. In these rivers were the confessors of the Christ buried in baptism. Here lived and wrote Cyprian, Augustine, and Tertullian. Here was planted the stake of many a martyr, and wild beasts tore in pieces the Christian ancestors of the Berbers of to-day. The peaks of the Aures, Atlas and Jurjura looked down on multitudes who ‘loved not their lives to the death.’ Shall not the children of those who resisted Arianism, and contended so bravely for the purity of the Word once delivered to the saints, now hear again of the faith they have forgotten?”

DAISIE.—“It does seem dreadful that a race who once had the Gospel, should have lost it entirely. What can be the reason, mamma?”

MAMMA.—“The fact seems mournfully suggestive. God often deals with nations as with individuals, withdrawing privileges and opportunities that they fail to improve. The true light burned low after the Vandal invasion and seems soon after then to have disappeared.”

Monthly Concert.

THE ISLANDS is the Subject of the Missionary Concert for July.

Pray that the good work which has been going on in the Islands of the Seas may continue until all their inhabitants shall become the faithful followers of our Lord Jesus Christ. God bless the missionaries who labor among them.

The Mauritius.

BY HON. N. F. GRAVES.

The Mauritius is an island in the Indian Ocean, and is thirty-eight miles long and twenty-seven broad, with 700 square miles. There are seventy smaller islands scattered in the ocean, having a population of about 16,000, which are dependencies of the main island. The island was formerly called the Isle de France. It is surrounded by coral reefs that are sometimes above water, there being some openings through these reefs through which vessels can pass.

The island was discovered by the Portuguese in 1505. The Dutch surveyed it in 1598 and took possession, settling at Grand Port. They named it after Maurice, Stadtholder of the Republic of the Netherlands. Afterwards the French took possession and formed a settlement, and called it Port Louis, and they named the island Isle de France. They remained until 1810, when the English took possession, since which time there has been no change in ownership.

The island is controlled by a governor and a legislative and executive council without the assistance of the natives. The population is mixed and made up of Asiatic, African and European races. It is a strange admixture. The Hindu part of the population is generally engaged on sugar plantations. There are but a few English on the island, and they are office-holders and merchants.

The Mauritius is a unique place and is picturesque with grand and lofty ranges of hills with mountains that are 3,000 feet above the sea. There is a remarkable mountain called Pieter Booth, which terminates in a spire of rock, on the top of which rests an immense rock much larger than the top on which it seems to be balanced. There are some curious caverns that reach far into the interior of the mountains, but the access is very steep and difficult as well as dangerous, and although very interesting, have not been explored to a great extent.

The climate is pleasant during the cool season of the year, but is hot from December to April, that being summer on the island, but on the elevated plains in the interior the thermometer ranges from seventy to eighty degrees. In the capital on the coast it ranges from ninety to one hundred degrees. Port Louis has a population of 70,000, and is situated on the northwestern side of the island, and has a splendid harbor with a deep canal to the ocean.

This approach to the city is protected by two forts called Fort George and Fort William, and by the citadel which is itself a fortress. There are light-houses to guide the ships. The tide here is very little, hardly enough to carry away the drainings of the city. The cholera prevailed here fearfully, and the people expect it will again, for the city is not healthy. The public buildings are inferior and without any particular style.

The barracks are very large and the military stores are extensive. The military seem well provided for in every respect, and the great guns are in their places, and if challenged are ready to speak. The governor as well as his cabinet find a cooler place in the heated season than Port Louis. They have summer quarters at Curepipe, a city on the mountain's side. The railway has been finished, Curepipe has become a favorite place for residences, and is now an important town. The climate is like that of the south of France. The system of railways embraces eighty-seven miles of road, and has largely increased the trade of the islands. The main roads are in excellent condition and have been constructed at great cost.

For several years past an increased attention has been given to instruction. There is a Royal College for higher education, and there are many primary schools under the direction of the school department. There are other schools aided by grants. It is said that there are ten thousand scholars in these schools. The Roman Catholics have a Bishop with a vicar-general and thirty-four priests. The Church of England have a Bishop with an archdeacon and seven clergymen, and the Church of Scotland has three clergymen.

The population has increased rapidly, and is now double what it was thirty years ago. A large number of coolies have been brought here since the sugar plantations became profitable. The planters have treated the coolies with great severity. A reform has been started, but serious evils still exist.

There is a large heathen population, exceeding one-half of the whole population, and very little has been done for their moral and religious instruction. There is an awakened interest in their behalf—but there are only a few to labor with a great number. There is a strong effort made to benefit the women and children.

The Society for Promoting Female Education in the East is doing a good work on the island. This society is the earliest agency in England, and perhaps the most widely spread of any society in the world for conveying the blessing of the Gospel to women. Miss Whately is deeply interested in the objects of this society. Rev. Mr. Abeel went to England in the interest of female education in the East as early as 1834. The missionaries knowing the customs of the Orientalists were convinced that the ordinary teaching of the missionaries would not reach the women.

This society now have missionaries in India, China, Japan, the Malay Peninsula and the islands of the Mauritius and many other places. The object is to reach

and benefit all girls and women in all these countries and to impress upon them all the saving truths of the Gospel by the use of the Word of God as well as to educate and civilize.

The society send out well educated ladies as teachers to instruct the girls and women and to prepare natives for the good work. The society have sent out nearly 200 teachers, some of whom have died at their posts, but others have taken the places of the fallen ones, and the ranks are filled and the good work goes on. There are several of these devoted missionaries successfully laboring for the women and children of the mixed races here. A native of Madagascar educated by the missionaries of the society is laboring here with the women and girls, and with great success. The Hindus living here compose more than half of the population of the island; the Chinese and Malays are here in great numbers. There are some Arabs, Parsees and negroes, and very few to care for their souls. It is an open field, and many laborers are needed to reap the harvest. Many of the girls being educated expect to become teachers. The good seed is being sown.

The Fiji Islands.

Since the annexation, in 1874, of the Fiji Islands to the British Empire, the condition of the native population has been much improved; but an epidemic of measles, some years ago, proved fatal to 40,000 of them. Being situated in the South Pacific Ocean, between the fifteenth and twentieth degrees of latitude below the equator, and in longitude extending two or three degrees both east and west of the meridian opposite to Greenwich, these islands may be reckoned nearly the most remote part of the Queen's dominions, though New Zealand lies a thousand miles farther to the south. Fiji is about the centre of Polynesia, and is the meeting-point of the two different races, the Melanesian or blackish negroid race of the Western Pacific, and the light brown people of the Tonga and other insular nations, probably akin to those of the Society group. Both those types are represented in the physical features of the natives of the many small and two large islands occupying the wide space of the Fiji archipelago, but they seem blended in one nation, the history of which, beyond this century, remains unknown. Its numbers are reduced to 115,000, whose capacity for industrial civilization is very questionable, though cannibalism has been discontinued, and the Wesleyan and other missionaries have gained influence in populous districts, while tribal wars and massacres are stopped by the British Government. In other respects, for the most part, they still practise their former peculiar customs and usages (see sketches on next page).

One of their favorite social pleasures is the assembling of a party for the drinking of a mildly intoxicating and rather nasty beverage, called in some islands "yagona," in others "kawa," which is a fermented liquor produced from an infusion of the chewed root of the *piper methysti-*

cum, a plant indigenous to the country. Several young men are employed, previously to this entertainment, in chewing portions of the root, which they reduce to a pulpy mass and deposit in the large festal bowl; it is there mashed, and water is poured over it; the liquor soon begins to ferment, and is strained and squeezed through a mat of fibrous material, from which it is returned to the bowl. The host and guests, who have sat watching these processes while engaged in friendly converse, or listening to songs, are then invited to drink; each has brought his own cup, formed perhaps of half a cocoanut shell, which he dips in the common bowl; toasts and sentiments are proposed, and they seem to enjoy it.

Dancing is an amusement of which they are very fond. The native fine lady in our second sketch, being a convert to Christianity, wears ample clothing for decency, but her wide skirts and train show as much adornment as those displayed in any London or Paris ball-room.

The portraits of two Fiji chiefs, sketched by Mr. Spence, prove that the higher class of natives are not ill-looking. They have as much pride of aristocratic birth and long pedigree as any European nobility, and are extremely polite and punctilious in their manners towards one another. The men are seldom or never tattooed in their faces, but most of the women undergo that painful and fantastic decoration. Their complexion is a dark ashy gray. The native masculine dress, shown in Sketch 4, is becoming and convenient, being simply a long scarf passed down between the legs, folded round the loins and waist, and its end brought over one shoulder and tucked in at the waist; a turban is wrapped around the head. But some persons of superior dignity, instead of the turban, have the unclipped mass of thick hair wrought by skilful artists into what looks like an enormous wig, often rising into cones or pyramids of hair, dyed of several colors, and spreading wide at the sides and back of the head. The man represented in Sketch 7, has put on a common European flannel shirt, but still wears his hair dressed in the fashion of his race.

These islanders are the best canoe and boat builders in the South Pacific, though surpassed as navigators by those of Tonga or the Friendly Isles. Double canoes, with a platform fixed across both hulls—like the *Castalia* steamboat which plies from Dover to Calais—are a Fijian invention, and simple out-riggers are used for sailing in their often high-running sea. They can build a good boat, 100 ft. long and over 20 ft. broad, with 14 ft. depth to the keel, by fastening its planks together with a binding of cocoanut fibre ropes, stitched or sewn through rows of holes bored in the edges of the planks. They manage both sails and oars with great dexterity, and might no doubt be trained with advantage as seamen for the Australasian merchant service. Both sexes are good swimmers and divers; and the business of fishing with nets is usually done by the women, who make it a regular frolic, which may be observed in the view of a lively scene at Levuka, the well-known harbor of the isle of Ovalau.—*The London News.*



SCENES IN THE FIJI ISLANDS.

Singapore, Straits Settlements.

BY HON. N. F. GRAVES.

The island of Singapore is only eighty miles from the equator. It is of an elliptical form, about twenty-seven miles long and fifteen broad. There are a number of small islands clustering around the main island, some of which are inhabited by the wild tribes, while others are covered with rocks and bushes and are the abode of wild animals.

The principal island is separated from the main land by a narrow strait, in some places not more than a quarter of a mile broad. The thermometer ranges from seventy degrees to ninety, for month after month. There is no summer, and there is no winter. It seems to be a favored place without any sudden changes. There is no severe thunder or lightning; no cyclones ever sweep over this fair island.

The sun rises very near six o'clock, and sets at six, and after the sun is down it is dark, for there is no twilight hue to prolong the departing day; while there are no violent storms here, the rain-fall during the year is on an average of seventy inches. It rains often on nearly half the days of the year. It comes in showers, and often it seems to drop down from a clear sky. The grass is always green and the trees are always in leaf. Everything looks new and strange.

The fruit is varied and abundant; we miss the apple and the pear, but we see the orange, pineapple, cocoanut, the bread-fruit, Jack-fruit, mangosteen, custard apple, and many other kinds of fruit. The fruit is so abundant that every one may have their fill. The town is on both sides of a tidal salt stream, but so shallow that only small boats can enter it. This little stream discharges into the beautiful bay, but even that has not depth enough to receive the large steamers. They land at the wharf two miles from the city.

The city is the capital of the Straits Settlements, which includes the islands Penang and Malacca. This country was transferred to the English in 1867. The city has a population of near 200,000, and with the city and Straits Settlements contains about 350,000. The English have a governor and a justice here, and all laws are executed here the same as in England. There are about 5,000 English here including the floating population, 3,000 Eurasians, 12,000 Tamils from India, who are principally coolies; 40,000 Malays, who are fishermen, boatmen and gardeners.

The Chinese are very numerous and do most of the work. They are merchants and laborers, indeed they do everything that is profitable. Until quite recently the Malays and Tamils drove all the hack gharries, but now, as the business increases and becomes profitable, the Chinese are taking the lead and will soon do nearly all of it. The Chinese born here are called Babas, and they know nothing of the Chinese language. They are British subjects and are very anxious to learn English. They do *not expect to return to China*. They retain their ancient *religion of ancestral worship*. There are some educated

Chinese who occupy important positions, but the great mass speak the English very imperfectly, and they need teaching, and are ready to receive spiritual instruction.

The Chinese are very bright in all kinds of business, but seem to have added the imported vices of the East to their own. The children born here are very bright and diligent. They generally conceive it to be praiseworthy to deceive, and are quite often successful in their efforts. They manifest great surprise when any one reproves them for their deception and lying.

The Society for Promoting Female Education in the East has one of the most interesting schools in this place. It is principally for educating Chinese girls. This school is superintended by Miss Cook, who has labored here for many years. The school has become a centre for missionary work in this vicinity. A great number have been educated in this school who have become genuine Christians, and who now stand ready to take positions in other places to perform missionary work. Many have already gone to other places; one, a Chinese girl who came to this school when quite small, is now a missionary at Foochow in China, under the missionary located there.

This school has been like a spring in the desert—an unending source of refreshment and profit to a great number. The school is not for education alone, but the teacher enters with the Bible in her hand, and the message of the Gospel on her lips.

The Roman Catholic missions have been established here for many years, and nearly all the Eurasian population are Catholics. The English Presbyterians have a missionary that is doing a good work, but they are confined principally to the English-speaking people.

The Methodists have a mission, and are laboring among the Chinese, and are meeting with success. It is a difficult field. There are a vast number here who do not understand English at all, and missionaries are needed who understand the Malay and Chinese.

The Chinese who are born here seem quite different from those who come from China, and are generally successful in business and rapidly acquiring wealth and becoming the owners of the valuable real estate, and erect comfortable houses, and most of these houses are well furnished.

There are many hundreds in this city and in the surrounding country who are engaged in important business, and not only have as fine residences but carriages and horses as any of the Europeans. They adopt European manners and customs, and give receptions which are attended by all the foreign population as well as by the Chinese. They are now to a great extent the controlling element in society and are fast acquiring wealth, influence and control.

Very few of this important class have become Christians, but there does not seem very much prejudice against Christianity. They are liberal to all the schools, and seem ready to walk in at any open door. The field promises a rich harvest.

The Malays of Asia.

BY FANNIE ROPEK FEUDGE.

UNCLE CHARLIE (entering with Captain Morton, a ship commander).—"Come here, Willie, and let me introduce you to my friend, Captain Morton. He has just returned from a cruise among the Malays; and he has a big budget of queer stories about their homes and habits, if you can only induce him to open the budget for your entertainment. But where are your friends? I thought you would *all* be on hand to hear about the Malays."

WILLIE.—"And so we are, uncle, and we thank you and the Captain very cordially for remembering that this is our missionary evening. I am so glad, Captain, that you have been among the Malays, and can tell us what you have yourself seen of their way of living."

GEORGE.—"But, Captain, if you will first tell us who are the Malays, and where they belong, I think we shall understand better what you may say of their customs and religion. I, for one, do not know much either of their country or its people."

CAPT. M.—"You have asked a much-mooted question, my boy; and many older heads than yours are still arguing the query as to who are the Malays, or whence come this people, so different from all the races that surround them. I have heard a good many guesses on the subject, but none of them seemed to me to furnish any very plausible solution of the enigma, until I made a visit to the Molucca or Spice Islands, and looked into the native traditions for myself. These traditions are equally prevalent at the Celebes, Sumatra, Borneo and Singapore; and all point to the Moluccas as the cradle of the Malayan race, and assign their origin to the beginning of the twelfth century."

EDDIE.—"Won't you please tell us the story, Captain?"

CAPT. M.—"The story is, that a pirate chief of the Celebes, touching at the Moluccas, a number of his people deserted, and concealed themselves in the jungle, till the ship had sailed. The islands were then without inhabitants, except for a few fishermen and their families, who had come here to ply their trade. They lived in boats, and called themselves *Orang Laut*, 'Men of the Water.' The deserters took for wives the daughters of these fishermen, and compelled the others to leave the island altogether. But they retained two of the boats for foraging expeditions, and from the neighboring islands wives were procured for those of their number not already supplied. The new settlers prospered, and grew in time to be very numerous, enterprising, and skilful in the use of arms."

FRANK.—"Is that the character of the race at the present day?"

CAPT. M.—"Yes. The Malays, wherever you find them, are brave and warlike, but they are treacherous and cruel, their 'hand against every man, and every man's hand against' them. They seem to have come rightfully by the lawless habits of their supposed fathers; and these habits, united to the *penchant* for boat life inherited from their maternal ancestors, seem very naturally to produce the piratical proclivities for which the entire race are noted. The Malays do not partake of the effeminacy of other surrounding nations; they have little taste for the luxuries of palace and harem, none at all for intellectual pursuits, and they train their boys from the very cradle to the use of fire-arms and the *kris*, or Malayan short sword, which every man among them brandishes with wonderful dexterity."

HAL.—"I have heard that the Malays were very numerous in other islands besides the Moluccas; and yet that they are all singularly alike in features, form, and general characteristics."

CAPT. M.—"Yes, finding themselves pressed for room in their own narrow domain, they sent out colonies to Singapore, Malacca, Sumatra, the Celebes and other neighboring islands; and in every settlement they attempted, these hardy adventurers soon rose to dominion, expelled or massacred the aborigines, and took possession of their houses and lands. In very many instances, they seem to have appropriated also the wives and children of the men they dispossessed—bringing up the boys to their own wild life of outlawry, and marrying the girls to their sons, at an age too tender for a separate race to grow up among them."

WILLIE.—"What became of the *Orang Laut*—the people that were expelled from the Moluccas by the band of deserters?"

CAPT. M.—"They took refuge among the little islands in the vicinity of Singapore, where they are still numerous. They moor their boats in the sheltered nooks along the shores, and spend their time in paddling up and down in tiny *sampans*, catching fish or floating lazily with the tide, as they cook their simple meals, and eat, smoke or sleep without leaving the boats that form their only homesteads. Many are born, live and die in the same boat, without ever having passed a day on shore in their lives. They go nearly naked, subsist mainly on fish, worms and grubs; and seem a pitiable, degraded race, whose condition is so little above that of brutes, as to furnish the best argument in favor of the Darwin theory, that it has been my fortune to meet in any part of the world."

GEORGIE.—"What of the language of the Malays? Is it harsh and guttural like the Chinese?"

CAPT. M.—"You will have to ask your uncle about that, my lads. To my ear it

sounded sweet as music on the waters, but you know we sailors don't stay long enough in port to study languages. We leave that to the missionaries."

UNCLE C.—"The Captain is right in regard to the sound of the Malayan language. It is soft and sweet as the Italian; and by the aid of the excellent teachers we had at Singapore, it is readily acquired. The written language is based on the Arabic, and the Arabic characters employed, for both *Malay* and *Bugis*. These are the two principal spoken languages of the different tribes who occupy the sea-coast on all the islands of the Indian Archipelago; and a foreigner understanding Malay and Bugis, may hold intercourse with all. Nearly all the missionaries to these islands use the Malay as their ordinary medium for conveying instruction, because, like the French in Europe, almost every one you meet in Southeastern Asia speaks Malay."

EDDIE.—"What is the religion of the Malays?"

UNCLE C.—"They are Mohammedans; and as fanatical in their religion as cruel and blood-thirsty in disposition. For example, a bullock or a buffalo to be sold to a foreign ship must be slaughtered, as if for sacrifice, by one of their own priests, and the head of the animal must be turned toward Mecca to have the throat cut! Yet these same men will not scruple to waylay and murder a whole-boat's crew of peaceable sailors, without any hope of gain."

CAPT. M.—"On the island of Sumatra, not far from the Soo Soo River, I visited the former residence of a Malayan recluse—a religious fanatic who spent a long life in the severest penances, and at his death was interred in this place. Though a man of large wealth and abundant means of enjoyment, I was told that he ate only the coarsest food, and sat day and night on the bare ground before his palace door, reading the Koran without rest or interruption, except when overcome by a fit of drowsiness that could not be repressed; and for forty long years he denied himself the pleasure of looking at or speaking to his nearest relatives. All this was to obtain merit that should open to him the doors of Paradise. Yet this man was, for all his life, the friend and patron of pirates—permitting them to conceal their ill-gotten wealth beneath the very roof that sheltered him in life, and formed his mausoleum in death."

FRANK.—"Is it possible that the memory of such a man can be honored by the people who knew him? I should think that even Mohammedans and Pagans would see through a mask so transparent."

UNCLE C.—"Yet the grave of this Malayan 'saint' is one of the 'holy places' of his people, to which multitudes repair

on their 'high days' to make offerings, renew their vows, and especially to invoke the protection of the 'saint' (?) when a band is setting forth on some unusually dangerous mission of rapine and murder. For these desperadoes will fight valiantly for their religion—lay down their lives for it, if need be, and with equal zeal perpetrate all manner of cruelties in its name."

HAL.—"I did not know before, that the Malays were such a set of outlaws."

UNCLE C.—"Not quite all of them are so fanatical. The exceptions are rare, of course, but we did find occasionally, even among the fierce Malays, not only honest and honorable men, but courtly and cultured gentlemen. Such are some of the Rajahs on the island of Java—notably the Rajah of Djokjokarta, who converses well in several languages, readily using either French or Arabic in lieu of Malay. Better still, some have learned to love the name of Jesus. By the divine blessing on the preaching of faithful missionaries, the Gospel is becoming 'the power of God unto salvation' to all who believe. The bloody kris has been exchanged for the blessed Bible; and tongues long used to cursing and reviling, have been tuned to the praises of our King. But many more missionaries are needed among these poor, deluded fanatics. Are you helping to send them?"

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The Country and People of Madagascar.

BY FANNIE ROPER FEUDGE.

("Uncle Charlie," who seems to have been everywhere, again assembles his five nephews, Edward, Roy, Richard, Arthur and Hal, for a "Missionary Talk;" and this time Eddie brings his sisters Hannah and Claude, to share the pleasure of "hearing about Uncle's rambles.")

UNCLE CHARLIE.—"Well, young ladies, to what am I indebted for the pleasure of seeing you among my guests, this evening?"

HANNAH.—"To brother Ed's glowing account of the 'splendid times' you all have in visiting, in imagination, the many foreign lands among which you have been roaming. We girls want to know about the customs of those strange people, as well as our brothers and cousins."

CLAUDE.—"Yes, indeed, uncle; and as this is our first attendance on your 'missionary talks' I hope you have an interesting subject to discuss, so that we may be encouraged to come again. The girls in our Bible class are talking of forming a band, and we have been wondering whether it was worth while for us little girls to try. The oldest in our class is only thirteen, Hannah, you know, is twelve, and poor little I am only ten. Do you think, uncle, we could help?"

UNCLE CHARLIE.—"And why not, my dear child? The great ocean that girdles the globe is made up of tiny drops; the

millions of dollars circulated annually in the world's busy commerce are composed of dimes; and a very considerable portion of the missionary money that is carrying the blessed story of Jesus and His love to every people and nation under heaven comes from the 'penny collections' of children, and from the nickles of Christ's poor who never in their whole lives had a dollar at a time to contribute to the missionary cause. I have heard of a little girl who raised ten dollars in one year by making dolls' clothes that she sold for a few pennies each; another who made her missionary money by knitting wash-rags; and I have known many native Christians, after their conversion from heathenism, to deny themselves tea half the days in the week, or to take their rice every alternate day without any relish in order to save from their scanty earnings a few pennies to help to teach their countrymen about the dear Saviour they have learned to love. Yes, dear children, you can help to do missionary work; and every time you try, by word or act, to bring others to know and love Jesus, you are imitating the example of our Lord and Master, the FIRST GREAT MISSIONARY.

"This evening we are going to talk about Madagascar, and you will hear what many of those poor people, redeemed from heathenism, bore for their love of Jesus, and how the blood of these faithful martyrs was indeed 'the seed of the Church,' bringing forth, 'some an hundred-fold.'"

HANNAH.—"Madagascar is an island in the Indian Ocean, I know, but I do not remember very much about its history."

UNCLE CHARLIE.—"Well, my dear, the boys have been reading up the subject, and some of them will tell us about the location and size of this great island, which is the third largest island in the world."

ROY.—"I ascertain, uncle, that Madagascar lies in the Indian Ocean, east of South Africa; that it is about four hundred miles distant from the African coast, and full two thousand from the southern extremity of India. The island is a little over a thousand miles long, with a breadth that varies from 225 to 350 miles; and it has a total area something larger than the British Isles. I put it this way because it seems easier to realize and to remember the statistics of an unknown country as compared with those of a land so familiar to us as Great Britain."

UNCLE.—"I think you are right, my boy; and now, Eddie, suppose you proceed to enlighten us as to the face of the country and the soil of this *terra incognita*."

EDWARD.—"My investigations were somewhat limited, but I find three great chains of mountains run through the centre of the island from north and south;

and that the land on the western side is level, well-wooded and fertile, while the larger portion of the northeastern section is very sterile."

RICHARD.—"The population is estimated at from three and a half to four millions, who are composed of *three seemingly distinct races*. How is this difference of nationality to be accounted for—by conquest or colonization? And when?"

UNCLE.—"The early history of Madagascar is involved in great obscurity; and it has not even been positively determined whether these several races had at the beginning a common origin, nor to what particular branch of the human family the Malagasy people really belong. Of the three races now found on the island, the Hovas, who are the dominant power, are, I think, unquestionably of Malayan extraction; while the other two races, the *Batsileos* and the *Sukalavas*, seem to give evidence of at least *mixed* African descent. If the three races were ever one, they have from some cause diverged very widely apart."

HAL.—"Is there uniformity of speech among these several races? And what other tongue does their language most resemble?"

UNCLE.—"The Malagasy is the language spoken all over this great island; and it not only very strikingly resembles the Malay in structure, but contains such a number of Malayan words and phrases, as to cause the Malagasy to be classed by linguists with the tongues spoken in the Malayan Peninsula. This seems to warrant the conclusion of the early conquest and subsequent settlement of Madagascar by the warlike Malays, who may have brought with them, as wives or servants, individuals of other races, or they may have found on the island a meagre race whom they readily reduced to subjection."

ARTHUR.—"Have these people been, for the most part, united under one government?"

UNCLE.—"Not until the year 1818. Prior to that period they seem to have been divided into a number of petty tribes, wholly independent of each other, and easily conquered. Each chieftain was usually at war with his neighbors, and all alike incapable of enjoying his own small domain, while there was any chance of appropriating another's. This state of anarchy may have ushered in the Malayan conquest; at any rate, it was just such a state of affairs that greeted Radama I., the chief of the Hova tribe, when he came to the throne in 1818, at the early age of sixteen years."

HAL.—"I should think that supreme power placed in the hands of such a mere lad would have proved a hazardous weapon at a crisis like that."

UNCLE.—"On the contrary, he seems

to have been just the man for his times—earnest, energetic and judicious—the wise, unselfish friend of his people, with never a thought to waste upon the gewgaws of royalty. He possessed large ability, and used it well for the lasting good of his people. He conquered the other tribes, unified the government, and introduced many improvements, of which his country is still reaping the advantage."

RICHARD.—"Was his reign a long one? And did his successor carry out all his wise regulations?"

UNCLE.—"His reign lasted only ten years. Radama I. died in 1828, and was succeeded by Ranavalona I., his senior wife, who took the life of the legal heir, a youth fifteen years old, and the nephew of her husband, in order to secure the succession for herself. She was warmly attached to the foolish superstitions of her country, forbade the people becoming Christians, and cruelly persecuted those who held to the faith of the Gospel. She then forbade the missionaries to administer the ordinances of baptism and the Lord's Supper to the natives; then to preach the Gospel to her subjects, and finally to make any change in the customs of the country. The Christian books were collected and burned, and those who attempted to conceal even a leaf were, if discovered, burned alive or cast headlong from the rocks."

HANNAH.—"O, uncle, were there many of the good Christians killed in this way?"

UNCLE.—"The exact number of martyrs who suffered death for Jesus' sake during that bloody persecution is not known. Some writers reckon them by hundreds—others by thousands. Every species of cruelty that could be devised was brought to bear for their extermination. They were fined, beaten and imprisoned, speared to death, poisoned by the deadly tangena water, beaten over the rocks, and burned at the stake."

ROY.—"How long did this persecution last?"

UNCLE.—"For more than thirty years, till the wicked queen died in 1861."

CLAUDE.—"Did *all* the dear people who loved Jesus get killed before she died?"

UNCLE.—"By no means; for it has been shown that though more Christians were put to death than there were Christians on the island at the time the persecution began, there were found in Madagascar, after the death of the wicked Ranavalona, not less than five thousand declared followers of Jesus. The very means this cruel persecutor had employed to root out Christianity, had been used by the great Head of the Church to 'enlarge its borders and strengthen its stakes,' just as 'the blood of the martyrs' has always proved 'the seed of the Church.'"

EDDIE.—"I remember reading recently

an account written by a missionary, who received the facts directly from some of the Christian eye-witnesses that were living on the island during the persecution. After detailing some of the cruel tortures endured by the martyrs, the writer says of these faithful witnesses for Jesus: 'Some who looked upon them said their faces were like the faces of angels;' and they who were to be burned alive sang, as they were borne to the place of execution, 'When our hearts are troubled, then remember us.' There was a rainbow in the heavens at the time; and after their bodies had been fixed between split spars for burning, the Christians still sang as long as they had any life, and then died softly and gently; so that all the people who were gathered to witness the burning looked on amazed. Wasn't it a miracle of grace?"

UNCLE.—"Only such a miracle, my boy, as the ever-faithful God always works in and for those who give themselves up wholly to Him. You can readily understand how such a testimony, witnessed amid bodily sufferings so fierce, would tend to awaken in others the desire for a 'like precious faith,' that in the hour of trial shall prove 'as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.' Ah, my children, it is that hope 'within the veil' that men long and yearn for."

ARTHUR.—"But, uncle, where were the missionaries during those years of fiery trial?"

UNCLE.—"They remained at their post while they were permitted to continue their work, and so long as they could minister help and comfort to their afflicted people; but when forbidden to hold any communication on religious subjects with the natives, and fully aware that any attempt to do so greatly enhanced the danger of their persecuted disciples, the missionaries deemed it best to withdraw themselves at least for a time. This they did with many tears, after commending the poor persecuted flock to 'the Good Shepherd,' who alone was able to keep them from the devourer."

RICHARD.—"Well, what was the result?"

UNCLE.—"That the heaven continued to work; and during a single year, by the earnest efforts of one young native Christian, more than a hundred converts were made. None, I think, apostatized; and God preserved to Himself a seed among that persecuted people—a seed that is even yet filling the land with gladness."

HANNAH.—"What happened, uncle, after that wicked queen died?"

UNCLE.—"She had an only son, who, during his mother's life, was very kind to the Christians, and saved many of their lives when no one else would have dared to step between them and the cruel queen.

But she loved her son very dearly and would not thwart him, even when she knew that he worshipped with the 'despised Christians.' As soon as the young king came into power, he released all the prisoners, banished the idols from the palace, and gave the Christians full leave to 'worship God without let or hindrance.'"

CLAUDE.—"Then he was really a Christian, as his mother thought. Wasn't he?"

UNCLE.—"We hope so, darling; but after a brief reign of less than two years he grew dissipated, and was murdered by a band of assassins. He was succeeded by his widow, Queen Rasoherina, who reigned five years well and wisely. Though not a Christian, she established the fullest religious liberty throughout her realm, and 'the Word of God had free course, and was glorified.'"

ROY.—"When did she die, uncle? What a pity she did not reign a long time, like that wicked old persecuting queen."

UNCLE.—"She died in 1868, and was succeeded by Queen Ranavalona II., the sister of the late King Radama II. She became a Christian, and was baptized soon after she came to the throne, her husband and a large number of the nobility following her example. Her reign lasted until July, 1883; and was memorialized by the destruction, by royal edict, of the national idols, and other wonderful steps of progress."

HAL.—"Who is the present sovereign, and what is the form of government?"

UNCLE.—"The government is an absolute monarchy, though in some degree restricted by established usage. The succession to the crown is hereditary, but *not necessarily in a direct line*, the reigning sovereign being allowed to designate his successor."

"The present sovereign came to the throne in 1883, under the title of Queen Ranavalona III. She was a young widow, only twenty-two years of age, and was married soon after to Rainilaiarivony, the Prime Minister."

HANNAH.—"What is the character of the new queen?"

UNCLE.—"She is a Christian, and very much beloved by her subjects. She was chosen to her high position by the late queen, with the solemn injunction to 'hold fast to Christianity.' When the French bombarded the defenceless city of Tamatave, and the queen was importuned by her ministers to expel all the French residents from her capital, her truly noble reply was: 'We are Christians, and must remember at this trying time that we are so, and act as becomes Christians.'"

"Who that knew Madagascar forty years ago and looks now at its Christian queen and her benign rule; its capital city, Antananarivo, with its hundred thousand

educated, well-dressed and orderly inhabitants, its schools, churches and public buildings, can fail to recognize the fact that 'godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come?' (I. Tim. iv., 8.)

The Hawaiian Islands.

BY FANNY ROPER FEUDGE.

(Mr. Childs again convenes his "Missionary Band" composed of six young lads, and this time they select the Hawaiian or Sandwich Islands, for their topic. The boys, Frank, Richard, Josie, Albert, Edward, and Charles, have been "reading up" the Islands, and come prepared to contribute, each his quota, to the "Missionary Talk.")

MR. CHILDS.—"These Islands, my boys, which constitute the 'kingdom of Hawaii,' form a rich and beautiful chain, inhabited by a most interesting people; but before we go into any details about the people or their homes, suppose you tell us, Frank, what you have ascertained of the size and locality of the Hawaiian Islands."

FRANK.—"I have learned that they lie near the middle of the Pacific Ocean, in the direct route of the North Pacific whale-fishery, and about two thousand five hundred miles west of the United States—that is, about half the distance from San Francisco that they are from Melbourne in Australia, and Canton in China. Their total area is about seven thousand square miles."

MR. CHILDS.—"This does not include the two smaller islets, that consist only of barren rocks, and are not inhabited."

RICHARD.—"How many islands compose the group?"

MR. C.—"Eight, not including the two small, desert islands."

JOSIE.—"Is there considerable uniformity in size, and general features?"

MR. C.—"Not at all. Hawaii, which gives name to the group, is three hundred miles in circuit, and twice as large as all the others put together. It is in the form of a triangle, a hundred miles long from north to south, and eighty miles broad; with an interior table-land rising eight thousand feet above the sea-level. The summit is for the most part covered with lava and ashes, and from this elevated plateau, the land slopes gradually toward the sea. All the other islands are comparatively small, and they differ widely in regard to size and configuration."

EDWARD.—"I notice that the population of these islands is very variable; and that in point of numbers they have diminished rather than increased, as they have advanced in civilization. The population was estimated at 400,000 at the time of the discovery by Capt. Cook, in 1778; but on the arrival of the first missionaries, in 1820, the inhabitants numbered less than 150,000; and after that it seems steadily to have decreased, till the official census in 1872 gave only 56,899.

How is this to be accounted for? Surely it is not just to cast the reproach upon Christianity, as some writers have done."

MR. C.—"Not upon *Christianity*; but perhaps upon *civilization without Christianity*. There is no question about the unfairness and even cruelty with which the great navigator Cook and his companions treated the simple-hearted people they found on the islands; and on their departure, they left no favorable impression of the morality of the white-faced strangers' among the islanders. They did leave, however, the impress of an evil example, and a taste for *foreign* indulgences, which gradually wrought new forms of disease and death, which account, *in a measure*, for the decrease of the population between the years of the discovery by Cook and the first decade of missionary work on these islands."

ALBERT.—"But I have read that it was Vancouver, one of Cook's officers, who, in his four visits to the Sandwich Islands, gave the Hawaiians their first ideas of the folly of idol worship, and led them to destroy their idols and every vestige of idol worship, before they had ever seen a single missionary. So that the influence of Cook's party could not have been altogether evil."

MR. C.—"No, for Vancouver's teachings were certainly the *first step* towards enlightenment; and it is quite evident that he made sincere attempts to inculcate better ideas of the Supreme Being and His worship; promising that after a while missionaries would come and teach them more fully. The reigning king was so far impressed by the instructions of Vancouver that before his death he forbade the customary offering of human sacrifices at his funeral; and his successor, Liholiho, or Kamehameha II., went so far as to destroy all the idols of the islands, so that on the coming of the first missionaries they witnessed the singular phenomenon of a nation without a religion, and ready and willing to be instructed."

CHARLES.—"Then how was it that the evil habits inaugurated by foreign example continued to exert an influence after the missionaries began their good work among the Hawaiians? It would seem that after throwing away their own religion they ought to be only too glad to get a better one."

MR. C.—"If man had continued upright, as God made him, it would be so; but as in the case of these poor, weak islanders, it is easier to lose one's way than to get back into the right path; far easier to learn to be drunken and impure than to break off these deadly sins; and it required copious showers of God's Holy Spirit upon long years of patient toil, before the earnest, consecrated missionaries were permitted to bring in their first

sheaves from the Hawaiians. In the meantime the poison was at work; and the great influx of foreigners, attracted by the growing commerce of these lovely islands, only augmented the obstacles and difficulties in the way of missionary success. But God had purposes of mercy toward these poor islanders, whose eyes were at length opened to the great truths that they were *sinners* and *needed salvation*; and that to be new creatures they *must be born again*—no patching up of the old life, no more outward reforms would do—*old things must pass away*, and *all things become new*. Then indeed the work began to show results; thousands upon thousands were converted, and in less than forty years the great mass of the people had become Christians."

FRANK.—"What were some of the external fruits of this new life of the soul?"

MR. C.—"Christian churches presided over by native pastors, and fruitful in every good work; sending out missionaries to the neighboring islands, at their own cost, to tell the glad story of Jesus and His love; collecting the young in Sunday-schools, and caring for the poor and needy, *for Jesus' sake*, instead of putting them to death, as they had formerly done, to get rid of the trouble of providing for them. Comfortable homes, churches, and school-houses are seen everywhere; native youth are being trained for pastors, teachers, and missionaries to the islands beyond; and all are taught to read, write, and sew, and the higher branches to such as desire to be instructed. The Bible is freely circulated, and probably read by every family in the community, and from very many Christian 'homes,' in these once savage islands, there now ascends every morning and evening, the oblation of prayer and praise to the living God, 'acceptable and well-pleasing in His sight.'"

RICHARD.—"Then these islands are now, in the usual sense of the term, a Christian nation. Do any of the missionaries still reside among them?"

MR. C.—"The missionaries were withdrawn some few years ago, as the work on the islands was considered as self-sustaining. The earlier missionaries had died, and the younger ones, including several born on the islands, of missionary parents, were sent to other stations. But when left to themselves the Hawaiians were not found equal to the occasion, and in a short time there were manifest steps of retrogression by the people toward heathenism—*not of the whole, nor of the majority*, but of some who were troubling and distressing the true Christians. So the American Board has decided to keep two missionaries there, to resume the general oversight of the work; and recent changes have worked a great improvement, both in social and religious matters.

Writing from his field Rev. S. E. Bishop, editor of 'The Friend,' says: 'Not for a long period, to our minds, has the prospect of the social and moral progress of the Hawaiians appeared more hopeful than it does now, since the tendencies toward pagan retrogression have received a stern rebuke, and the path of forward civilization is again invitingly open.'

JOSIE.—"I see it stated that by the census of 1884 the population of the islands is 80,578, so that it must be again on the increase. Or do you think the gain in numbers is due only to the increased immigration?"

MR. C.—"It is so, at least in part; for I learned recently from a gentleman that there reside on these islands not less than eighteen thousand Chinese, and, of course, there are other foreigners among this mixed population."

EDWARD.—"I have read that the Hawaiian Islands are of volcanic origin; and that they contain the largest volcanoes, active and quiescent, in the world. The two most prominent physical features of the group, are said to be the two lofty mountain peaks of Hawaii, Mauna Kea and Mauna Loa, each of which is 14,000 feet high, or within 1,800 feet of the loftiest of the Alps. These two peaks stand apart from each other, and one of them is covered with perpetual snow; and *Kilauea*, on the Mauna Loa mountain, is said to be the largest *active* volcano in the world. Its oval-shaped crater is nine miles in circumference, and in the centre of this immense caldron is a red sea of lava that is always in a state of fusion."

MR. C.—"When I went to the islands in 1859, I was told that this volcano had been in an incessant state of eruption for more than three years. The spectacle at night was sublime beyond description. It cast forth occasionally burning streams, by one of which a small fishing village was destroyed, a bay on the shore filled up, and a promontory formed in its place. But the crater of Mauna Haleakala on the Island of Maui fully vindicates its name, which means 'House of the Sun,' being by far the largest known. It is from twenty-five to thirty miles in circumference, and from 2,000 to 3,000 feet deep, standing about 10,000 feet above the sea level."

ALBERT.—"Yet despite all these rugged features the soil of the islands seems to be well-watered and fertile. A naval officer with whom I was talking told me that there are fertile tracts on nearly all the islands, and pasturage good and abundant: for though the rivers are necessarily small, they afford excellent facilities for irrigation."

CHARLES.—"I should like to know something of the *fauna* and *flora* of the islands."

MR. C.—"They are soon told. The

former consists mainly of swine, dogs, rats, a bat that flies by day, and birds of beautiful plumage, that are nearly all songless. There are also large numbers of semi-wild horses on some of the islands, but they are not indigenous, and serve no purpose but to break down fences and consume the pasturage. Among the indigenous trees and plants are the sugar cane, the banana, cocoanut and other palms, the *taro*, a succulent root, baked and eaten by the natives as one of their chief articles of food, and the clothe-plant."

FRANK.—"The climate of these islands is salubrious, is it not? They are certainly favored with sea-breezes, and are not crowded by having neighbors inconveniently near."

MR. C.—"In the native language there is no word to express the idea of *weather*, and this fact may be considered evidence that the extremes of heat and cold do not occur. This is really the case, for these islands, though within the tropics, have a climate that is temperate rather than tropical; and during the twelve years I spent at Honolulu, the extremes of temperature in the shade were ninety degrees to fifty-three degrees."

RICHARD.—"What is the government of the Hawaiian group?"

MR. C.—"The government is a limited monarchy; and a recent revolution has still more restricted the kingly prerogative. The reigning king is Kalakua I., who was born December 19th, 1836, and is of pure Hawaiian descent—a relative of the ancient royal family—though *elected* to office by the Parliament of his country in 1847.

"The queen's name is Kapiolani, and she was born in December, 1834—being about two years the senior of her husband. They reside at Honolulu, the capital of the group."

EDWARD.—"Have the Hawaiians any trade with our country? I suppose so, as our naval ships frequently touch at the islands."

MR. C.—"Nearly all their foreign trade is with the United States. It is in flourishing condition, though their commerce is yet in its infancy. The most important branch was formerly the whale-fishery—now their chief exports are sugar, coffee and rice, all of which find ready markets in San Francisco, British Columbia, and Vancouver's Island.

"A regular line of steamers connects the Hawaiian Islands with our continent, China and Australia; and where less than seventy years ago idols were worshipped and human sacrifices offered, Sabbath chimes call cultured men and women with their happy children to the House of God; railways convey passengers to distant points, and telegraphic wires flash items of news to various points of the civilized world."

The Fiji Islands and their Inhabitants.

BY FANNIE ROPER FEUDGE.

(Persons, a Christian household, consisting of Mr. and Mrs. Merlin and their four children, Herman, Philip, Mabel, and little Lucy, with Captain Hanly, a naval officer, just home from a three years' cruise in the South Seas. Mr. Merlin brings home with him, one evening, to their lovely suburban residence, the friend he has been parted from since they were college boys together, almost a score of years ago; and after introducing the visitor to the family group, they fall naturally to discussing the recent cruise of Capt. Hanly among the Fiji Islands.)

MR. MERLIN.—"Well, my boy, you seem to have run the gauntlet successfully and to have escaped unutilated from your cruise among these Fijian savages. I expected to meet you on your return, minus at least a leg and an arm, even if you should be so fortunate as to return at all, in lieu of being roasted and eaten by the cannibals."

CAPT. HANLY (laughing).—"Why, my dear boy, you are altogether out of your reckoning. You surely forget that there are in the Fiji Islands not less than 23,000 church members connected with the Wesleyan Mission alone; that the Lord's Day is more sacredly observed than in New York or Philadelphia, and that in almost every family of the people who call 'cannibals,' morning and evening prayers and singing and the reading of God's Holy Work are regularly observed. I was no more in danger of being roasted and eaten in Viti Levu than I should be in Boston, and not half so likely to be relieved of my pocketbook without my own knowledge and consent."

HERMAN.—"Why, Captain Hanly, you astonish me. I am sure I have read that it was among the people of these very islands, that the good missionaries, John Williams, Bishop Patteson, the Gordons and others lost their lives; and I have always thought that the Fijians were a race of fierce, treacherous cannibals, even lower down in the scale of civilization than their neighbors of the other South Sea Islands."

CAPT. H.—"And you are right, my boy, in thinking so. This was just the character of the islanders *fifty years ago*. By nature they seemed the most savage, and in habits they were the most depraved of all the inhabitants of Polynesia. Their religion seems to have been a queer sort of idolatry without any particular idol. Each island had its own special god, with temple and attendant priests; but with no community of worship, no supreme deity, or recognition of personal accountability to one as such. Cannibalism of the most repulsive and appalling description was the universal custom; and human sacrifices formed the essential part of their worship. It was not an *occasional* act, resorted to on some extraordinary ceremonial; but the regular *habit* of all times and seasons. Even so small an affair as

the launching of a canoe was deemed sufficient occasion for the killing, cooking, and eating of a dozen men. Little children were slaughtered, like sheep or poultry among us, to gratify the longings of an epicure or *gourmand*, and women wore, from their wedding day, a cord around their necks, with which, when they became widows, they were strangled, that they might be the companions of their sensual husbands in the spirit land."

PHILIP.—"But how could missionaries go among such a people to teach them? I should think they would be afraid."

MRS. M.—"No more afraid, my darling, than the martyr Stephen was to face the infuriated mob who were thirsting for his blood; or the Apostle Paul to 'stand before Cæsar.' When the love of Christ constraineth, the Christian is bold as a lion; and I suppose our dear missionaries are exposed to so many dangers, that many of them live from day to day, almost expecting to be called 'up higher,' and perhaps to glorify God by some fierce ordeal of suffering. But they are only men and women like ourselves, subject to human weakness and human fears for themselves and their dear ones, and Christians at home ought to feel it a solemn duty and a precious privilege to bear up, much more constantly than they do—upon the wings of faith and love—those who are their messengers to the heathen. I remember once hearing a returned missionary tell my mother, that he was 'truly glad there were no other missionaries' besides himself 'in the house that night at the Monthly Concert of Prayer for Missions.' And when asked *why* he was glad, he answered, so sadly, that it has seemed to ring in my ears ever since: 'Because they have discouragements enough already; and had they listened to those long, formal, indirect prayers, they must have come to the conclusion that the mass of Christians at home did not much expect the heathen to be converted, and did not care very particularly whether they were or not.' But, dear children, this is surely failing to keep the promise we tacitly make our missionaries in sending them out—that we will 'hold the ropes, while they go down into the well.'"

HERMAN.—"Won't somebody please tell us young folks something of the size and location of the Fiji Islands; that we may better understand what Capt. Hanly says of the country and people."

MR. M.—"You will have to draw upon my old chum, my lads, for statistics as well as adventures; for your father has to confess to being somewhat 'rusty' on the Fiji question."

CAPT. H.—"The Fiji Islands are about a hundred and twenty-five in number, eighty of which are inhabited by a population of a hundred and thirty thousand. The group lies in the South Pacific, about four-

teen hundred miles east of Australia. The largest island, Viti Levu, is ninety miles long and fifty broad; Vanua Levu is nearly two-thirds as large; and the entire group has an area nearly as large as that of Wales. The islands are of volcanic origin; and though there are no longer any active volcanoes, their frequent earthquakes, hot springs and other signs show that the subterranean forces are not yet extinct. The islands are all girt with coral, and sailing toward them, the navigator has a vision of fairy beauty outspread before him."

PHILIP.—"What sort of people live on these islands?"

CAPT. H.—"They are a muscular, well-formed race, of very dark complexion, and long, curling, black hair, strong and capable of working, but averse to continuous labor, and preferring a sort of predatory life."

MABEL.—"How is it with those who become Christians?"

CAPT. H.—"In this, as in all things, they are wonderfully changed; for the entire history of Christian missions can show no greater transformation than has taken place among these once degraded cannibals."

LUCY.—"Do the children go to school now, like we do?"

CAPT. H.—"Yes, dear child. The cruel parents who once roasted little children and ate them, now love their boys and girls, and teach them to love Jesus and obey His commands. They now have Christian homes, churches and school-houses; they hold regular Sunday-school and preaching services every Lord's Day; the boys and girls nearly all attend week-day schools that are now taught by their own people; and many are being trained especially for teachers and preachers. They are also beginning to send out missionaries to the neighboring islands to teach other heathen people of the 'more excellent way' they have been led to walk in since they knew about Jesus."

MABEL.—"What a pity there had not been some other island to send teachers to the poor Fijians, during all those sad years when they were so wicked, and didn't know any better."

CAPT. H.—"This was just the way they began to learn how very ignorant and sinful they were. For the very first efforts made to carry the Gospel to the savages of the Fiji Islands, who were regarded as the most desperate of the tribes of the South Seas—emanated from the Native Missionary Society of the Friendly Islands. In 1834 the little church at Tonga was visited with a gracious revival, during which the king and many thousands of his people became Christians. Happy in their new found faith, they began to look around for others whom they might guide out of the thick darkness of

heathenism; and they at once decided upon Fiji as the most needy of all. So in 1835, they appointed two missionaries from Tonga to begin the work; and in 1838 they were joined by three others sent out with their wives by the English Wesleyan Missionary Society. Their efforts have been greatly blessed, so that now the Christian churches on these islands number nine hundred, and more than nine-tenths of the people are regular attendants upon public worship. The Sabbath is sacredly observed, over 42,000 children are regularly instructed in fifteen hundred schools, churches and school-houses have wholly displaced heathen temples, and where fifty years ago there was not a single Christian, to-day there is not a single avowed heathen. Would it be well if we could find many communities in our own land concerning which such a report could be made."

MR. M.—"Truly a single generation may stand amazed at what its own eyes have seen of the triumphs of the Gospel, and the fulfilment of prophecy. That is, *if* they see it. But very many of God's professed children are so engrossed with their private affairs, so eager to make money and enjoy it, that as the discouraged missionary said, 'they are not even expecting the heathen to be converted,' and so they fail utterly of the encouragement they might gather from God's stately stepplings over the thrones of kings, and into men's hearts, 'turning and overturning,' till all things shall be prepared for the universal dominion He has promised to His Son."

CAPT. H.—"Yet why so 'slow of heart to believe,' with the fast-fulfilling prophecies before our very eyes? A man would have been deemed insane to have ventured the prophecy forty years ago, that in less than half a century there would be a Christian church on every inhabited island of the Fiji group, schools be flourishing everywhere, and in the large majority of Fijian homes the first sound heard in the morning, and the last at night, would be that of prayer and praise to the living God. Yet, so it has come to pass, in our own day; people go unarmed from island to island in perfect safety, and the cannibal banquets of the past, with their scenes of violence and blood, can never again be reproduced. Remember, dear children, that this is what the blessed Gospel of our Lord and Master can do for the most ignorant and degraded of the sons of men; and that it is the only panacea for their guilt and wretchedness—here or hereafter. And don't forget to do all you can by praying, working and giving, even while you are children, to help on the blessed work of 'preaching the Gospel to every creature'—being co-workers with the dear Saviour who 'gave Himself' for us."

General.

Preaching the Gospel in Tirnova, Bulgaria.

BY REV. S. THOMOFF.

At the Annual Meeting held last July in Sistof, it was decided that my assistant, Bro. P. Vasileff, should move to Tirnova, and devote most of his time to circuit work. Accordingly he came here last August, and as soon as he secured a convenient house he set apart the largest room for holding religious meetings. Very soon the room began to be filled with hearers eager to hear the words of life, and Bro. Vasileff saw that he must devote more time to the work in Tirnova than he at first counted on.

He did not, however, neglect his work in the circuit, but once a quarter visited those villages where we have a few church members. I rejoice to say that the small society in Tirnova already counts three persons in full membership and three on probation. Of the former, one is examining judge, the other assistant surgeon in the hospital, and the third postman. These Bro. P. Vasileff found ready to be received on probation, when he came here last year. They have been growing in knowledge and zeal since, and illustrate the beauty and power of holiness in their lives.

I came here two weeks ago in order to relieve Bro. Vasileff and enable him to go and preach in some of the villages. I have preached here two Sundays. Both times the small room in which the meetings are for the present held, was filled to its utmost capacity. There were fifty present the first and forty-five the second Sunday. I can therefore say that the work in Tirnova was never as promising as it is now. Bro. Vasileff tells me that many a time the room was so crowded that some have had to stand outside and were even obliged to turn back for lack of accommodations.

I feel persuaded that the Lord has a great work for us here in Tirnova, the ancient capital of Bulgaria. The work here must be reinforced as soon as possible. A senior preacher ought to be placed in charge of the work and the junior preacher be allowed to devote most of his time to village work. The following fact will show the need of consecrated preachers for Bulgaria.

Right next door to us here in Tirnova are the premises of the Bulgarian Theological Seminary. The rector of this institution, a priest, is a notoriously immoral man. He is the same man who scandalized the people of Sistof two years ago, wantonly charging the teachers with heresy for permitting me to lecture and attend lectures in the public hall of the place (see *GOSPEL IN ALL LANDS* for October, 1866). One of our probationers here has a younger brother in this seminary. He told me in a very sad tone that since his brother entered that institution he has become a confirmed infidel, and complaints are made on all sides that the teachers are disseminating infidelity in all the schools.

The only hope for the moral and religious elevation of the people is in the work that our mission is doing. Our

educational work has already made a good impression upon the people. Some of my old friends in Tirnova strongly urge the opening of a school in the place by our mission, and I myself believe it will be well to open a primary school soon. Through the pupils in our schools we can easily have access to the parents.

In spite of the unsettled condition of the country, the work is almost everywhere advancing, and this shows clearly to our minds that whatever political changes take place, missionary effort will not be relaxed. Just now threatening clouds are gathering over the political horizon of Bulgaria, but we do not fear, our trust is in Him who can make even the wrath of men to praise Him. Pray for Bulgaria.

Tirnova, April 13th, 1888.

Protestant Progress in Korea.

BY REV. H. G. APPENZELLER.

In reporting news from Korea, the object is to show the change towards progress that we see continually. We have been here less than three years, but in that time there has grown up a decided sentiment in favor of the religion of the Lord Jesus.

We observed the Week of Prayer at the beginning of their New Year; the suggestion was made by the native brethren. Last Sunday I preached to fourteen believers and seekers; this does not include women. These are taught by Mrs. M. F. Scranton in the Ladies' Home, nor does it include all of our own followers, as we have quite a work in the country.

Among those present last Sunday was a young man from Quelpart who two years ago refused a copy of a religious tract, because he thought he was endangering his life—though I did not think so then—now he is in regular attendance at all our services.

A year ago there came to my house two young men to study the Word. They came at night, and when they heard the least noise outside they talked in a whisper. Last fall I baptized one of these. He is an enthusiast on the subject of religion. I use this word in a good sense.

Being a widower, his friends wanted him to marry and, agreeably to the custom of the land, they found a widow whom they recommended. He listened to them, but before he decided consulted with us missionaries, sent her a copy of St. Mark's Gospel and of the Ten Commandments, with the word that only on the basis of these could he get married, and that he was prepared to receive a "No" in case of non-compliance with these conditions.

The woman after examining the Gospel and Commandments, sent word back that though not understanding all, what she did understand was "very good."

The next step was to make arrangements about the marriage ceremony. On my recommendation he translated (from the Chinese) our ritual, and sent a copy with explanations to the woman.

On the evening of Mar. 15th, they came to my house

and in the presence of a few select friends, Koreans and missionaries, were married according to the ritual of our Church, with not a vestige of the native ceremony. The self-possession of the bride was remarkable and her answers clear and distinct. The man who a year ago was afraid as death almost to be suspected of believing in Christianity, now publicly and boldly proclaims that it is to be the standard of his life.

Seoul, Mar. 17th, 1888.



Rev. B. H. Badley, D.D., of India.

BY REV. C. L. BARE.

Rev. B. H. Badley, D.D., was born April 27th, 1849, at Monmouth, Indiana. He was educated at Simpson College, Indianola, Iowa, graduating B.A. in 1870 with honors. He attended Garrett Biblical Institute at Evanston, Ill., and received the degree of B.D. in 1872. He began preaching at eighteen. He was married August 8th, 1872, to Miss Mary Scott, the present efficient editress of the *Rafiq-i-Niswân* ("Woman's Friend"), in Urdu and Hindi. Having been ordained by Bishops Ames and Andrews, he and his estimable wife sailed for India, where they arrived December 19th, 1872.

Dr. Badley's appointments, except one to Gonda and Baraich for four years (1874-77), have been to Lucknow. Here in the capital of Oudh, he has been busy with evangelistic, literary and educational work; and in these fields of mission effort he has shown himself a workman that needeth not to be ashamed. He early espoused the cause of the Centennial High School. He foresaw that *it must ere long become an institution of far-reaching in-*

fluence for good; and under all circumstances, adverse and otherwise, he has labored to lay broad and deep its foundations.

Under his efficient efforts the school has enjoyed great prosperity. The attendance has risen from 208 in January, 1885, to 500 in December, 1887, and the monthly fee income from Rs. 69, during the same period, to Rs. 263. Should the school continue to grow—and there is every probability that it will—a thousand students will be gathered within its halls ere the next decade comes around.

The Board of Trustees wisely, we think, concluded that the time had come to raise the rank of the institution; and so on the 21st of December, of last year, they moved to open the school on the first of July, 1888, as a college to be affiliated with the Calcutta University up to the B.A. standard.

Brother Badley's pen, during these ten years of active, earnest effort in Lucknow, has been a busy one. He has published the "Indian Missionary Directory," and revised it twice; also the following: "Sunday-School Manual," "Translation of Missionary Among Cannibals," "Flavia," "Glaucia," "Seed Thought," "Bible Question Book" (Urdu and Hindi); Hindustani translation of Edith Thompson's "History of England," edited Roman-Hindi New Testament, "The Mela at Tulsipur," and a "Companion to the New Fifth Reader" of the Christian Vernacular Education Society, in English and Roman-Urdu. He is also the popular editor of the *Kaukab i Hind* ("Star of India"). Besides the above he has been a frequent contributor to periodicals in this country and at home.

Dr. Badley is a born secretary. His conference, with the exception of one year, when he was at home on leave (1883-4), has continuously honored him with this office since 1876. He was also one of the secretaries of the last Decennial Missionary Conference held at Calcutta in December and January, 1882-3. Committees and conventions in search of an accurate recorder of their proceedings have sought his services. His wife, seeing the burden of these secretarial duties, once playfully observed that she feared her husband, when he got to Heaven, would not be contented without a secretaryship.

Take him where we may, in office and committee work, or in the proceedings of conference, or in the more direct and active evangelistic work with native brethren bazar and *mela* preaching, or in hastening to some distant part of the city to superintend a school, or to the Mission Press to "read proof" for the printer, or in ransacking old records and corresponding with missionaries and others to obtain facts and figures to weave into some article for the press on missions or education or otherwise, in all these he manifests the same marvellous capacity for directing and despatching business.

His Alma Mater conferred the degree of D.D. upon him at her last commencement. He is still young; and we trust his genius for hard work will not shorten his service in India.

Andrias, the Christian Fakeer.

The *Fakeer* is peculiar to India; a man who gives up home and employment and, in the garb of a religious mendicant, wanders about from place to place living upon what the people give him. There are thousands of these in India, representing many different sects.

Andrias, our Christian *fakeer*, was a Hindu, a follower of Kabir, one of the most popular teachers in North India, the founder of Kabir Pantheism. As a religious mendicant, Andrias

went about from shrine to shrine, visiting Kidarnath, Badrinath, Benares, etc., seeking, all in vain, for rest and peace. When about 26 years old he heard the Gospel, and at once accepted Christ. He was baptized just before the Mutiny of 1857 broke out, and made his home at Meerut. At the close of the Mutiny he joined the Methodist Episcopal Church Mission at Moradabad, where he has since labored. His earnestness was soon evident to all, and he was licensed to preach: as a local preacher he labored very successfully; and at the session of the North India Conference held at Bareilly, in January, 1885, he was ordained by Bishop Hurst.

Several years ago, Brother Andrias became deeply interested in the subject of self-supporting churches in India, and as an example to others he relinquished his salary (twenty rupees per month, about ten dollars) and has since lived upon the contributions of the people, Hindus, Mohammedans, and Christians. He is now 60 years old, a cheery, happy Christian, a faithful, successful worker. At Christmas, 1885, in a village near Bareilly, he baptized a company of fifty Hindus. During 1887 he baptized some of the sons of those who were his disciples when he was a Hindu *fakeer*; and there are others awaiting baptism.

Story of a Recent Baptism in India.

One morning, about three years ago, one of our Christians was washing his face in the tank at Tumkur, when another man came up to perform the same operation.

"Who are you, sir?" said the Christian.

"I am a Lingayat: I have come here to see my disciples," was the answer.

"Then you are a *guru*, are you?"

"Yes, I have four hundred houses in different places."

"What caste are your disciples?" pursued the Christian.

"They are all *kurubaru* (the shepherd caste)," quietly answered the newcomer.

"What do you do, sir, when you see your disciples?"

"I ask after their welfare, and then I give them *tirtha* (holy water) and *prasāda vibhāti* (holy ashes)."

"But what good can your disciples get out of these things?"

"The Shastra prescribes them, and I always get *kānike* (an offering) for them."

It was just a casual meeting between two men who had never seen each other before. The name of the Lingayat priest was Siddappa. The Christian was a man of zeal and of tact, and he succeeded that morning in describing

very vividly man's sinfulness and his need, everywhere, of the one true *guru*, Christ Jesus. Siddappa was interested, and on being invited to the Christian's house, went gladly. He spent the whole day there, for business is never pressing with such men. To day's engagement can well wait till next day, or next week for that matter, with out involving them in any inconvenience. Nowhere among the natives of India has the railway engine become yet the symbol of life. Things move at bullock pace, and *gurus* are accustomed to something slower than that. Their lives are placid as their village lakes, knowing no



ANDRIAS OF INDIA.

ruffle of anxiety. They are in spiritual authority over 500 or 1,000 people, who feed them, clothe them, raise money to marry them with appropriate ostentation, and receive in return their priestly offices, such as they are, at feasts and family celebrations.

To this class belonged Siddappa. He had known nothing higher, and scarcely *could* know any thing more comfortable. But through this intercourse of one day with a Christian a disturbing element had entered into his life. He returned to his village next day, a distance of nearly thirty miles. Not to rest, however. He had begun to think. He was pleased with what he had seen and heard in Tumkur; but were other Christians like those? He determined to find out by personal intercourse, and accordingly set off to Bangalore, where he knew Christians were numerous. It was on Thursday evening that he first made his appearance in the Wesleyan Mission compound. A service was being held in a hall of the High School, and Siddappa entered and stayed till the end. As soon as it was over he introduced himself to the native minister and told him why he had come to Bangalore. He was at once invited to the minister's house, and there was a long talk on salvation. "I wish you would come to my village and see all my people, and tell them the things you have told me. Cannot you manage it?" A visit was forthwith arranged for the following week. The village is fourteen miles away from Bangalore, and when the minister, the Rev. T. Luke, arrived, he was received with the utmost respect and kindness by Siddappa's mother, brother, and all the chief villagers. It was a happy opportunity, and he used it eagerly.

During the day Siddappa brought up an old man to the minister, whose face was covered with holy ashes. He was a pantheist, and had spent much effort on making Siddappa one also. He was quite ready for battle with a Christian preacher, and asked many questions. From 11 A.M. to 3 P.M., the conversation lasted, and pantheism was closely examined as well as Christianity. At the close Siddappa confessed in the presence of the old man that he felt he had a great burden, and he wanted a *guru* who would remove it.

For a full year after this, he did not show his face in Bangalore. Yet he was not forgetful or idle. He went repeatedly to Tumkur, Nelamangala, Tyamagondla and other places where Christians live, and tried to get to know them more intimately. When twelve months had passed he came back once more to Mr. Luke. People had been saying much against Christianity. He was told that missionaries would spoil his caste and afterwards send him to beg, while they themselves would receive a handsome gift for converting him. He wanted to feel assured on these and other such points. Mr. Luke dealt with him patiently and took the opportunity of warning him that if he became a Christian he would have to suffer persecution. He could not remain longer in caste; he must give up his four hundred disciples and all the *presents he regularly got from them*; nor must he expect

Christianity to feed him. He must begin to work hard for his living, and all his friends would reproach him and scoff at him.

Siddappa was not quite ready for all this yet. He asked Mr. Luke to go to his village again and this was done. But this time the old man, Shamanna by name, who had argued so long before, began to feel alarmed for his young friend. He warned Siddappa, and set himself with much determination to prevent his having any further communication with Christians. Hitherto Siddappa had been wholly among Protestants. Now he met a Roman priest, and at once began to inquire into his form of religion. "You cannot at present know our religion; if you become a Roman Catholic then you will know," was the priest's reply. "But what is that you have on your chest?" persisted Siddappa. "The holy cross; if you become a Catholic I will give you one like this." "What would be the good of that?" asked Siddappa; "we put a *linga* on any one becoming a Lingayat, and you put a cross on any one becoming a Catholic. Where is the difference? Have you anything else?" The priest was annoyed at this and turned away.

Nearly three years had now gone by since Siddappa first encountered Christianity—years of inquiry, of much balancing, of repeated and very natural hesitation. He was candid all through. He evaded no objections, started either in his own mind or by others. He wished to take no important step until he was quite clear. Last July, after a series of six prolonged visits of inquiry, the native minister felt it right to make a very direct appeal to him: "Siddappa, how long have you now been examining Christianity? Will you still delay to become Christ's follower?" And Siddappa at last spoke out: "Sir, not Christianity alone have I been examining, but Christians also. Now at last I am satisfied; I will lose no more time; I am ready now to become a Christian. I dare say I shall lose my friends and all my disciples: never mind. I want Jesus Christ. I feel I am a sinner and I want to be saved."

So the great decision was made, and one Sunday morning in August Mr. Hudson admitted Siddappa into the Christian Church, baptizing him by the name Satyavira—the hero of the truth. May he, by God's grace, prove himself to be that!—*Harvest Field*.

The Gospel in the Palace.

BY REV. H. MANSELL.

Last week my colleague Rev. Isaac Fieldbrave returned from a most interesting trip to the Raja of Khetra, an independent king of one of the Rajputana States. Miss Swain, M.D. had secured the Raja's consent to an invitation and I had bidden him God speed. Our quarterly conference and preachers' meeting also prayed earnestly for his success.

He travelled 300 miles by rail to Riwari within seventy-two miles of Khetra. Here a messenger of the Raja's met him and was prepared to take him by camel in two days,

but hearing that the serai half way was often disturbed by robbers he procured a fleet camel for himself intending to make the journey in one day.

He rose early and started, but after riding nearly forty miles, being unused to the camel, he was so tired he was obliged to stop at the dreaded serai.

He found here travellers from many countries of India and from Afghanistan and Beluchistan, speaking different tongues and keeping watch of their wares, merchandise, vehicles, camels, elephants, horses, bullocks, donkeys and sheep, all in one large quadrangle with houses on all sides. The real old oriental caravanserai.

All was no doubt perfectly safe, but our stranger of the new religion could not dismiss his fears. The assurance of the serai keeper that he and his sons would stay awake and watch him all night only made him more sure he would be robbed and perhaps murdered.

There were no locks to the gates nor to any of the doors, and the wall was broken down in many places. He saw across the road a large mansion enclosed with high walls and was told it was the residence of a high Mohammedan official, who sometimes allowed travellers to put up within his walls. He went in and found three or four Mohammedans and asked one of them to take his salaam (notice of arrival) to the official.

One of the men who called himself a maulvi (teacher and leader of prayer), tried to inveigle him into a discussion in which he should deny the divine origin of the Quran so they might have an excuse to fall upon and beat him. In this they failed and as the messenger did not return, he knew no word had been taken to the official, and returned to the serai, not to sleep but to watch all night.

Next day he was up early and off to Khetra. He found the scenery of the Aravali Hills most enchanting as he rode up hill and down hill and wound around the skirts of mountains, so unlike the level valley of the Ganges where he had always lived. Khetra itself where he arrived in the early evening is a beautiful little city nestled among and surrounded by the mountains which make it naturally an almost impregnable fortress. The evening was spent with Miss S. and her helper Miss Pannel in prayers and planning for the work.

The next day all the religious and secular teachers, doctors, lawyers and learned men were invited to come and see him, and he preached to them with great freedom while they listened with marked attention and at the close thanked him. Next day all the school children and young people were invited and he preached to a very large congregation of them on the veranda and in the court-yard.

On the third day he was invited by the Raja to the royal palace and was received in great pomp and state and invited to a seat at the right hand of His Highness, who talked with him very freely before all the courtiers about the Christian religion and then and there invited him to preach in the afternoon in the court-room of the palace.

It was arranged that a Hindu Pundit was to preach first and tell the way of salvation by that religion. Then a Mohammedan maulvi was to preach and tell the way by that religion. Then Br. F. was to preach and explain the way by the Christian religion. They were each to speak of no other religion but his own.

There was much prayer. At the appointed hour the Raja was seated upon his royal throne, a gorgeous cushion, and all his high and mighty ministers and courtiers were in attendance in royal estate and his own Pundit near him. Br. Fieldbrave was again given the place of honor. The Queen with all her attendants was in the gallery where she could see all and hear all and be herself unobserved.

First at the command of His Highness the Pundit arose and began to quote a passage from one of the Veds' when the palace pundits objected, saying: "These sacred books are in the language of the gods and it is not lawful for men to utter their words." The Raja however allowed him to go on and he spoke for an hour but gave no plan or light. He was an Arian, that is, the sect that translates Col. Ingersoll's books, but he did not give their tenets. Next the Mohammedan spoke for half an hour. He denied the Trinity but was afraid to explain the Mohammedan creed, saying contrary to it that all religions are good and that every man should remain in that in which he was born.

Then Br. Fieldbrave spoke nearly an hour explaining the way of salvation through the death of Christ. He closed with the statement that Christ came to destroy sin and take it out of our hearts.

Then His Highness praised his speech, said he wished the sin taken out of his heart, that it is good to think of this, and then he commanded all in the palace to think and speak of this for an hour that same evening. He invited Br. F. to preach in the palace next day, which he did to a full court and to His Majesty on the throne. He also exhibited magic-lantern pictures of Christ's nativity, etc. The Raja was much moved and sent him a present of fifty rupees and a pressing invitation to visit him again. Pray for him and that the Church may be planted there.

Cawnpore, India, March 7th, 1888.

Once More at Work in Japan.

BY REV. C. S. LONG, A.M., PH.D.

This time not in Kiushiu, but on the larger island, Hondo. Old associations and attachments led me to prefer the former, but a sense of duty, backed by the Bishop's orders, the latter. But he whose privilege it is to labor *anywhere* in Japan should be contented, yea, more, happy; and I am both. After an absence of nearly three years, and a rough and stormy passage of three weeks, the first day of December found us once more in the land of our adopted home.

But we were under a shadow. Scarlet fever had broken out on the *Parthia*, and two of our own children were among the victims. Instead of entering immediately

upon my work, as I had hoped to do, one whole month was spent in strict quarantine, during which time we watched anxiously by the bedside of our little sufferers, now despairing of their lives, and now daring to hope God would spare them to us. He did. The clouds are all gone and the sun shines gloriously. Nine weeks have elapsed since we were unimprisoned, six of which I have spent travelling over my district.

The first point visited was Nagoya, two hundred miles west of Yokohama. This is one of the largest and most active cities of Japan. Buddhism is strongly entrenched and bitterly opposed to Christianity. It is bold and aggressive in spirit, prudent and wise in method, willing to sacrifice no little of its ancient creed and adopt in its stead principles and beliefs more in keeping with the life and spirit of New Japan in order to maintain its hold upon the people. * It has recently established, at great cost, two schools, one for boys and one for girls. The former numbers near four hundred pupils, and the latter is well attended.

It does not mean to yield the ground to Christianity without a bold and vigorous fight at every point. Not until recently has Christianity made much more than a beginning, and not until the last few months have missionaries gone there to reside. Four denominations are now represented in the city and all having increasing success.

Our own Church is in the lead with sixty members and a large number of probationers. Bro. H. Yamaka, a graduate of our Theological Seminary at Aoyama, is the active, energetic and faithful pastor. He speaks English fluently, as does also his excellent wife, who is a graduate of the mission school at Kobe. Bro. Yamaka is in great favor with many of the officials and leading men of the city, and his influence is felt throughout the city. He is prudent in action, sound in judgment, and faithful and earnest in the presentation of Gospel truths. We are exceedingly fortunate in having so thorough a scholar, so eloquent a speaker, and so faithful a Christian to lay the foundations of the Church in this great and central city. He would be an ornament in any pulpit in America.

The spirit of progress has been slow in reaching this city, but it has come at last, and great and rapid are the changes now taking place. Public opinion in regard to principles of law, government, civilization, education and religion is undergoing a revolution as marvellous as it is radical.

Six years ago so strong was the prejudice against foreigners and foreign ideas, and especially Christianity, that not even extensive advertisement in the papers and great personal effort on the part of a few earnest friends could procure a respectable audience for the famous Joseph Cook, although just from Tokyo and Yokohama, where he had charmed vast multitudes by his superior eloquence and invincible logic.

The vastness of the change can be seen from the fact *that when in the city a few days ago the mayor, who has*

held his office twelve years, allowed me the use of the city council chamber for holding religious services. He also issued, at his own expense, invitation cards, bearing the names and subjects of the speakers, and signed with his official seal, and sent them to all the government officials, teachers and men of note and influence throughout the city. As a result the large hall was crowded with the very best men and women of the place. The mayor, who is a shrewd, intelligent, progressive man, and of fine personal appearance, occupied a seat upon the stage with other prominent characters, and for three hours listened to the preaching of the Gospel, once despised Nazarene.

In order to further show his friendship to us and to give us hope, his appreciation of the doctrines we represent, this enthusiastic official gave our party, consisting of Prof. Wilson and family of Chattanooga, Bro. Y. and wife and the writer, a reception and a magnificent dinner at one of the chief hotels, as did also the fathers of the two leading government schools, two or three days later.

I mention these things as evidence that this great city is at last beginning to awake from the sleep of centuries and to feel the first impulses of a new and noble life. Here is a great field ready for the sickle of Christian workers and wise educators. I do not believe there is any place in all the earth that calls more loudly and earnestly for help, or that offers a better opportunity for the display of roughly competent young men and women to immerse themselves and glorify God by great and noble deeds than this city of Nagoya.

The Woman's Foreign Missionary Society appropriated about three thousand dollars for work in this city a year ago and sent out a call for some young ladies to take up the work, but so far they have called in vain. That the Church at home could see and feel these things as we see and feel them! O that the Christian, educated young men and women of America could be made to realize how great, and urgent, and ceaseless is the demand for consecrated talent in this field; then certain missionary societies would not have to call in vain for laborers. Will not some one who may read these lines say, "Here am I, send me."

From Nagoya I visited the towns of Nishiwo, Hashi, Tahara and Ebmunu, at each of which I organized small classes under the care of native pastors, endeavoring to give the light of the Gospel to the thousands of benighted souls around them.

Returning to Yokohama and resting a few days at the station in the northern part of the district, I crossed the snow-clad mountains of the province of Shikoku. The first hundred miles of the journey was by rail, followed by fifty miles of old-fashioned staging, which was up with a ride in jinrikishas of some ten or twelve miles.

Three days were spent with the little class in the manufacturing town of Matsushiro. The Church was wide awake, meeting at five o'clock every morning.

and praying an hour for the outpouring of the Holy Ghost. These meetings were well attended and were indeed seasons of great joy and spiritual triumph. Some of the members lived two or three miles from the chapel, and having no time-pieces, often came as early as two and three o'clock in the morning, to insure themselves against being too late.

Such zeal and faith God delights to honor, and such Methodism always wins successes. Hence I was not surprised to see a bright young man rise up in the Sunday morning prayer meeting, which had been protracted beyond the usual time, and relate, just as the sun was rising in the east, how the blessed Sun of Righteousness had just shined into his heart and filled him with the light and joy of salvation.

Leaving here, two days' journey over rugged mountains, much of the way on foot, as the deep snows made it impossible for jinrikisha, brought us to the beautiful city of Matsumoto, where for three days we shared the kind and liberal hospitality of Bro. G. W. Elmer and his heroic wife. They are the only foreigners living in the city and had not even seen a "white face" for more than six months. They are both engaged in teaching a government school three days in the week, the remainder of their time being devoted to missionary work.

Through the efforts of these faithful, consecrated laborers, assisted by Brother Hirata, the earnest, devoted native pastor, we found the Church here and in the surrounding towns and villages in a prosperous condition. They also were holding early morning prayer meeting, in which conversions were often occurring. The Church here is nobly striving to build a house of worship, and their methods of raising funds might well be imitated by some of our home societies.

The Church is organized into a "Working Society," and each member of the society, male and female, is obligated to give at least one day's labor in each week to the manufacturing of such saleable articles as the society may direct, the proceeds of which are all to be added to the building fund, which at the time of my visit had reached about \$150.

I had not expected to find among these mountain people any particular awakening on the subject of Christianity. But in this I was most agreeably disappointed. It is a significant fact that an audience of six hundred people gathered into one of the public theatres to listen to the discussion of religious subjects.

Still more significant was the fact that when Prof Wilson delivered an able and interesting address on the subject of "Modern Languages," he was allowed to take his seat in perfect silence, while the next speaker, whose subject was the "Nature and Influence of the Christian Religion," was greeted by a round of hearty applause from the audience as he approached the stage, and which was repeated at the close of the address.

Another speaker, who spoke on a religious subject, was also applauded frequently. The wonderful revival that has been sweeping over all Japan during the last few

months has resulted in the conversion of many hundreds of souls.

About seventy baptisms occurred in my own district during the winter months, and still there are many other applicants. But perhaps the most hopeful and evident signs of the growth of the native Church are seen in the increasing interest manifested on the subject of self-support and in the matter of church building. Nearly every class is striving to erect a house of worship, and while some of our societies are entirely self-supporting, all are doing something on this line.

Our one great need is more men. But happily the time has come when men need not wait to be sent out by Missionary Societies. Scores of young men could get self-supporting positions in schools as teachers of English, where they would be required to give only from three to five hours per day to their classes, and the remainder of their time could be given to missionary work, and in consideration of which Missionary Societies would doubtless be glad to pay their passage out. A few young men have already come out on this plan and are doing well—even better than many missionaries so far as finances are concerned. There is room for many more. Who will come? No question about the support.

Yokohama, April 3d, 1888.

The Rise of the Methodism in Finland—Its State and Prospects.

BY REV. B. A. CARLSON.

As Methodism has grown up in Sweden, Norway and Denmark, originally rising from the working of the Methodist Church among the Scandinavian people in New York; in the same way it has come to Finland.

Among those sailors who were converted to God and added to our Church in the Bethel ship in New York in 1858, there was also a Finlandian pilot named *Gustaf Lervik*. Feeling an inexpressible desire to work for the conversion of his countrymen, he returned to Finland in 1859, where he in Gamla (Old) Vasa, his native city, began to preach the Gospel to large congregations, and many were converted through the Word of God which he preached. But the enemy did not tarry to stir up the priests and the mob to raise a great persecution against him and the newly converted.

By this he was constrained to cease from preaching. The enemies were indeed so importunate that they at one occasion collected as many Methodistical Scriptures as they could get hold at and did burn them; our brother had carried these books from America and distributed them among the people. He has himself related that a new-converted girl ran forward and saved one of the burning books, and that was a copy of "Hester Ann Rogers." The same book, with its burnt cover, was shown unto me when I, the first time, visited our old brother, being now seventy-three, and yet in possession of fresh and full life in God.

Several years elapsed without any movement to be noted, but during this time God prepared other messengers from our Church in America. About twenty-five years ago other Finlandian sailors were converted there, and among them was a pilot named *Gustaf Bärlund* (pronounced *Barelund*), from Kristinestad. This man also felt a longing in his mind to return to his native country and warn his relatives and friends to flee from the wrath to come, and exhort them to repent and be converted to God. Immediately after his arrival home he began to hold prayer and class meetings, now here, now there, in the houses, and from this the result was, that many began to ask earnestly, what they had to do in order to get eternal life. Not a few were really converted to the Lord, and of these some remain on the side of God, and still they are devoted to God and our Church.

In consequence of a consuming illness with which this our dear brother is affected, he could not keep any longer the work, but he must leave it, and this he did in the hope that our Church should send a missionary to Finland. For this purpose he wrote several times to some friends in America and Sweden, but he never got any answer.

In 1873 he, at the request of several Christian friends, went to Stockholm in order to attend the Swedish Annual Conference being held there, and to meet Bishop Harris, who was to lead the transactions of the said conference, and himself beseech him to send a missionary to Finland. The writer of these lines was then asked by the Bishop if he were willing to go to Finland as a missionary, to which he answered, yes. But the Rev. V. Witting, being then Swedish Superintendent, replied that he at this occasion had no missionary in Sweden to dispense with. In consequence of this the question was dropped for that time, and our dear brother must return to his country without having been able to perform his errand in a satisfying way; yet he had got that promise by the Bishop, that a missionary should be sent to Finland, our Lord having provided one.

A local preacher named K. Lindborg, living at Sundsvall, Northern Sweden, was often, during his stay in the said city, in compact with Finlandians, who in large numbers visited this place with their wares. In his letters to us he says:

"When I, at the so-called Finland market of Sundsvall, saw this people in their wild appearance and their most sinful life, I thought in my heart that this people needed to hear the Christendom being preached practically and in demonstration of the Spirit and of power. After having for a long time kept the need of this people in my thoughts, I determined at last in prayer to God to devote myself to Finland, and then in the spring of 1880 I went there and began my work in Vasa.

"But the opposition of the priests and other persons was so hard that I could remain there only a week. Then I went on foot to Kristinestad, because my travelling money, originally very small, was so nearly exhausted, that I had *only one mark and seventy-three penni* left (about forty

cents). Arrived there safely I was welcomed heartily by our dear brother Bärlund. I took my dwelling in this city and preached the Gospel there and in the country about it. Soon my work was extended to Vasa and Gamla (Old) Karleby, where I was called by Christian friends. The persecution against our cause went still on during the whole time, and at last I was called before the cathedral chapter at Abo (pron. Oboö), where I was formally commanded by the Archbishop to leave the country immediately.

"But I declared that I could not do this, because the Christian love constrained me to remain among that people who desired my service. Then I was permitted to go back to my mission again upon terms that I not speak against the State Church. Now I took up my commenced work again with preaching, prayer and class meetings until spring, 1883." At that time our brother K. Lindborg went back to Sweden, and an ordained preacher, G. Wagnson, was sent in his place at the annual conference in Norrköping.

In 1884 the writer was sent by Bishop Hurst from the annual conference at Upsala as a missionary to Finland, in order to take up the commenced work and ground a mission at Helsingfors, the capital of Finland. To this city I arrived August 11th of the same year.

My first sermon there I preached August 13th, in an asylum for fallen women and also a home for children, and my second sermon I was invited to preach in the hall of one of the colleges of the city, where I since have been permitted to preach many times. Never I can forget that impression I felt at the first beginning of my work in this place. Some persons heard me almost as an angel sent from heaven; whereas others intended to get me away immediately, and therefore I was brought before the court of justice speedily, and by that court I was forbidden to preach any more in the city.

But God turned it otherwise, so that we have been permitted to do hitherto the work of the Lord undisturbed, and as far as we can understand our cause has gained more and more respect and confidence in the community, which also is the case in our other missions in this country. This is proved best by the success we have had and the many hearers we have at the general services, though we as yet have no chapels of our own, but only rented halls to hold our meetings in.

The Sunday, October 5th, we had, upon the request by many Christian friends, our first supper of the Lord in Helsingfors, and then twenty-two persons partook with us in this feast of our Lord's remembrance. The 7th of the same month we took up our first collection, amounting to twenty-five Finlandian marks and twenty-one penni.

The Friday, November 7th, of the same year, we formed a Methodist society at Helsingfors, and there were twenty-three persons who united with our Church on trial, nineteen of whom are still remaining in the society at Helsingfors, which society at present numbers 135 members, and we have a Sunday-school with more than 200 children.

From time to time I have received calling from several places to come and preach the Gospel, and that I have done as far as I had time.

In 1885 I received petitions from several cities of the country with asking for preachers from our Church. Yet we could for that year only send a preacher to one place, namely, Gamly Karleby. But small societies were formed in several places, and their humble desire to get preachers were repeated from time to time, and therefore I was obliged to take some missionaries from Sweden.

The same year we commenced to publish our periodical, "Nya Budbäraren" (The New Messenger), which ever since has been published with 1,000 copies every month.

In 1886, in the month of February, we received two brethren more in the service of the mission, namely, P. Yeppson and A. G. Edlund, who arrived after a very difficult and dangerous travelling from Sweden across the Baltic sea, then being the only passable way. The journey must be done on foot over the ice, because the usual post-steamer was ice-bound in the sea, which here in this northern part of the world often happens at this time of the year.

When they were about the middle of the sea, the ice broke under their feet, and Brother Yeppson went down in the water with his whole body, and probably he had been drowned, if not Brother Edlund and their guide had been present to help him quickly. After having come up from the cold water, he must, standing on the ice, take off his clothes, quite soaked, and put on other dry, and happily it was that he had dry clothes in his pormanteau. He had lost one of his boots in the sea when struggling not to be drowned, and he had no other with him. He bound pieces of cloth and what else he had about his bare foot, and then they began again their walking until they reached the Finlandian continent.

Brother P. Yeppson I stationed in the city of Ekenäs, and A. G. Edlund in Kristinestad, where they still remain and have good success in the work.

Since that time I have employed and placed in the stations several other preachers, so that we at present are eight missionaries stationed in the service of the mission in Finland.

The prospects are bright. Several places are open to us, and the people expect heartily our coming, and they ask that we may come to them as soon as possible.

The cities in which we have organized Methodist societies are these: Helsingfors, Ekenäs (pron. nase), Abo (Oboo), Björneborg, Kristinestad, Vasa, Gamla Karleby, Uleåborg.

The places to which we have been called in order to regularly attend with preaching—and that we continually do—are these: Kaskö (œ), Billnäs (nase), Brödtory, Närpes, Forsby, Fredrickshamm, Nyslott.

Indeed the ministers of the State Church are exercising a troublesome oppression upon our cause in their prohibitions of church council and callings before the cathedral chapter (until now we have had six prohibi-

tions), but this is no hindrance of more difficult kind to our cause, because Finland, though it is governed by the same ruler as the other parts of Russia, has its own laws, being very more free or liberal than the laws of other provinces belonging to the Russian empire.

The several denominations of this country are these: Lutherans, Hedbergians, Laestadians (so-called Hiholites), Waldenstromians, Baptists, Methodists, Jews, Grecian and Roman Catholics. Grecian churches are to be found in almost every city; there are three large such congregations in Helsingfors.

In 1887 we commenced a little school for educating young men to preachers, but in want of means to support it we must cease with it this spring, until God possibly opens another way unto us in this respect.

The Methodism in Finland numbers at present 232 members in full connection, and 213 on trial. Total, 445. The number of Sunday-school children we have at present, 748, being the largest number of Sunday-school children that any religious society has in this country.

Helsingfors, March 20th, 1888.

Vestigia of St. Paul in Italy.

BY REV. EVERETT S. STACKPOLE.

Such may be the title of what I have to write concerning the traditions that are current in the "Eternal City," relating to the Apostle's life here. Let me first introduce you to the famous Mamertine prison. It is situated at the western end of the Forum, at the foot of the Capitoline Hill, and underneath the Church of St. Giuseppe de Falegnami (St. Joseph of the Carpenters). It is of very ancient date, supposed by some to have been built by Servius Tullius from its original name, Tullianum. Here Jugurtha was strangled, and also Vercingetorix, chief of the Allobroges, of whom we used to read in Cæsar's Gallic Wars. Iron rings for strangling prisoners are still seen, fastened to the wall of the lower dungeon.

The prison consists of two rooms, one below the other. The only entrance to the lower room was formerly through a circular aperture in the floor of the first, perhaps two feet in diameter, but a staircase has been constructed at one side for the convenience of visitors. Through this hole, they say, St. Peter was cast, and as his head fell against the wall of solid stone it made an impression, still shown, slightly resembling one side of the human face. The lower room is nineteen feet long, ten feet wide, and six and one-half feet high. In the bottom is a well of water, about three feet deep and a foot in diameter, which, according to tradition, sprung up miraculously at the bidding of Peter, in order that he might baptize the jailer. The authors of this legend were evidently not immersionists. The water is quite good, but has no miraculous properties. The tradition is somewhat spoiled by the historical fact that the well existed long before the Christian era.

The Roman Catholics seem to make more account of Peter's imprisonment here than of Paul's. There is no

probability that Peter ever saw this place, but we can well fancy Paul chained in this lower dungeon and waiting "to be offered." Here he may have dictated his second Epistle to Timothy with Luke for an amanuensis (II. Tim. iv., 11). It is evident that he would need the cloke left at Troas before winter (vs. 13, 21), for the dungeon is cold as well as damp and dark. There is a secret passage leading out of this dungeon, through which prisoners were led to execution. In imagination please follow Paul through this passage and out upon the Ostian Way about three miles from the city.

Here, a little off from the way to Ostia, on the Via Laurentina, is the traditional spot where Paul was beheaded. Three old churches stand here, surrounded by an enclosure and a grove of Eucalyptus trees that have recently been planted as a protection against malaria. A company of French monks have charge. The first two churches have little of interest, though they do say Peter was for a time imprisoned under one of them. Somehow Peter must be everywhere introduced to share the honor due to the greater Apostle.

The third church farthest from the entrance is called the Church of the Three Fountains. The legend is this, that when Paul was beheaded, his head bounded three times down the hill-side, and immediately there sprung up three fountains of water from the spots where the head touched the ground. In one corner of the little church is the identical pillar to which Paul was chained, and elsewhere is a marble tablet, in high relief, representing Paul leaning his head on the top of this pillar and a Roman soldier with uplifted sword. The fluted pillar is scarcely three feet high and a foot in diameter. It has a sculptured base and uneven top as though it had been broken. Its appearance does not reveal any signs of antiquity. It may possibly be two centuries old, but this is very doubtful.

Some sculptured marbles have been built over three little pools of water at the left of this pillar, separated from each other about ten or twelve feet, and on a descending plane. A long-handled dipper is upon each fountain for the convenience of the curious and the devotion of the faithful.

They, whose credulity is strong enough to excite a lively imagination, say that the water of the second fountain is cooler than that of the first, while that of the third is cooler still. The explanation is, that the blood of the martyr naturally grew colder in proportion to the length of time the head had been separated from the body. It was enough for me to taste of the second fountain, and to trust to "unwritten tradition" for the truth of the above statement.

That Paul was beheaded somewhere in this vicinity is quite probable and almost certain. That some monument commemorating the fact should be placed here is very natural and fitting, but that sacred recollections should be intruded upon by such superstitious and stupid fancies is to be deplored. The acceptance of such legends forms no small part of the belief of the ignorant

portion of the adherents of Romanism. The better informed laugh at such nonsense secretly or openly. The inevitable result is infidelity respecting even the truths of Christianity.

Returning from the Three Fountains we pass the Church of St. Paul inside the gates. This is the place where tradition says the body of St. Paul was buried by a pious woman, named Lucina. A church was built here by Constantine and has been replaced a number of times by grander edifices. The present one was commenced in 1823 and dedicated by Pius IX. in 1854. The interior decorations in gold and varied marbles and mosaics are on a very grand and expensive scale. The vastness of dimensions and wealth of material impress the visitor with wonder and admiration, which some may mistake for awe and reverence; whether they help to perpetuate the memory and spirit of St. Paul is more doubtful. His best monument is his epistles and the record Luke has given us of his missionary career.

In visiting the above named places we were obliged by an overflow of the Tiber to ride out on the Appian Way, the road by which Paul first entered Rome accompanied by a Roman guard and some Christian brethren who had gone to meet him as far as Appii Forum and the three Taverns. We looked into the small Church of "Domine, quo vadis?" which means "Master, whither are you going?"

Tradition says that Peter, when he was attempting to flee from martyrdom through fear, here met Christ and asked Him this question. The Master replied "Venio Roman iterum crucifigi" (I go to Rome to be crucified again). This so rebuked Peter that he returned to the city, and was crucified with his head downward at his own request. The story is told in an inscription upon a marble tablet on the interior wall of the church, in mixed Italian and Latin. There is a rudely wrought marble statue of Jesus, as He is supposed to have here appeared to Peter. One foot of it has been in large part kissed away by devout pilgrims, and has been rather inharmoniously replaced by a more durable foot of bronze.

In front of this statue and enclosed by a little iron railing is a slab of marble containing a resemblance of the imprints of bare human feet. The humble verger who seemed to act as door-keeper in this house of the Lord told us that these were the footprints of Jesus as He stood and rebuked Peter, and on questioning he declared his firm belief in the tradition.

We paid him his desired *soldi*, and were a little chagrined to learn afterward that these were not the original footprints but a modern copy. One might guess that by the freshness of the marble. The *originals* are to be seen in the Church of St. Sebastian, about a mile further out on the Appian Way. It is surprising how relics are duplicated. We mistrust we shall find several heads of Paul and of Peter, with churches built above them, before we get through with our wanderings.

It is hoped that these hasty and very imperfect descriptions may be of some interest to the readers of the GOSPEL IN ALL LANDS, because of historical associations.

The superstitions connected therewith, which we have recorded, only feebly illustrate the ignorance of the people respecting historical Christianity and their blind credulity. They show, too, how little care the Romish priesthood has to separate truth from error. Indeed many such foolish traditions are fostered rather than the truth, and new falsehoods are invented as occasion may seem to demand. Perhaps, also, the reading of this may intensify the interest of some in the Christian enlightenment and regeneration of this people.

Florence, Italy, April, 1888

A Letter from Northern Japan.

BY REV. GIDEON F. DRAPER.

The work on the Aomori District is very prosperous. Considerable interest is manifest at every point. Bro. McInturff's efforts in Hirosaki were very successful, in spite of the fact that he can not yet use the language. A weekly meeting, held at his house, gradually grew in interest and under the blessing of God developed into a regular revival service. Meetings were held every night for two weeks and as a result one hundred and twenty probationers were added to the rolls of the Church. A large majority of these are students in the school with which Bro. McInturff is connected, so that his work has begun grandly.

In Odate we have an exhorter at work, and he reports, in a place where there are but two or three Christians, an average congregation of sixty. A few nights ago he went out to a village four miles distant and found an attentive audience of seventy. Almost no Christian work has been done in this section so, that it is a very interesting field.

The Church in Aomori has had a steady growth throughout the year, and I have just received word that special meetings are now in progress, ten having professed conversion in one evening.

At Morioka the pastor, S. Matsumoto, has been working faithfully, and in spite of discouraging circumstances reports a decided improvement in the condition of the Church. In both these places there is a plan on foot to erect much needed chapels and to do it as far as possible at their own expense. All this is most encouraging. The field is white unto the harvest but the laborers are so few that we can reap in only a few spots here and there throughout the vast field.

Heathenism, however, is still alive and active. Here in Hakodate you may meet any morning, a large crowd returning from the matin service held in a rude shed. This shed, so I am told, is about to be replaced by a fine Buddhist temple to cost seventy thousand *yen*, which will be gathered entirely from the "faithful" in and around the city. The majority of the people, especially of the women, have not yet thrown away their "strange gods."

Last Monday night witnessed the nuptials of Mr. Honda, the most prominent lay worker of our Church in

Japan and reserve lay delegate to the General Conference. His bride was a most successful teacher in the Caroline Wright Memorial School of this place. She will be sorely missed, for her position will be hard to fill; such earnest Christian workers are yet scarce in Japan. The wedding ceremony took place in the church and was followed by a reception at the school. May joy go with them.

Hakodate, Japan.

Mission Work in Chungking, China, and Vicinity.

BY REV. H. OLIN CADY.

On Dec. 28th I left this city for Wan, about 270 miles down the river; I arrived there a little before midnight Dec. 31st. I expected Bro. Lewis to arrive by Jan. 3d, but he did not arrive until the 13th. I was glad to see him, especially glad as I had been nearly two weeks in a Chinese inn.

Our return trip was by land. None of our mission were ever over this road. We took along a large supply of books and had on the average good sales. Leaving Wan on the morning of Jan. 16th we arrived in Chungking on the evening of Jan. 30th, glad to be at home again. Our road had led us over three ranges of mountains and we had not had a bright day on the trip. Great quantities of the poppy were growing. The country seems quite rich in coal. The telegraph line follows the road the entire distance between Wan and Chungking.

Immediately on our return Bro. Lewis leased a shop for street preaching, and the house adjoining the one in which we live, for a Sunday chapel and day school. He had new gates put in to the "old" place and the walls repaired, and the rubbish from the buildings destroyed in the riot, removed.

On the 14th of February Bro. Lewis and myself started on a trip up the river to sell books and also to see about materials for building. We returned March 1st, having made a journey of 1,000 "li," about 325 miles; sold many books, tracts, etc. At an inn where we spent the Sabbath we found a man who had become acquainted to some extent with the truth through reading books and meeting some native Christians, and who desired baptism.

The next day after our return our day school was opened. On the Sabbath (March 4th) Bro. Lewis preached to a large congregation in our (rented) *new* chapel. On Tuesday street preaching was begun by Bro. Lewis in the street chapel, and thus after having been closed for 20 months our mission has at last been re-opened.

Last Sunday over 120 women were present at the preaching service. No work can be done for them until the ladies return.

Bro. Lewis has made the contract for the most of the materials and for the work in rebuilding two new houses and a new chapel. And work has already begun in bringing materials and preparing for the foundations. The building will be up as soon as possible.

Our Sunday services are well attended, and street chapel crowded. Bro. Lewis expresses himself gratified at the signs of growth in some of our native members, during his absence from the field.

At our first Sunday service a stranger who happened in recognized us as ones whom he had seen selling books in a temple up the river. He staid through the service and after the meeting desired to know more concerning this new way. He came the next day to talk about it. He also went to the native Christians who, thanks to God's blessing on faithful *teaching*, were able to explain to him the truth of the Bible. He has been present at all our meetings since, and is studying the Bible and Catechism and seems to be in earnest in seeking after the truth. What a grand thing it will be if our new chapel is thus to be dedicated by a word that *reached* one soul.

Please speak to the Church and those in authority and tell them, "The harvest truly is *great* but the laborers are *few*; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." The health of Bro. Lewis seems to be good and mine is likewise.

Chungking, March 13, 1888.

Revival at Hirosaki, Japan.

Rev. D. N. McInturff writes from Hirosaki, Japan, March 16:

I am in an inland town almost a hundred miles from any foreigner. When I came here I found a small church which had but little life, and doing but little for God. I could not do much as I did not know the language, but I soon found a man who could interpret for me.

I exhorted the church to do its duty and soñ a most wonderful revival commenced which still continues. More than one hundred have been converted and joined the church and there is a grand outlook before us. Japan seems ready to move toward God. What we need is consecrated workers.

Our Missionary Society and Work.

In the address of the Bishops to the General Conference at its recent session, we find the following respecting the missionary work of the Church:

The missionary work of the Church is the great benevolence. Whatever is done in this department is known to all whose eyes are open to catch tokens of progress throughout the world. The notes of its triumph ring out in glad hosannas like the song of the angels at the Redeemer's birth. At no period in the past was so much done as is now being done for the evangelization of the nations, and never before did Methodism so nearly appreciate the greatness of her opportunities. Her heart has been touched anew with a live coal from God's altar and glows with a love for the perishing which is born of *the Spirit's baptism*. We stand expectantly at the thresh-

old of a new era in Christian activity, and rejoice in victories which the faith of a former day did not dare anticipate as near at hand. Already the income to our missionary treasury has exceeded a million dollars in a year, and the appropriations for the current year are beyond twelve hundred thousand dollars.

Much more is needed. We hold fields tentatively which ought to be occupied with strong force. The reasonably expected growth in our fields abroad will develop the need of a million a year for our work alone in the next four years, while the necessities of the work at home will call for a corresponding increase. We therefore congratulate the Church most heartily in view of the advance which has been made, and yet we "rejoice with trembling" because of the increasing responsibilities coming to us. The work yet to be done is so great that we dare not think of the past, except as preparation for undertakings worthy the grace bestowed upon us.

Our missionary organization is the result of profound thought and embodies plans which have been tested by experience. It is coming to be understood by our people, and the better it is understood the more thoroughly it commands their confidence. Unity of organization for all the work at home and abroad has been fundamental in our scheme, and to all suggestions of departure from this principle we say: "Make haste slowly." The interests of this cause have reached such magnitude that the full time of three secretaries appears to us not an unreasonable provision for the work to be done. Whether they should be of equal official rank, and whether their duties should be distributed in departments, will be determined by your wisdom.

The recognition and encouragement heretofore given to the Women's Foreign and Home Missionary Societies have been helpful to them, and the noble work done by them amply justifies your confidence. They are not rivals to each other nor to the general missionary work of the Church, except in the sense of provoking one another to love and good works, but are working industriously in their respective fields as fellow-helpers in pushing forward the cause and kingdom of Jesus Christ. The needs which gave rise to these societies, instead of diminishing, seemingly become more urgent as they are partially supplied. We commend these societies to your godly consideration, with the simple suggestion that whatever is done with reference to them should be in the direction of strengthening them in their relations to the general work of the Church, and within their chosen limitations, which have been found so needful to their success.

There are advantages in the visits of the bishops from this country to the foreign fields which should not be thrown away without positive assurance of sufficient gain to justify the sacrifice. They strengthen the bonds of sympathy between the Church at home and her workers abroad, and furnish useful suggestions from one field to another, making the experiences gained in one part of the world helpful in every other part.

General Conference.

Action of the General Conference on Missions.

The following is a brief summary of the action of the General Conference on Missions:

Rev. Charles C. McCabe, D.D., Rev. J. O. Peck, D.D., and Rev. A. B. Leonard, D.D., were elected Corresponding Secretaries of the Missionary Society.

Rev. John M. Reid, D.D., was elected Honorary Corresponding Secretary of the Missionary Society.

The Peninsula of Malacca, with the adjacent territory and islands in which the Malay language is spoken was constituted the Malaysia Mission under the administration of the Missionary Society.

The Denmark Mission was authorized to organize itself into an Annual Conference at any session during the ensuing quadrennium, the presiding Bishop concurring.

The question of having a Mission among the Jews was referred to the General Missionary Committee.

The new office of Deaconesses in the Methodist Episcopal Church was created.

Provision was made for the care of the Old Mission Property at Upper Sandusky, Ohio.

The Constitution of the Missionary Society was so amended as to provide for three Missionary Secretaries, making the Recording Secretary of the Board a member of the General Missionary Committee, and declaring that the absence without excuse of any manager from six consecutive meetings of the Board shall be equivalent to a resignation. Also an amendment was adopted providing that the Missionary Committee may meet elsewhere than in New York City and that it shall not meet more frequently than once in four years in the same city.

Rev. J. M. Thoburn, D.D., was elected and consecrated Missionary Bishop for India and Malaysia.

Provision was made for the organization of the "Methodist Church of Japan."

The Sweden Annual Conference was given authority to divide into two Conferences, the Bishop presiding concurring.

The Missionary Society was recommended to pay the claims of certain persons at The Dalles, Oregon.

Provision was made for the care of self-supporting missions and that a report concerning them should be made to the Missionary Society.

Provision was made for the organization of the Methodist Episcopal Missions in the southern part of South America into an Annual Conference.

The name of the Liberia Conference was changed to the Africa Conference and its boundaries made to include the whole of Africa.

The members of the General Missionary Committee from the fourteen Missionary Districts were appointed.

The members of the Board of Managers of the Missionary Society were appointed.

The Missionary Society was requested to pay into the

Episcopal Fund the \$12,000 they had appropriated for the salary of Bishop Taylor for the past four years.

In the Board of Managers of the Missionary Society Bishops Vincent, FitzGerald, Joyce, Newman and Goodsell become members *ex-officio*; Rev. G. F. Eaton and Rev. J. W. Mendenhall take the places of Rev. C. S. Rogers and Rev. D. A. Goodsell; Mr. H. W. Knight and Mr. Richard Grant take the places of Mr. H. M. LeCount and Mr. Wm. C. Hamilton.

Members of the General Missionary Committee.

THE following were elected by the General Conference to represent in the General Missionary Committee the fourteen Missionary Districts into which the Methodist Episcopal Church is divided:

District.	Name.	Conference.
I.	Jesse M. Durrell,	New Hampshire.
II.	George S. Hare,	New York.
III.	W. F. Markham,	Northern New York.
IV.	George E. Hite,	West Virginia.
V.	J. M. Trimble,	North Ohio.
VI.	W. F. Speake,	Baltimore.
VII.	J. S. Tevis,	South-east Indiana.
VIII.	G. H. Foster,	Wisconsin.
IX.	R. Forbes,	Minnesota.
X.	J. B. Maxfield,	North Nebraska.
XI.	T. B. Ford,	Arkansas.
XII.	J. H. Lockwood,	North-west Kansas.
XIII.	C. Blinn,	East German,
XIV.	M. M. Bovard,	Southern California.

Our Missionary Secretaries.

The Rev. C. C. McCabe, D.D., Rev. J. O. Peck, D.D., and Rev. A. B. Leonard, D.D., were elected on Saturday, May 26th, Missionary Secretaries of the Missionary Society.

On the first ballot Dr. McCabe was elected. The whole number of votes cast were 415; necessary to a choice 208. C. C. McCabe received 355; J. W. Hamilton, 149; J. O. Peck, 129; J. M. Reid, 110; A. B. Leonard, 107; T. B. Neely, 105; W. A. Spencer, 73; J. B. Graw, 48; W. H. Olin, 41; R. Bentley, 32; J. Todd, 26; Horace Reed, 20; G. S. Hare, 19.

On the second ballot there was no election.

On the third ballot Dr. J. O. Peck and Dr. A. B. Leonard were elected. The whole number of votes cast were 357; necessary to a choice, 179. J. O. Peck received 223; A. B. Leonard, 184; J. W. Hamilton, 146; J. M. Reid, 126; T. B. Neely, 51; W. A. Spencer, 37.

The Rev. J. M. Reid, D.D., was elected Honorary Secretary of the Missionary Society in view of his long and faithful services as Missionary Secretary.

GENERAL FISK submitted the following well-deserved tribute to Dr. Reid, the retiring Missionary Secretary, and it was adopted by the Conference:

The Rev. John Morrison Reid, D.D., has for sixteen years, with great fidelity and increasing devotion to the supreme cause of the Church, served as Corresponding Secretary of our Missionary Society. He brought to

the administration of affairs at the Mission Rooms and in Mission fields the wide world over, rare and persevering wisdom. He has labored without weariness, and, to the end of his long term of service, with force and vigor. By his heroic faith he has inspired impulses of heroism in our army of missionaries, who have gone forth under his guidance, with the blessing of God, preaching the Gospel in all lands. The consecration of his every energy to the one purpose of his life is suggestive to those who take up the active work he lays down. "This one thing I do," has been the battle-cry of Dr. Reid.

The General Conference records its high esteem of a faithful official who richly deserves the rest he now seeks, and confers upon Dr. Reid the rank of Honorary Secretary of its Missionary Society. We trust that in the years of his retirement from active service we may have the benefit of his counsel, and that he may be made to rejoice in witnessing the continued conquest of the world for Christ, through the agencies he has under God been instrumental in creating.

The *Daily Christian Advocate* of May 28th gives the following biographical sketch of the three missionary secretaries:

CHARLES C. McCABE, D.D.

Chaplain McCabe was born in Athens, Ohio, October 11th, 1836. At his next birthday he will, therefore, be fifty-two years old. He has been in the ministry for twenty-eight years. His alma mater is the Ohio Wesleyan University. In 1860 he joined the Ohio Conference. At the breaking out of the war he was made Chaplain of the 122d Ohio Volunteer Infantry, and went with his regiment to Virginia. At the battle of Winchester, in June, 1863, while caring for the wounded, he was taken prisoner and sent to Libby Prison. This was, perhaps, the most fortunate event in his life, as all will agree who have heard his lecture on the "Bright Side of Life in Libby Prison."

Before the war closed he was asked for by the Christian Commission, and made the tour of the great cities of the Republic pleading for that great cause.

In 1865 he was stationed at Portsmouth, Ohio. In 1866 was made Centenary Agent of his Conference, and then of the State. In 1868 the Board of Church Extension called him into their service. They were in debt and crippled for want of means. For sixteen years he gave his time and strength to this work, and during that time nearly 5,000 houses of worship were aided into existence by the Board. The Loan Fund grew to half a million, and the annual income to over \$700,000.

In 1884 the General Conference elected him Missionary Secretary, and in the past four years, as Bishop Foss expressed it at the laying of the corner-stone of the new Book Concern, "the cry 'A million for missions,' has been changed from a wail of want to a shout of victory."

Chaplain McCabe's personal appearance is too well known to require description. He has spoken and sung *throughout the whole of the Church of the United States,*

to the delight of thousands who have heard him. His election as senior Secretary of the Missionary Society is a high tribute to his faithfulness and efficiency during the past quadrennium.

THE REV. J. ORAMEL PECK, D.D.

The Rev. J. O. Peck, D.D., was born in Groton, Vt., September, 1836. He was fitted for college at Newbury Seminary, and graduated at Amherst, in 1862. He joined the New England Conference in 1860, while in college, and preached to meet his expenses. In 1862 Dr. Peck was appointed pastor in Chelsea, Mass., succeeding Bishop Mallalieu in this charge. Lowell, Worcester, and Springfield, in Massachusetts, were successively his pastorates. In 1873 he was transferred to Chicago to follow Bishop Fowler at the Centenary Church, and succeeded the eloquent Rev. Dr. Guard at the Mt. Vernon Church, in Baltimore. In 1878 he was transferred to St. John's Church, Brooklyn, to follow Dr. J. A. M. Chapman. In 1881 he became pastor of Hanson Place, and in 1884 went to Trinity Church, New Haven, Conn., to succeed Bishop Goodsell. During the past year he has been pastor of the Simpson Church in Brooklyn.

Dr. Peck has been an untiring worker throughout all his ministerial life, and remarkable revivals have everywhere attended his labors. He is large in form, courteous in bearing, and eloquent in address. He possesses eminent qualifications for the office of Missionary Secretary. His strong business and administrative qualities, as shown in the pastorate, justify his choice for the responsibilities which he now assumes. His abilities as a platform speaker, as already proven in the lecture field, also excite the expectation of his frequent appearance before the Conferences, and his success in presenting the cause of Missions.

REV. ABNER B. LEONARD, D.D.,

one of the three Missionary Secretaries elected last Saturday, is a native of Ohio. He is fifty years of age, of vigorous health, tall, muscular, slightly inclined to corpulency, of dark complexion, pleasing address, of more than average ability as a platform speaker, lecturer, and preacher. He is deservedly popular, alike on the platform and in the pulpit. Most of his life has been spent in his native State. He has been twenty-eight years in the ministry, all of them in the pastorate, except four years which he served as a presiding elder.

He has filled some of the most eligible appointments within the bounds of the Cincinnati Conference, of which he has been a member for about fifteen years. He has been twice a delegate from the Cincinnati Conference to the General Conference, namely, in 1884 and 1888.

Dr. Leonard is an alumnus of Mount Union College. He received his degree of Doctor of Divinity from the New Orleans University in 1879.

Dr. Leonard is a man of uncommon energy, which will give his platform and Conference addresses especial effectiveness. His pronounced views on temperance and prohibition, and his wide advocacy of them are well known throughout the whole country. He holds his con-

victions strongly, and he does not shrink from declaring and maintaining them. In the present session of the General Conference he has served with diligence and effectiveness as secretary of the Standing Committee on Missions. In the discussions of the various important questions coming before the body, Dr. Leonard's participation has been characterized by remarkable clearness and incisiveness.

The Missionary Bishopric.

The Committee on Episcopacy reported to the General Conference the following preamble and resolutions except that one was amended. The resolutions were adopted. The preamble was referred back to the Committee that its wording might be changed to conform with the fifth resolution, and the Conference adjourned without the preamble being again presented:

Your Committee, to which was referred various papers in regard to the status of a Missionary Bishop, begs leave to report as follows:

1. The first question raised is whether a Missionary Bishop is a true Bishop? In regard to this matter, your Committee finds that a Missionary Bishop is more than what the Discipline denominates a Superintendent of Missions. Such a Superintendent of a Mission is appointed by "the Bishop having Episcopal supervision" of the Mission, whereas a Missionary Bishop is elected or appointed by the votes of the General Conference, when in session, or in the interval of the sessions of the General Conference, in whatever way the General Conference may have directed. It is "the duty of the Superintendent, in the absence of a Bishop, to preside at the annual meeting of the Mission, to arrange the work, and take general supervision of the entire Mission, and to represent the state of the Mission and its needs to the Bishop having charge, and to the Corresponding Secretaries" (Discipline, ¶ 274); but a Missionary Bishop has Episcopal powers beyond those involved in the supervision of such a Superintendent, and this distinction is seen especially in the matter of ordaining, a power which has not been delegated to the Superintendent of Missions, but which is conferred upon and possessed by a Missionary Bishop. We conclude, therefore, that a Missionary Bishop is a true Bishop.

2. The second question raised is whether a Missionary Bishop is what the Discipline terms a General Superintendent?

The title, General Superintendent, may be used in various senses, but the only one we can consider is the technical sense in which the title is applied to the Bishops in the Discipline.

We find that the first Bishops were originally called Superintendents, but that at an early day the title Bishop was used interchangeably with that of Superintendent. In 1808, in the provision for the Delegated General Conference, which provision still stands in the Discipline, the General Conference introduced the title "General Superintendents" as applying to the Bishops of the Church at that time. No Missionary Bishops existed at that period

and, so far, it does not appear that the term General Superintendent was intended to apply to an officer who did not then exist, and who was not thought of.

The history of the legislation shows that the title General Superintendent existed long before the creation of the Missionary Bishopric, and that the Missionary Bishopric was created as something different from the General Superintendency. The General Superintendents were for the work of the Church generally, while the Missionary Bishop was intended for work limited to a specified Foreign Mission field.

The Third Restrictive Rule as passed in 1808, was as follows:

"They shall not change or alter any part or rule of our government, so as to do away with Episcopacy, or destroy the plan of our itinerant General Superintendency," but in 1856, when it was desired to have a Bishop who should be located in a Foreign Mission field and have his jurisdiction limited to said field, an amendment was proposed to the Third Restrictive Rule, and it was subsequently adopted as follows: "But may appoint a Missionary Bishop or Superintendent for any of our Foreign Missions, limiting his jurisdiction to the same respectively." This makes a distinction between the General Superintendency and the Missionary Bishopric, and, therefore, we conclude that while a Missionary Bishop is a true Bishop with all the functions of a Bishop, he is not, in the meaning of the Discipline, a General Superintendent.

3. Another question raised is one asking what are the limitations of the power of a Missionary Bishop as compared with a Bishop who is a General Superintendent?

The law, as contained in The Third Restrictive Rule, as amended, distinctly states that the General Conference "may appoint a Missionary Bishop or Superintendent for any of our Foreign Missions, limiting his jurisdiction to the same respectively." This makes the person selected a Bishop, but a Bishop with limited jurisdiction, said jurisdiction being limited to the special Foreign Mission field for which he was elected. The limitation, therefore, is territorial, and is not a limitation of his Episcopal power within the bounds of the foreign territory over which he has jurisdiction.

4. A fourth question is whether a Missionary Bishop is subordinate to the General Superintendents or any one of them?

It is plain that a Superintendent of a Mission is subordinate to the "Bishop having charge" of said Mission, but said Superintendent is appointed by "the Bishop having Episcopal supervision of the same," whereas a Missionary Bishop is not appointed by the General Superintendents or any of them, but is selected and assigned by the General Conference, which is the superior body. He is elected by the same power that elects a General Superintendent, and, as to the source of his authority, is equal to the General Superintendent. The General Conference places the Missionary Bishop in a particular Foreign Mission field, selecting him and assigning him in the same act, and gives him charge thereof. There is no law that gives a

General Superintendent or the General Superintendents control over him, and we conclude that a Missionary Bishop, in his own field, where he has been assigned jurisdiction by the General Conference, is not subordinate to other Bishops or General Superintendents, but, in his jurisdiction, is independent of them, and is responsible to the power which created him, namely, the General Conference. The amendment to the Third Restrictive Rule made it possible for the General Conference to limit the General Superintendency, so far as the field of a Missionary Bishop is concerned, but made him responsible to the General Conference for his Episcopal conduct, as a General Superintendent was responsible for his conduct as a General Superintendent.

5. A fifth question raised is whether a General Conference can, by resolution, take from a Missionary Bishop the qualifying word missionary, and leave him a Bishop of the other class, that is to say, a General Superintendent?

To this we answer, that it is not possible for the General Conference to do this by mere resolution.

Missionary Bishop is a compound title, indicating a distinct kind of Bishop, namely, a Bishop in a Foreign Mission field, with Episcopal jurisdiction limited to the same, and so is different from the class known as General Superintendents. Bishops of both classes are elected to their official positions. A Missionary Bishop is elected for a special Foreign Mission field, while a General Superintendent is elected for Episcopal work for the Church generally. As, according to the Discipline, "a Bishop is to be constituted by the election of the General Conference," it must appear that the General Conference cannot, by a mere motion, transform a Missionary Bishop into a General Superintendent. To accomplish this would require, not the adoption of a resolution, but an election by the General Conference.

6. A sixth question is whether a Missionary Bishop should receive his support from "the Episcopal Fund," or from the funds of the Missionary Society?

The Missionary Bishops selected in 1853 and 1866 received their support from the Missionary Fund, as did all missionaries in the Foreign Mission fields.

It has also been the usage to pay the expenses of General Superintendents who visit the Foreign Mission fields from the treasury of the Missionary Society.

All the precedents, therefore, favor the payment of all Bishops for service in the Foreign Mission fields from the funds raised to sustain the work of the Church in said foreign fields.

That which is known as "The Episcopal Fund" was established in 1872, when there was a Missionary Bishop, namely, the Rev. Bishop John Wright Roberts, Missionary Bishop for Africa, but he was not paid out of that fund, but from the funds of the Missionary Society. We infer, therefore, that the understanding when "The Episcopal Fund" was established, was that it was for the support of the Bishops who were General Superintendents of the Methodist Episcopal Church in the United States of America, and that the support of Missionary Bishops was

to come from the treasury of the Missionary Society. There are many prudential as well as legal reasons why the home and foreign work of the Church should be kept distinct, and this may be done, in part, by sustaining all work and workers in the Foreign Mission fields from the funds raised for missionary work abroad.

7. It is further asked whether the paying of a Missionary Bishop from the Missionary Fund would affect his status as a Bishop?

In response to this we answer that the status of a Missionary Bishop is not fixed by the source of his salary, but by the provisions of the Discipline. An elder in China or India paid from the Missionary Fund is no less an elder than one in the United States who is supported from some other fund. So the status of a Bishop is not affected by the source of his support. Neither would the taking of pay from the Missionary Fund bring a Missionary Bishop under the control of the Missionary Society, any more than General Superintendents come under its control when they have their expenses in Foreign Mission fields paid from the missionary treasury. The Episcopal rank is fixed by the law in the Discipline, and not by the source of the salary.

8. An eighth question is whether a Missionary Bishop should have any relation to the Missionary Society?

The Missionary Board, and the General Missionary Committee are created by the General Conference, and, within certain limitations, act for the General Conference in the interim of its sessions. Through this Board and General Committee the General Conference directs its missionary operations, and all who are engaged in the missionary work of the Church should have some connection with the Missionary Society. A General Superintendent who makes an Episcopal visit to a Foreign Mission field co-operates with the Missionary Society without becoming subordinate to it in his Episcopal work, and so a Missionary Bishop, without becoming subordinate to the Missionary Society in the performance of his Episcopal duties, should co-operate with said Society in its work, in the particular Foreign Mission field over which the General Conference has given him Episcopal jurisdiction.

However, as the details of this adjustment belong properly to the Missionary Committee of this General Conference, it will not be necessary for us to further consider that phase of the question. Your committee, therefore, recommend the adoption of the following:

Resolved, 1. That a Missionary Bishop is a Bishop elected for a specified Foreign Mission field, with full Episcopal powers, but with Episcopal jurisdiction limited to the Foreign Mission field for which he was elected.

2. That a Missionary Bishop is not, in the meaning of the Discipline, a General Superintendent.

3. That a Missionary Bishop is not subordinate to the General Superintendents, but is co-ordinate with them in authority in the field to which he is appointed, and is amenable for his conduct to the General Conference, as is a General Superintendent.

4. That the election of a Missionary Bishop carries with it the assignment to a specified Foreign Mission field, and that a Missionary Bishop cannot be made a General Superintendent except by a distinct election to that office.

5. That a Missionary Bishop should receive his support from the Episcopal Fund.

6. That paying the salary of a Missionary Bishop from the funds of the Missionary Society, does not diminish or in any way affect his status or authority as a Bishop.

7. That a Missionary Bishop should, in his field, co-operate with the Missionary Society of the Church, in the same way that a General Superintendent co-operates in the Foreign Mission field over which he has Episcopal charge.

8. That when a Missionary Bishop, by death or other cause, ceases to perform Episcopal duty for the foreign field to which he was assigned by the General Conference, the General Superintendents at once take supervision of said field.

9. That in a matter of a transfer of a preacher, from a field within the jurisdiction of a Missionary Bishop to a Conference under the Episcopal supervision of a General Superintendent, or from a Conference under the Episcopal supervision of a General Superintendent, to a field within the jurisdiction of a Missionary Bishop, it shall require mutual agreement between the two Bishops, and a similar agreement shall be required between the two Bishops, having charge, when the proposed transfer is between two foreign fields, over which there are Missionary Bishops.

10. That in the matter of a complaint against, or the trial of a Missionary Bishop, the preliminary steps shall be, as in the case of a General Superintendent, but the Missionary Bishop may be tried before a Judicial Conference in the United States of America.

Bishop Taylor's African Missions.

The following is the report made by Bishop Taylor to the General Conference respecting his missions in Angola and on the Congo in Africa:

In the early part of 1885, I took with me to South Central Africa a company of over forty missionary men, women, and children. We arrived at St. Paul de Loanda, the capital of the Portuguese province—Angola—on the 20th day of March. We were kindly received by the Governor-General of the province and by Mr. Newton, the head of the English house at Loanda. A large commodious house, one of the best in the city, was procured at a reasonable rent for the temporary residence of our people. Our objective point was the Tushelange country, discovered by Dr. Pogge and Lieutenant Weismann in 1883, some twelve hundred miles inland from Loanda. We knew not whether the Lord would have us march a thousand miles as quickly as we could get into marching order, or have us proceed slowly by a chain of stations commencing from the ocean shore. We accepted the latter as the will of the Saviour. We were unavoidably

detained in Loanda, so that it was not until the 20th of May that I and five of our party started for the interior to select and open mission stations for those who awaited our call to follow. One of our party died, and nine, including four little children, returned to the United States; and by September 1st all the rest were settled in their new homes and fields of labor, extending inland by the line of travel 390 miles.

The stations, in their geographical order, are as follows: First, St. Paul de Loanda, where a school was at once opened in the Portuguese language, which, from the commencement, gave a support for the teachers engaged in it. We have since bought a beautiful site there, near the largest native town, and built a large two-story house for residence, church, and school. Loanda is said to contain a population of 10,000, but a few hundred of whom are Portuguese, and the great mass of them negroes.

Our second station is at Dondo, 240 miles distant from Loanda. It is a town of about 5,000, mostly blacks, at the head of steamboat navigation on the Coanzo River. Here we have had a self-supporting day-school, and a large, free night school from the beginning. We have here also spacious and comfortable buildings, deeded to the Trustees of my Transit and Building Fund Society, to be held in trust for the Methodist Episcopal Church, according to the formula printed in the Discipline. Our property in the two cities named cost over \$10,000, and all the gift of an honored secretary of our committee—a man badly slandered of late—Mr. Thomas Critchlow.

From Dondo we proceeded along a narrow path over rugged mountains and hills (fifty miles) to Nhanguepepo, our third station, not in a town, but near a large caravansary, where a new congregation can be found daily from the far interior, and it is contiguous to several thousand villagers. This is a receiving station, where missionaries can tarry, learn languages, and prepare for fields farther on. Our first house there cost \$1,250, which was the gift of one of my efficient volunteer agents in London, a member of the Church of England. As one of our sources of self-support we have at Nhanguepepo Station 155 head of horned cattle—Methodist Mission cattle.

Proceeding by the same path thirty-nine miles we reach, on a mountain elevation of extraordinary concrete formation, the ancient capital of a remarkable negro queen known to history, her palace still remaining, Pungo Andongo, our fourth station. Here we have a good building, which cost over \$1,000, and a school with no industrial department, and, therefore, not so prosperous as where all hands bend down to honorable manual labor.

We go on by the same path sixty miles farther to Malange, our fifth station. Here we have less costly, yet comfortable, houses, and combine school, farm, and mechanical work with what preaching they can do with their, as yet, imperfect knowledge of the languages of the people.

In settling my people on that line of 150 miles from Dondo to Malange, I walked to and fro an aggregate distance of over 600 miles. As before stated, it is a rough, narrow path, but it is the caravan trail of the ages. The hundreds of thousands of slaves sold in Loanda for 200 years trod this weary way 'mid tears and blood—poor captives whose fathers had been slain because they dared to defend their homes, and their aged kindred were burnt up in the destruction of their towns. On each side of this path is a continuous grave-yard 150 miles long. Many a dark night, on that dreary way, I seemed to hear the dead speaking to me, and saying "O messenger of God, why came you not this way to speak words of comfort to us before we died?"

Dr. Summers followed the track of Pogge and Weismann and reached Luluaberg in the Tushalange country nearly two years ago, and I learn, by letters from him, that he is planting a station there.

In 1886 I led a party as far as Stanley Pool, on their way to the same region, by the Congo and Kassai Rivers, but could not, by any means, get a passage up the Kassai; hence, notified my co-workers at this end, that we needed for the Upper Congo waterways a steamer of our own. It is now being carried by man-loads from Vivi to Kimpoko, on Stanley Pool, a distance of 260 miles. The English Baptist Mission have a little steamer on the Upper Congo called *The Peace*. It does not exceed in weight more than one-fourth of our boat, and yet it was two years in its transit to Stanley Pool. So our patrons will please be patient and give us time, and (D.V.) our steamer will reach her waters and do her work.

In regard to self-support, I may further add, that on our plan of industrial schools there is no serious difficulty. Charles Rudolph writes me from Nhangupepo by recent mail that, with a M'Cormack plow and two yoke of cattle, he ploughs half an acre of good ground in the forenoon of each working day, and that he takes all the afternoons for study and teaching others.

At Kimpoko, Stanley Pool, I planted with my own hands, over fifty banana and plantain trees, which bore a full crop in nine months. From the roots of those fifty stems, at least five from each one will bear a crop the second year, and thus go on producing and multiplying for years indefinitely. Here we have an irrigating ditch a mile long, over ten acres of ground under cultivation, and food supplies in abundance. If we had for the work of God the zeal, self-sacrifice, capacity, and adaptability displayed by the Mohammedan propagandists, we should never again hear the question of self-support mooted. The heralds of Mohammed have overrun the northern half and a large portion of Eastern Africa. How did they do it? From the days of Moses, or earlier, the provision for the reception and support of strangers has kept an open door in Africa, and supplies all in waiting, to be utilized by God's ambassadors. "God loveth the stranger, and giveth him food and raiment. Love ye, therefore, the stranger; for ye were strangers in the land of Egypt." (Deut. x., 18, 19.)

The king, chief, or headman of each town, assisted by his wives, clears, and sows or plants a field each year for strangers. All the products of that field are kept for strangers, except what may be used for the chief's head wife, who has charge of it. When a stranger enters the town he goes directly to the king, chief, or headman, and shows himself, and tells what he came for. If the king or headman is satisfied he replies, "I receive you." Soon he will be shown into one of the best houses in the town, to use as his own indefinitely, and he not only gets his daily rations from the supply for strangers, but it is daily prepared for him, and brought to him. In opening stations on the west coast of Africa among native savage tribes they thus provided for me and those who were with me the best houses they had, and brought thrice per day boiled rice, palm butter, fried chicken, good kid soup, etc., etc. They are good cooks, and can make more out of a little than the cooks of any other country. In every place we found it difficult to get away from their hospitality, and such people never begged us for a cent; but when our people went to take possession of the houses built for them, and took with them needed supplies—boat-loads of trunks, boxes, bales, etc.—such a profusion of stores the natives never saw before. Their meagre supplies were kept out of sight, their cupidity was excited, and quickly a large proportion of them were perverted from benefactors to beggars. The marching orders of the Lord Jesus contain the key to unlock these stores of supplies, renewed yearly through the ages: "Take nothing for your journey, save a staff only; no scrip, no bread, no money in your purse."

I took one of my men, Brother Garwood, to a town on Cavalla River, called Wisika. He had not a cent of money nor an ounce of food. I introduced him to the king and chiefs, who received him joyfully. Crowds of women and children gathered around to shake hands with their new preacher.

The men showed me a house which they would fit up for him until they could build a better one. And they said, "We will give him plenty of chop" (food). He wrote me some weeks afterward, saying that he "liked native food, was faring sumptuously every day, and if I can't make a success here I can't anywhere."

Then—why found industrial schools and mission stations? Because we have to learn the language and life of the people, which the Mohammedan missionary learned in his childhood.

Our missionary stations are for educational, evangelistic centres and training-schools for *native Christian missionaries*, who can go everywhere without money or food, as do the Mohammedans, if we don't civilize them too fast nor dress them too finely.

We have opened in Africa, altogether, thirty-six new mission stations. On these we have thirty-two mission-houses of our own, five of which are not yet supplied with missionary occupants, and we occupy four houses which are not our own, but on which we pay no rent. Five of our thirty-two houses, namely, at Dondo, Nhan-

guepepo, Pungo Adongo, and Malange in Angola, and Vivi, the old capital of the Congo State, we purchased already built. These five houses and the large one we built in St. Paul de Loanda cost us an aggregate of fourteen thousand (\$14,000) dollars.

Two adobe houses and one frame and thatch house on Lower Congo cost us a total of, cash value, \$32. I learn, by a recent letter, that the native title to the three stations last named was delayed, and it was possible we might lose them. I can, if desirable, easily recover them on my return; if not, our total loss, besides our labor, would be \$32. We have, near Banana, one small iron house, 22x24, costing \$200. Ten frame houses, with weather board and shingle roof, on the west coast, cost us an aggregate of about \$2,500, not counting a large amount of native labor. Said houses are each 22x24 feet in size. We have also eight houses on the west coast, of galvanized iron, 30x36 feet, including veranda, and cost an aggregate of \$3,200, not counting native labor. All these houses of wood and iron are built on pillars, elevating the floors about six feet above the ground, to keep them dry and healthful. The sum total paid for our buildings is about \$20,000. All our houses are paid for, so that we don't owe a dollar on our church property.

Bishop Taylor's Self-Supporting Work.

The Committee on Missions made the following report and it was adopted by the General Conference:

Whereas, The plan of self-supporting mission work which has been inaugurated in South America and Africa by Bishop Taylor has elicited much enthusiasm in the Church and deserves an opportunity for full development under the fostering care of the whole Church; and *whereas*, It is not desirable to bring this experiment into competition with the established methods of missionary administration which have long existed in the Church, and inasmuch as there is no reason for antagonism between the two methods, if both are conducted under the same authorities; and *whereas*, The Missionary Board and the General Missionary Committee are the only agencies through which the General Conference administers its missions; and *whereas*, These agencies are sufficiently broad and flexible in their scope and purpose to embrace all departments and methods of missionary work; and, *whereas*, The principle of self-support has long been recognized and cultivated in the regular missions of the Church; therefore,

Resolved, 1. That the Missionary Bishop for Africa be and is hereby authorized to continue his efforts to extend the Methodist Episcopal Church in Africa on the plan of self-supporting missions.

2. That we direct that all property acquired in the prosecution of the Self-supporting Mission plan, be held by and for the Methodist Episcopal Church.

3. That the Missionary Board be advised to appoint a standing committee on Self-supporting Missions who shall have the especial oversight of the missions conducted on this plan.

4. That Missionaries employed and churches organized under this plan shall be entitled to the same rights and be amenable to the Discipline of the Church the same as missionaries and churches of other fields.

5. That Missionary Bishops in charge of self-supporting missions be instructed to report annually to the Missionary Board the condition of all self-supporting Missions, including the number of Missionaries; the number of Stations and Circuits, and the number of communicants in each; and a financial exhibit of all receipts and expenditures.

6. That the Argentine Republic, Uruguay, the Southern province of Brazil, Paraguay, and Chili, may, during the next four years, be organized into an Annual Conference, the Bishop in charge concurring, to be called the South American Conference.

7. That the General Missionary Committee be requested to organize the Portuguese Stations in Northern Brazil into a Mission.

8. That the name of the Liberia Conference be changed to Africa Conference, its boundaries to include the whole of Africa.

Missionary Bishop for India and Malaysia.

James Mills Thoburn, D.D., was born at St. Clairsville, Ohio, March 7, 1836. He entered Allegheny College when fifteen years of age, and graduated in 1857, having in the meantime spent two years in teaching. On leaving college he received an appointment as junior preacher on the Greentown Mission Circuit, in Stark County, Ohio, with a salary of \$100 a year. During his first year he worked as a supply by appointment of a presiding elder, but at the session of the Pittsburg Conference, in March, 1858, he was admitted on trial and returned to the same circuit. Late in the same year he received a call from God and the Church to go to India, and early in April, 1859, he sailed for Calcutta, and has ever since been engaged in missionary service.

His first station was Naini Tal, among the Himalayas, where he spent his first five years. He was next sent to Gurhwal, eight days' journey farther in the interior of the mountains, and from thence was sent to Moradabad, in Rohilkund, and made a presiding elder. At the beginning of 1870 he was transferred to Lucknow, and made presiding elder of the Oudh District. Four years later he was transferred to Calcutta, where his home has been since. In this great city God greatly blessed his labors, and during the last three years of his stay he served in the triple capacity of pastor, presiding elder, and editor of the *Indian Witness*. In addition to these labors, he has travelled widely in the Indian empire, and has organized churches at many points, the most notable being those in Rangoon and Singapore. Has published the well-known collection of sketches known as *My Missionary Apprenticeship*. A volume of lectures delivered by him at Evanston and Boston will be issued from the press next week.

Bishop Thoburn brings to his high position remarkable

ability, great devotion to missionary work, eminent success in all lines of missionary doing for Christ, and a most happy, winning power as a minister of Christ's blessed Gospel of peace and life.

We predict for him large honor in this his God-approved work. The world will hear from him if God shall spare him a little longer to us.

The report providing for this Missionary Bishop was yesterday adopted by a large majority, and in a few minutes he was elected a Missionary Bishop by a very large majority.—*Daily Advocate*.

Deaconesses.

The following report of the Committee on Missions relating to Deaconesses was adopted by the General Conference:

For some years past our people in Germany have employed this class of workers with the most blessed results, and we rejoice to learn that a successful beginning has recently been made in the same direction in this country. A home for deaconesses has been established in Chicago, and others of a similar character are proposed in other cities. There are also a goodly number of similar workers in various places; women who are deaconesses in all but name, and whose number might be largely increased if a systematic effort were made to accomplish this result. Your committee believes that God is in this movement, and that the Church should recognize the fact, and provide some simple plan for formally connecting the work of these excellent women with the Church, and directing their labors to the best possible results. They, therefore, recommend the insertion of the following paragraphs in the Discipline, immediately after ¶ 198, relating to exhorters:

DEACONESES.

1. The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities.

2. No vow shall be exacted from any deaconess, and any one of their number shall be at liberty to relinquish her position as a deaconess at any time.

3. In every Annual Conference within which deaconesses may be employed, a Conference board of nine members, at least three of whom shall be women, shall be appointed by the Conference to exercise a general control of the interests of this form of work.

4. This Board shall be empowered to issue certificates to duly qualified persons, authorizing them to perform the duties of deaconesses in connection with the Church, provided that no person shall receive such certificate until she shall have served a probation of two years of continuous service, and shall be over twenty-five years of age.

5. No person shall be licensed by the Board of Deaconesses except on the recommendation of a Quarterly

Conference, and said Board of Deaconesses shall be appointed by the Annual Conference for such term of service as the Annual Conference shall decide, and said Board shall report both the names and work of such deaconesses annually, and the approval of the Annual Conference shall be necessary for the continuance of any deaconess in her work.

6. When working singly, each deaconess shall be under the direction of the pastor of the church with which she is connected. When associated together in a home, all the members of the home shall be subordinate to and directed by the superintendent placed in charge.

Boundaries of Missions.

The Committee on Boundaries reported the following as the Boundaries of Missions in the United States and Territories, and they were adopted:

§ 1. The Arizona Mission includes the Territory of Arizona, and the State of Sonora, Mexico.

§ 2. Black Hills Mission shall include all that part of Dakota south of the 46th parallel of north latitude, and west of the meridian 101 degs. west longitude.

§ 3. California German Mission shall include the German work within the State of California.

§ 4. The Indian Mission shall include the Indian Territory.

§ 5. Lower California Mission shall include the Territory of Lower California, in Mexico.

§ 6. North Pacific German Mission shall include the German work in the State of Oregon and Washington Territory.

§ 7. North-west Norwegian and Danish Mission shall include the Norwegian and Danish work in the State of Oregon and Washington Territory.

§ 8. The New Mexico English Mission shall include the Territory of New Mexico and the County of El Paso, Texas.

§ 9. The New Mexico Spanish Mission shall include the Territory of New Mexico; El Paso, Texas; and the State of Chihuahua, Mexico.

§ 10. The Utah Mission includes the Territory of Utah and that part of the Territory of Idaho lying directly north of the Territory of Utah and south of parallel 43 of north latitude, excluding the Fort Hall Indian Reservation.

§ 11. The Wyoming Mission shall include all the Territory of Wyoming except the National Park.

The American Bible Society.

The following report on the American Bible Society was adopted by the General Conference:

No one can study the history and examine the reports of the American Bible Society as they are issued from year to year without discovering, not only its activity and usefulness in the field of its operations, but also a providential guidance in its management and a divine blessing upon its labors. Organized in 1816, it has

steadily progressed in its work in this country, enlarged its plans as to other nations as their doors were opened to the Gospel messenger, and is to-day stronger in the confidence of the Churches, and in its claims upon their benevolent regard than at any former period of its career. If we consider its work for a single year it will awaken gratitude and arouse enthusiasm; but if we systematize the results by quadrenniums, we shall be startled by their proportions and inspired by the sure word of prophecy in them.

The report for the quadrennium, closing April 1, 1888, is as follows:

Number of volumes issued, 5,937,532; receipts, \$2,143,867; disbursements, \$2,180,824.

Altogether the society has issued, during the seventy-two years of its history, the vast number of 49,826,533 copies of the Holy Scriptures.

Special attention is called to the fact that the Bible, in whole or in part, is now printed in 287 languages and dialects, with the probability that as Africa shall yield to evangelization, and India's varied tongues shall be united or reduced in number, other translations will be required and more work demanded of the society. Recent translations into Arabic, Japanese, Spanish, modern Syriac, Chinese, and some of the Micronesian languages, evincing the scholarship of the translators, and many revisions of antiquated versions under the direction of the Society, are proofs of its purpose to consider new wants in distant lands as they arise, and of its ability to meet them.

The Methodist Episcopal Church does not hesitate to recognize its obligations to the American Bible Society, and to reaffirm its devotion to its plans and objects. These obligations are of long standing and have increased with the succeeding years of our relation to the Society.

Its sympathy with us, commencing with a large donation of Bibles in 1836, when our Book Concern, on Mulberry Street, was destroyed by fire; its grants of Bibles to our Foreign Missions amounting to \$260,000; its manifest inclination to co-operate with the Church in its different departments of work, and its long continued policy of admitting Methodist brethren into its management and its higher official places, show a generous disposition on the part of the Society which should be, and we believe is, truly reciprocated on the part of the Church.

In view of the foregoing, we submit the following resolutions:

Resolved, 1. That the American Bible Society deserves the special indorsement of the Methodist Episcopal Church, both because of its harmony with the spirit and aims of Protestantism, and its cordial sympathy with our benevolent and missionary work, both at home and abroad.

2. That we recognize in the American Bible Society a powerful and indispensable auxiliary to our Foreign Missions, and that it is entitled to larger support on this account alone.

3. That we approve its undenominational character as a means of promoting unity in Protestantism.

4. That while our collections for this Society are gradually increasing, we note with regret that they are not as large as they were fifteen or twenty years ago. In view of this fact we deem it important to call the attention of our people to the subject, and urge them to increase their contributions to this Society.

Returning Money to Claimants in Oregon.

The following report of the Committee on Missions was adopted by the General Conference:

The facts are briefly these: The Missionary Society had occupied a certain tract of land at The Dalles, Wasco County, Oregon, as a missionary station for a number of years prior to 1847. About that time the Missionary Society abandoned active missionary operations at that point.

On Aug. 14, 1848, Congress passed an Act granting 640 acres of land to Missions in occupancy of Mission stations. Under this Act the Society by its agent, the Rev. William Roberts, effected a transfer of the land from the American Board of Commissioners for Foreign Missions, to whom the agent for the Missionary Society had, in good faith, apparently conveyed the interest of the Missionary Society, and proceeded to claim the land under the grant of Congress in 1848.

In 1855, the Rev. Thomas H. Pearne, attorney-in-fact for the Missionary Society, made a survey of the land, finding, at that time, the premises occupied by a town site and other holders of the land. He sold a number of lots, receiving what was considered a nominal price, giving bonds for deeds. These bonds are not yet settled, and the conditions of them have not been perfected by the Society.

The bonds were given in view of the expectation that the Society would receive a patent for the lands. Years passed away, during a part of which time the Missionary Society insisted upon its right to the land in question. The case was tried in the various departments of the land office in Oregon, but in each case decided against the Society. An appeal was made to the Department of the Interior, when, in 1875, Secretary Delano reversed the judgment of the land-office authorities of Oregon and issued a patent to the Society, reserving, however, the right of adverse claimants to the lands before the courts. Under its patent the Society began to claim from the persons in possession of the land within the prescribed boundaries of the patent the price of its title. The holders of the land were desirous of making improvements on their lots. The Society agreed to give quitclaim deeds for the conveyance of its title on payment of the price set upon the lots. In the meantime Dalles City under the town-site act, and two other parties, under the donation act, sued the Missionary Society in the District Court of Oregon for possession of the land claimed by them and for the abrogation of the patent. A judgment was had against the Society, declaring the patent void, on the ground that the Society failed to

establish its title in the terms of the grant of 1848, not being in actual occupancy at the date of the grant, and that the other parties established a better title.

The Society carried an appeal to the Supreme Court of the United States, which court, however, sustained the judgment of the lower court. During the time these suits were in court, the Society pressed its claim to the land in question and received from the parties in possession of the lots embraced within certain boundaries involved in the patent, the sum of \$23,700. In this aggregate is included a sum equal to \$800, which was received by Dr. Pearne under the bonds issued by law. The parties receiving the Society's bond, and quit-claim deeds believed the Society might have the best title. Yet in every case where a quit-claim deed was given by the Society, the party had paid original holders and owners of the land large sums of money for their title. Under the decision of the Supreme Court the parties paying the Missionary Society feel aggrieved, and cast reflections upon the Church. The persons so paying the Society come claiming the return of their money in four annual installments, without interest. The averment is made that the Society gave nothing to the claimants for their money, the Supreme Court having invalidated their patent. They do not make this claim on legal grounds, but on the ground of Christian right, equity, and morals.

We believe that the Missionary Society and its officers, in the entire conduct of the case, acted with the very best intentions, doing what they believed to be their duty and right for the Society, under their patent. Nevertheless, to right the injustice unintentionally done, we recommend the payment of the money to the actual claimants or their heirs, as set forth in the memorial in the case, under such rules as the Missionary Board may adopt.

We recommend the refunding of the money in four annual payments, without interest.

We further recommend the General Missionary Committee to make an appropriation covering the amount set forth in the exhibit, not exceeding the sum of twenty-three thousand seven hundred dollars (\$23,700), for settlement of said claims.

Old Mission Property in Ohio.

The following report of the Committee on Missions was adopted by the General Conference:

Upper Sandusky was the centre of the Indian Reservation, long owned and occupied by the Wyandot Nation. Here, also, was established what has long been known in Methodist history as the Wyandot Indian Mission, where such men as Stewart, Finley, Bigelow, and others labored so successfully in teaching the Indians the way of life, and was, in fact, the birthplace of our Missionary Society.

When civilization began to press upon the Reservation, and it began to be settled by white men, the Reservation was conveyed to the National Government, reserving the

two acres of ground north of the town of Upper Sandusky, used by the Indians for Church and burial purposes, and one acre, more centrally located, known as the Council House property, and afterward conveyed to the Methodist Episcopal Church, at Upper Sandusky, by the council of the tribe, signed Harry Jacques, Principal Chief.

In the long period of time that has passed away since the removal of the Indians, the Church grounds and groves have been greatly neglected, and are now in a dilapidated condition. The tombstone of Stewart, the celebrated colored missionary, that first preached the Gospel to these children of the forest, and such celebrated Christian chiefs as Between-the-Logs, Grey-Eyes, Semundawat, and others of scarce less notoriety, have been chipped and carried away until they have disappeared.

It has long been felt that this landmark of civilization and cradle of Methodist Missions ought to be suitably preserved, and handed down to future generations in a manner worthy their historic importance, and that the responsibility of doing so rests principally upon the Methodist Episcopal Church. We therefore submit the following for adoption:

Resolved, 1. That a committee of five, appointed by this body, consisting of the Rev. N. B. C. Love, Henry Peters, J. Juvenall, Frank Jones, Mayor of Upper Sandusky, and the Rev. Leroy A. Belt, to act in conjunction with the trustees holding said property in trust, and that they be authorized to remove the remains of the dead buried on the Council House property to the regular burial-ground, and put the grounds, graves, and buildings in suitable repair.

2. That said trustees be authorized to sell the Council House property, under the direction and consent of the above-mentioned committee, and appropriate the proceeds thereof to the improvement of the mission-house and burial grounds.

3. That the General Missionary Committee be requested to appropriate a sum not exceeding \$2,000 to be expended by said committee and trustees in said improvements, and that this committee furnish to the Missionary Society a detailed statement of all expenses and receipts for the sale of property, and that the title be conveyed to the Missionary Society of the Methodist Episcopal Church.

Emancipation in Brazil.

The following report was adopted by the General Conference:

Inasmuch as Brazil has given freedom to more than one million slaves; therefore,

Resolved, 1. As delegates in General Conference assembled, representing more than two millions of members of the Methodist Episcopal Church, and more than five millions of adherents, that we here proclaim our gratitude and joy for the manifest righteousness of our South American neighbors in the Empire of Brazil.

2. That we congratulate these emancipated thousands upon the freedom thus accorded to them, and urge upon them the observance of every law of individual, family, social, and civil life, that they may be forever free from the degradation of vice, and become the sons of God through our Lord Jesus Christ.

3. That we gratefully revere, and earnestly pray, for his excellency, the Emperor of Brazil, Dom Pedro, who, having sealed the liberty of all slaves in his empire, is justly entitled to be honored by all freemen as one of the noblest rulers of mankind.

4. That this, our action and recognition of this great event, be communicated to Illmo Exmo, Sr., A d'Castor, Charge-de-Affaires at Washington, D. C.

Organizing the Methodist Church of Japan.

The following report of the Committee on Missions was adopted by the General Conference :

The Committee on Missions, to whom were referred various papers from our Japan Mission, asking for authority to unite with the Canada Methodist Mission in Japan, and with other Methodisms that might be willing also to unite in forming the Methodist Church of Japan, have given their careful consideration to the various and somewhat perplexing problems involved in the proposition, and they beg to recommend the following for adoption by the General Conference :

WHEREAS, It has been made evident to this General Conference that there exists a unanimous desire on the part of the entire Methodist Episcopal Church in Japan, both members and ministers, foreign missionaries and Japanese, to organize themselves into a Methodist Church of Japan ; and *whereas*, most loyal and respectful memorials have been presented to the General Conference praying for the autonomy of Japanese Methodism ; and *whereas*, the memorialists affirm most satisfactorily their firm belief in the doctrines and Discipline of the Methodist Episcopal Church and in the Episcopacy as the most desirable form of government ; and *whereas*, they affirm with equal positiveness and fulness their willingness that the administration of the Missionary Society shall not in any respect be disturbed, so far as its own appropriations are concerned, or so far as the property it has accumulated or may accumulate is concerned ; therefore,

Resolved, 1. That this General Conference will not interpose any objections to the Japanese Methodists declaring themselves independent of the Methodist Episcopal Church, provided they unite with one or more of the other Methodist Churches in Japan.

2. That whenever it shall be made evident to the Bishop in charge of Japan and to the Board of Managers of the Missionary Society that it is the desire of the Methodists of Japan to be so declared independent, and whenever arrangements satisfactory to said Board of Managers and Bishop shall have been made, securing the real estate in Japan of the Missionary Society of the Metho-

dist Episcopal Church, the said Bishop and Board shall proceed to make all the arrangements necessary to the independence of said Church and its union with the Canada Methodist Mission or any other Methodist Missions in Japan.

3. That in case, during the present quadrennial, the Methodist Church of Japan shall be created in harmony with the spirit and purposes of this action, the General Missionary Committee and Board may continue, under proper regulations, appropriations and payments to the work in Japan, and that our people in this country be encouraged to continue to manifest their interest in the evangelical, educational, publishing, and other work in that country.

4. That our Mission in Japan be advised, in the first place, to earnestly seek a union with all the bodies of Methodists in Japan, that they may unite together in laying the foundations and establishing the Discipline of the new Church.

5. That the Methodist Church of Japan shall obligate itself to receive and assign to appropriate work such appointees of the Bishops of the Methodist Episcopal Church as may be sent to them, and continue them in their work from year to year until they are regularly recalled by the proper authorities of the Methodist Episcopal Church, giving to them all the rights and privileges which other members of the same rank have in the Methodist Church of Japan.

6. That the Bishops of the Methodist Episcopal Church be authorized to retransfer to Conferences in the United States such missionaries and ministers as are already in Japan, or which they may hereafter appoint to work there, when in their judgment the occasion or necessity may require such retransfer, and the Board of Managers of the Missionary Society pay the return expenses of such ministers or missionaries at their discretion.

7. The ministerial missionaries of our Church in Japan will hold their membership in Conferences within the United States; nevertheless, they shall have all the rights and immunities of membership in the Conference of the Methodist Church of Japan, the lay missionaries, both male and female, may retain their membership in the United States.

8. In case of complaints against a ministerial missionary, the ministerial members of the Mission shall be a Committee of Investigation, of which the senior ministerial missionary shall be chairman, and the case shall proceed according to Discipline, ¶ 214. etc. In case the complaint is against a lay missionary, the lay members of the Mission, of which the senior ministerial missionary shall be chairman, shall be a Committee of Investigation, and it shall proceed as directed in Discipline, ¶ 230. In all cases, the right of challenge shall exist, and the chairman of the committee shall decide whether or not the challenge shall stand. The records of the investigation or trial shall, in all cases, be transmitted to the appropriate Conference or church.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Pray! Work! Give!

BY F. J. STEVENS.

Praying, working, giving,
For the Master living.

Praying that the Light
May descend upon the earth,
To dispel its night,
That the soul of man its worth,
May behold.

Praying ceaselessly,
Asking help whate'er you need;
Bringing God no plea,
But Christ's blood from it proceed,
Gifts untold.

Working while 'tis day,
Toiling earnestly and long;
Sowing by the way,
Joining in the reaper's song—
Harvest home.

Working, though the thorn,
Oft your hands and feet may tear,
'Till your soul is borne
Safely home from mansions fair,
Ne'er to roam.

Giving as the Lord
Doth with lavish hand your toil
Ceaselessly reward.
Tithe your cattle, grain and oil,
Freely give.

Giving silver, gold,
Giving e'en the widow's mite;
Cling not to, nor hold
Wealth, to gratify the sight.
For Him live.

His command obeying,
Giving, working, praying.

—:o:—

Welcome to the Mission Rooms and to leadership in the great Mission Cause, the three secretaries elected by the General Conference last month, Drs. McCabe, Peck, and Leonard!

Welcome to the five new Bishops to preside over our Board of Missions, and to unite in the deliberations and work of the General Missionary Committee, Bishops Vincent, FitzGerald, Joyce, Newman, and Goodsell!

The General Conference elections are over. We know what to expect for the next four years. And now to make the collec-

tions and the results in Missions the coming quadrennium as far ahead of the one just closed as that has surpassed the previous four years. It should do even more than that. Our growth in collections should be greater than our growth in numbers. The *pro rata* may be talked about, until our spirituality makes it unnecessary.

"The Manual" of the Methodist Episcopal Church that has been issued quarterly during the last eight years, and which has represented the different benevolent societies of the Church, was ordered to be discontinued. The most important of the Societies, the Missionary, has its organ, the GOSPEL IN ALL LANDS, and it was believed that the others did not require a special magazine to represent them. We shall be glad to devote some space each month to the Church Extension Society, and to the Freedman's Aid and Southern Educational Society. Rev. Dr. Kyuett is the Corresponding Secretary of the first, and Rev. Dr. Hartzell, Corresponding Secretary of the second.

Secretary Dr. McCabe is busy with his plans for collecting money, and is anxious that the Church shall largely increase its contributions. Secretary Dr. Peck is at his desk in the Mission Rooms seeking to familiarize himself with his new God-given work. Secretary Dr. Leonard is expected from Ohio about June 19th to enter upon his duties. With three such secretaries much is expected from the Missionary Society. More than half the missionary year has passed. Let the pastors everywhere give special attention to the Missionary collections.

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Notes on the General Conference.

The General Conference contained delegates from Mexico, China, Japan, India, Burma, Switzerland, Germany, Norway, and Sweden, as well as from every portion of our own land, and the special needs of all fields were carefully considered.

The Rev. Dennis Osborne of India, and the Rev. Sia Sek Ong of China, attracted special attention. The delegate from India had but little to say in the Conference, but was in frequent demand for addresses in missionary meetings. The Chinese delegate, at three different times was awarded the floor, and made able and interesting speeches on the subjects under discussion. His remarks were interpreted by Rev. Dr. N. Sites.

Arrangements have been made looking to the organizing of the Methodist Church of Japan. When this is done we shall lose all control of its work except so far as some of our missionaries may be there to counsel. We fear that the movement is premature. Yet we must yield to the representations of those who have made Japan Methodism what it is.

It is to be deeply regretted that no action was taken upon about one hundred

reports that had been carefully prepared by Committees and reported to the Conference. Those likely to elicit much discussion had been acted on, and probably from one to two days more would have been sufficient to have passed upon the other reports, but the delegates were becoming wearied, many had returned home, and there were not a sufficient number left to transact the business. Would it not be well for the delegates hereafter to pledge themselves to the Conferences that elect them; that if sent, they will remain until the close of the session?

Reports from the Committee on Missions were made on the Chicago Training School, Anglo-Chinese College, Mission work in Louisiana, Mission work among Seamen, Theological Schools in Sweden and Norway, and permitting Central China Mission to become a Conference, but the Conference was not able to act upon them before adjournment.

The Committee on the State of the Church had referred to them the question, "Can a convert from heathenism, having at the time of his conversion more than one wife, be received as a member of the Methodist Episcopal Church?" The answer given was "No. The same rule must apply to all members of our Church."

The Committee on the State of the Church reported in favor of petitioning Congress to so guard any legislation that may be enacted under the new treaty with China as not to exclude any Chinese minister of the Gospel from coming to this country, nor to exclude from our shores any families of Chinamen who are now lawfully resident here, and to make any change in existing statutes that may be necessary to secure this.

We shall greatly miss Bishop Fitzgerald in the Mission Rooms where he has for several years been Recording Secretary and had under his charge many of the interests of the Missionary Society. His future home will be at Minneapolis, Minn.

The advance of woman in the Church work is seen in the large vote in favor of admitting into the General Conference the women who were elected as lay-delegates, and in the institution of the order of Deaconesses. The question of their admission into the Electoral and General Conferences is to be submitted to the vote of the Members of the Church, and to the Annual Conferences. The result is doubtful.

As the report respecting Bishop Taylor and his work as adopted by the General Conference, as explained by the Committee on Missions was so satisfactory to Bishop Taylor that he did not wish it to be reconsidered for the purpose of modification, we have reason to believe that hereafter there will be no real or apparent

conflict between his supporters and the supporters of the Missionary Society. Mr. Richard Grant, the Treasurer of the Bishop Taylor Transit and Building Fund Society, and one of its chief supporters, has been made a member of the Board of Missions of the Missionary Society, and there seems to be every prospect of harmony and active co-operation in the effort to establish missions everywhere that shall, as soon as possible, become self-supporting. This has been the work of the Missionary Society from the beginning, and a large number of its missions have become self-supporting.

:o:

Our Missionaries and Missions.

Rev. Marcus Taft and family arrived last month from China.

The wife of Rev. Ray Allen, late missionary to India, died in Pavilion Centre, N. Y., May 25.

Rev. C. L. Davenport, late missionary in Angola, Africa, has been transferred to the Central Illinois Conference. His address is Campus, Ill.

The following changes have taken place among the missionaries of the Woman's Foreign Missionary Society: Miss Dr. Corey arrived in the United States from China in May. Miss Clara M. Cushman has sailed for China and will be stationed in Peking. Miss Le Huray has been transferred from Mexico to Buenos Ayres and left last month for the Argentine Republic.

A Chinese Methodist Episcopal Mission was opened May 13, at No. 200 W. 23d St., under the auspices of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church. There is a wide field for usefulness for such a Mission.

Rev. F. Brown writes from Peking, China, March 28: "Our Brother Taft has left us to-day for home. He will be much missed by us all. Last Sabbath the members of his church presented him with a beautiful scroll bearing the inscription, 'He loves us to the end.' The Manchu city congregation also presented him with a scroll bearing the inscription, 'His presence means blessing to us.' His going throws more work on shoulders already overladen."

Rev. F. Brown writes from Peking, China, April 4: "I know you will rejoice with us in the success of our work in China. On my last country trip of a week's duration, I took into the Church on probation a total of forty-five. Our work is opening in several new places and it is manifestly of the Lord."

Rev. E. S. Little writes from Kiukiang, China, March 4th: "Death has again taken one from our midst, this time the little one of Brother and Sister Kupfer who are stationed here. The babe had been ailing for several days, and yesterday morn-

ing they awoke to find it dead. It was buried to-day. The laughs and loud noises of many Chinese, who had assembled, broke harshly upon our ears and pained us much."

Rev. B. A. Carlson writes from Helsingfors, Finland, April 7th, that he had just received a call from St. Petersburg, Russia, to go there and preach the Gospel. We may yet hear of a redeemed Russia.

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The Methodist Mission in Denmark.

The Rev. Karl Schou, Superintendent of the Denmark Mission writes from Copenhagen, May 16th:

I am glad to report continued success through the work. There has been a spirit of revival felt more or less everywhere. My first quarterly meetings this year were very blessed seasons, and I found the spiritual condition of the societies to be good, but the temporal, at some places, quite embarrassed on account of the long and uncommonly severe winter which stopped work everywhere.

Here, in Copenhagen, many have been converted. The pastor, as all his predecessors, finds the church building itself to be a great hindrance to successful revival work; the resonance is at times so great that I can with difficulty be understood.

In Jutland our work is progressing gloriously. In Frederikshava upwards of forty have joined the Church as a result of the winter's work. Other towns have shared in the Gospel blessing.

Another move forward has been made by our having bought a printing press and material that we may do our own printing. Our two weekly papers are doing a good work and increasing their circulation.

Much suffering has been experienced this winter, and a great falling off in the collections has been the result.

A harder winter's travel I have not had. Stopped by the snow for days, now at one place and now at another; attempting four days to cross the great belt on the ice, walking each day from four to eight hours, slipping through the ice and getting wet through, and afterward frozen stiff for an hour before being able to change my clothing has been some of my experiences in mission work this winter, but God has graciously sustained me.

:o:

Progress of the Korean Mission.

Rev. H. G. Appenzeller writes from Seoul, Korea, April 7:

Bro. Ohlinger and family arrived here in January and entered at once upon the work of studying the language and teaching in the school. The crying need of the school is an Industrial Department.

The present condition of Korea is such that it is absolutely necessary to give some

assistance to men and boys while attending school.

Our evangelical work is prospering. Last Sunday we had 19 at our preaching service. I baptized 4. Our colporteur returned yesterday after an absence of nearly six months. He reports 16 ready for baptism and a number of seekers.

He spent four days in jail because of his teachings. When brought before the magistrate he confessed telling the people to "cease to do evil and to learn to do well." The officer said there was no case against him, and let him go.

We have two regularly employed colporteurs, men in whom the spirit of the Lord is.

The out-door attendance at the Hospital for the quarter was over 1,300, an encouraging increase.

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Report from Tientsin, China.

Rev. H. H. Lowry writes from Tientsin, China, April 28:

We arrived here last Tuesday, and had a hearty welcome from the brethren. I am delighted to see the signs of progress and prosperity in the Tientsin work. The new chapel site recently secured in the city will give us a splendid position, and will greatly facilitate our work when the new chapel is completed. Brother Walker has received nearly \$500 in local subscriptions toward the erection of the chapel building.

The new work in the northwest part of the city in connection with the medical work is rapidly developing into an interesting society. About forty are connected with it. This has been opened through the medical work under the labors of Miss Dr. Gloss of the W. F. M. S. She visits the dispensary twice a week besides attending to the hospital here in the settlement. She ought to have another physician associated with her in the work. Mrs. Jewell is here engaged in the evangelistic work and is in charge of the Woman's Training School.

The importance of Tientsin as a business centre is rapidly increasing. This is indicated by the large number of new buildings erected during the past two years, and the increased value of property.

Brother Taft passed us on his way home. I trust he will be given every facility in making his appeal for an endowment of Wiley Institute. We cannot keep our present vantage ground in Peking and North China, unless we have speedy assistance for the enlargement of our educational work. The demand for Western science will continue to increase rapidly in the advancement of the country towards modern civilization. If the Church is not ready to respond promptly and liberally to the demand, it will be met by non-christian institutions.

Encouraging Tidings from Foochow.

Rev. N. J. Plumb writes from Foochow, China, April 13, 1888:

While receiving through the home papers such cheering reports of glorious revivals throughout the Church we are glad to report a season of refreshing in our work here.

For the past three weeks the Tieng Ang Tong congregation has been meeting each evening for an hour's religious service.

A brief address on some important subject was followed by a prayer and experience meeting.

Notwithstanding the unfavorable weather the attendance was good and the interest increased to the last, and the results have been very encouraging. The spiritual life of the members has been greatly quickened and many gave clear testimony of the pardon of their sins. A richer and deeper experience has come to many of the young men and women here in the schools. All the schools were well represented and participated in the exercises.

We have every reason for rejoicing at what God has done and is doing for us in China.

The native Church is enjoying peace and prosperity.

Some of the circuits are much revived and we have every reason to expect a prosperous year.

We greatly need reinforcements to enable us to meet the pressing demands of the work which meet us everywhere. Our full schools are importunate in their needs for gospel instruction, and the work in the country everywhere should have most thorough and careful supervision to produce the best results.

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A Penny Parable.

BY REV. JOHN CRAWFORD, A. M.

At an English missionary meeting, an earnest speaker had been telling about God's work among the heathen, about its trials and its triumphs.

A collection was then taken, and as it was a children's meeting, the plates came back with a great many pennies. These looked very much alike, but the Steward who counted them over said they differed wonderfully.

"How so?" asked a teacher.

"Because of the different feelings with which they were put into the plate," answered the Steward.

Then he gave a little history of what had happened as he passed the plate among the classes.

One boy thought collections should not be taken at a missionary meeting. "When I give," said he, "I want to give without being asked. But as the plate is here, right under my nose, I suppose I must give something. Pity, though, that I can't come to a meeting without being *dunned for money.*"

With this the boy threw the penny in. "I call that *an iron penny,*" said the Steward. "It came from a hard, iron heart, and the hand that gave it was a cold and merciless hand."

As the plate passed on, it reached another boy. He was laughing and talking with a boy in the class behind him, at the time. The plate waited a second, while the boy's teacher tapped him on the shoulder, saying, "Have you your penny ready?" "A penny?" said the boy, turning about; "What's a penny! of course I'll give a penny; a penny's nothing; here goes a penny for the heathen!" And so saying, he tossed his penny in, and at once looked about for some more fun. "That boy's penny," said the Steward, "I call *tin.*"

The plate went on its way and presently met a boy of another sort. His penny was ready. He had been holding it between thumb and finger in such a way that his classmates might all see it. Looking round to make sure that they were all now watching him, he dropped it in with a self-satisfied air and with a loud thump. "*A brass penny,* that," said the Steward, as he kept on counting.

"But the next kind that I got was a great deal better," he pursued. "It came from a little fellow who had been listening to every word of the speaker, and whose heart was touched with real pity."

As the plate drew near this boy, he turned to his teacher and whispered, while a tear dimmed either eye, "I'm very sorry for the heathen! Of course I'll give a penny, and I only wish that I had more to give."

"I call that *a silver penny,*" said the Steward.

"But now I have the best of all," he added, as he held up a clean and bright new copper coin.

"This I shall call *a golden penny,* for as I held out the plate to get it, I heard the boy that gave it say, 'I love my Saviour: He wants the poor heathen to know how much He loves them, and to learn His pleasant ways. I will give my penny gladly for His sake. And I would give anything I have to carry out His wish if I knew He wanted it.'"

WEST NEW BRIGHTON, N. Y.,

May 28, 1888.

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Burma Notes.

It is proposed to erect in Mandalay, Burma, a Judson Memorial Church, the corner stone of which is to be laid August 9, 1888, and the money is now being collected for the purpose. An aged Christian Burmese woman, one of the few still living who were baptized by Dr. Judson, has given 3,000 rupees, about \$1,500.

The S. P. G. Mission in Mandalay baptized twelve adults last September and the effect has been to increase the interest

of the natives in the Mission, and the work is reported as very hopeful and encouraging. The Rev. George H. Colbeck, who is in charge, writes: "The Burmans of Mandalay used to have the strange idea that the bottom of the Font was paved with images of Gautama, upon which the persons being baptized had to tread to show their renunciation of the Buddhist faith. Perhaps this erroneous idea has arisen from the fact that candidates for Holy Baptism are required some time previously to make their profession of faith and renunciation of Buddhism and all false religions. Another strange idea used to be that at Christmas time the 'Kalas,' *i.e.*, the foreigners, killed and devoured a little child. These absurd notions will now, it is hoped, be dispelled for ever. Open services, which any Burman can attend; an increasing body of men and women, genuine Burmans, of sober age and judgment, deliberately making their choice of the Christian faith, must have a great influence upon their neighbors, and this is the hope and prayer of the missionaries."

The water festival is greatly revered and honored. It begins on New Year's Day and continues nearly a week. At daybreak the people repair to the pagoda, which they sprinkle with water, and pray for a plentiful season. A jar of the fluid is then presented to the priest, with a prayer that any wickedness they may have committed in the past may be forgiven. After this ceremony is over the play begins, which consists in drenching one another with scented water.

At a recent meeting, Mr. Stevens, of Prome, Burma, said that the man who killed an animal might, by the religion of Buddha, be made to suffer death in five hundred forms, while the holy book of Gaudama told of a robber chief, who had murdered a thousand persons, being caught up into the highest realms of Paradise.

Most of the people of Burma are Buddhists, but many combine the Buddhist religion with that of their ancient worship of evil spirits.

They believe that the "nats" or spirits are everywhere present, but they make their chief home in the sixth heaven beyond the moon. These are said to be able to transport themselves from place to place with great rapidity, and every mountain, tree, river, town, village, and important object is presided over by them. The thunder and lightning which ordinarily precede rain in Burma are supposed to be caused by nats playing in the air and flourishing their spears. When rain is wanted badly, the people assemble in the streets, and pull a long rope backwards and forwards, and, with loud cries, invite the nats to come forth and play and produce rain. The Burmese also believe in witches, who haunt solitary places and woods, and live on human flesh. They are thought to have a gigantic but shadowless body, and a mouth so small that a needle cannot enter it.

WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH, D.D.
Editor.

JULY, 1888.

805 Broadway,
New York City.



A TSKUTCHIS OF SIBERIA.

R u s s i a .

Country, Government, People and Religion of Russia.

The Russian empire is estimated to have an area of 8,644,100 square miles, and a population of 102,970,000. The portion in Europe has an area of 2,095,500 square miles, and a population of 87,850,490. The Jews number about 3,500,000.

The government is an absolute hereditary monarchy. The whole legislative, executive, and judicial power is united in the emperor, whose will alone is law. The administration of the empire is entrusted to four great boards or councils. The first is the *Council of the Empire*, consisting of a president and a number of members (now 62) appointed by the emperor, and which examines the projects of laws and discusses the budget. The second is the *Ruling Senate*, which is a high court of justice, and also examines into the state of the general administration of the empire. The third is the *Holy Synod*, which has the superintendence of the religious affairs of the empire. The fourth is the *Committee of Ministers*. The present Emperor is Alexander III. who ascended the throne March 1st, 1881.

The emperor has also two private cabinets, one of which is occupied with charitable affairs, and the other is devoted to public instruction of girls. The Grand-duchy of Finland has a special and partially independent form of government.

The people of Russia are ethnographically divided into Slavs, Lithuanians, Caucasians, Finns, Turks, Mongols and Germans.

These in turn are divided into a large number of races. Under the head of Slavs are included the Russians, Poles, and Bulgars. The principal other races are the Armenians, Circassians, Lapps, Tcheremesses, Samoyedes, Ostiaks, Tartars, Kirghis, Kalmuks, Yakuts, Tunguses, Buryats, Tejiks, Kamtchatdals, etc.

A large majority of the people live in villages thinly scattered over the empire, and follow agricultural occupations. These villages are generally a collection of log-houses arranged gable-wise along both sides of the road, to which are attached small gardens in which are grown potatoes, onions, radishes, cabbages and sun-flowers.

The peasants are generally superstitious and the belief in lucky and unlucky days is universal.

The established religion is the Græco-Russian, officially called the Orthodox-Catholic Faith. The emperor is the head of the Church; he appoints to every office in the Church, but in official documents he is called not the Head, but the Protector, or Defender of the Church.

"The clergy are divided into three classes. The Monks, or Regular Clergy, called the *Black*, to which all the bishops and higher dignitaries, as well as most of the directors and teachers in religious seminaries, belong, form the ruling authority.

"The White, or Secular Clergy, occupy the second rank; they are styled popes, or fathers. Ordination to

the priesthood presupposes the completion of a course of instruction in an ecclesiastical seminary and marriage with a virgin. If a priest loses his wife, then, as a second marriage is no more permissible than celibacy, he must either become a monk or resign his position as a clergyman.

"The third order is composed of the sixteen thousand deacons, and of thousands of sacristans, clerks, and singers, consisting, for the most part, of students of theology who have not been able to pass an examination.

"The parochial clergy are recruited chiefly from the ranks of the peasantry, and are but poorly educated; the generality of them have little influence with their people. Their chief occupation is to administer the sacraments and perform other offices of the Church; preaching very seldom forms a part of their ministrations.

"The *Nicene Creed* in the Eastern form, omitting the clause which declares that the Holy Spirit proceeds from the Son as well as the Father, contains the ordinary authoritative expression of the faith of the Church; and its recitation is the culminating point of the service in the Church of Russia.

"Besides the Nicene Creed, the Russian Church holds the Creed of St. Athanasius, at least so far, that it is inserted in the Book of Hours. The Holy Bible is revered, and the people are encouraged to read it in their own language.

"The Russian Church believes in seven Mysteries or Sacraments—Baptism, Baptismal Unction or Confirmation, the Eucharist, Confession, Ordination, Marriage, Unction of the Sick.

"Finland retains the Lutheranism which was its religion before it was conquered by Russia; and the Russian Church is brought into contact with Paganism in the Caucasus and Armenia, with Buddhism in Mongolia, and Mohammedanism along her whole southern border."

The *Christian World* of London, in its issue of May 31st, says:

"The singular notions as to religious liberty which prevail in Russia are strikingly illustrated by some correspondence which has passed between the Evangelical Alliance and M. Pobedonoszeff, the Ober-Procureur of the Holy Synod of the Greek Church. Some cases of religious persecution in the Baltic provinces of Russia having been brought under the notice of the former body, it embraced the opportunity afforded by the sojourn of the czar in Denmark last autumn to present a memorial setting forth instances of the intolerance from which Lutheran Christians in his dominions had long been suffering.

"The Emperor apparently handed the matter over to the gentleman whose unpronounceable name we have given above, and he, in a lengthy letter addressed to the President of the Central Swiss Committee of the Evangelical Alliance, has now endeavored to explain and vindicate the action of the Russian Government in reference to those who are outside the pale of the Greek Church. The constant care of the Czar, says the Ober-Procureur,



SCENES IN RUSSIA.

extends to all his subjects without distinction of race or religion, and his majesty wishes to secure for them all the free exercise of religion; but this, he is at pains to make clear, does not include the right of proselytizing.

"'Never,' he declares, 'will Russia grant them freedom of propagandism, never will she allow the Orthodox Church to be robbed of her children.' She declares this in her laws, and appeals to the supreme justice of Him who alone rules the fates of empires.'

"In order to justify this position, M. Pobedonoszeff enters into a long historical argument. The mission of Russia has, from the first, been, he says, to hold the balance between the East and the West, to prevent the barbarous hordes of Asia penetrating into Europe, and to arrest the march of Mohammedanism.

"After asking, but without giving any reply to the question, What would have become of Russia if she had yielded to the influence of the numerous races and religions surrounding her? the Ober-Procureur remarks: 'What saved Russia was her national spirit, raised and nourished by the Orthodox Church. This faith has saved her. By it she has increased and been strengthened to accomplish her mission for the good of humanity. And her sacred duty is to keep from the Orthodox Church all that can menace her security.' It will be seen that the main contention of M. Pobedonoszeff is that the Greek Church helps to sustain and strengthen national sentiment in Russia, and that to weaken it would be to impair that sentiment and loosen the bonds that unite the various elements of the empire. The political utility of the State Church is the dominating idea."

The Russia of To-Day.

BY REV. H. J. SMITH, PH.D.

There is no more interesting subject for study in politics, government, social life and religion open to the student of the present state of affairs in the world than that which is offered him by the Russian empire. In all these respects its affairs are of peculiar interest. Being one of the greatest governments, in the extent of its territory and the numbers and diversities of its peoples, living its natural life among and in competition with the most advanced and enlightened nations of modern times, it stands alone in the principles upon which it governs in all that pertains to its life in all these aspects. A relic, a sample, of the despotism of the darkest ages of human history, with the light of the highest forms of social and civil government ever attained by man shining upon it; and with the light of religious freedom and progress illustrated by the peoples with whom its people come in competition in the marts of the world and in the literature of the present age of such wonderful enlightenment, it is as yet only merging into the twilight of modern times.

Five hundred years behind its sister nations, it alone of all the great powers seems determined to shut itself out from a participation in the lessons which have been learned by others by centuries of suffering. It is, and

must continue to be as long as it maintains its present form of government, a government by tyranny, and that of the grossest type. In social life it is where our fathers were three or four hundred years ago. When we speak of its religion we mean that which it has only in name, and of which it does not even comprehend the meaning, much less possess the reality. While it is Christian in name, its type of Christianity, if it even deserves to be dignified by so high a title, would be put to shame by some of the so-called heathenisms of other peoples. A more degraded system of superstition was never presented to any people as a saving process.

While we may give the emperor credit for a desire to give the people a good government, the fact remains that a more thorough system of official robbery and bribery could scarcely be planned by human ingenuity. Every one at all conversant with the current events of that country knows that there is a state of great unrest throughout the whole mass of its heterogeneous population. It is constantly breaking out in some form and being repressed, only to break out in a new form, or a new quarter. The reason for this is not hard to find. The leaven of modern liberty and individual rights has begun to work among them. They have heard somewhat of the liberty and consequent privileges enjoyed by other peoples, especially by the great republic with which it has been on such friendly terms, and the people are no longer willing that others should enjoy these blessings while they are deprived of all rights, except those of paying enormous taxes to support a most tyrannous government in which their rights are not considered, and where they can not get justice except when they buy it—and are not very certain of getting it even then, unless their purse is longer and opened more liberally than their opponents'.

When we know the burdens they have borne, and those they are now bearing, and remember the constancy of the injustice to which they are subjected, we cannot wonder at their restlessness, and at the signs of revolution which are so constantly occurring. The only wonder is, not that they have been led, in the hopeless struggle for liberty and better government, to commit a few political murders. The great wonder is that they have not shed the blood of thousands of their oppressors. We do not justify them in their acts of violence; we only say that, under existing circumstances, they have done well to so far control the millions of the oppressed that they have not done worse. If our fathers were justified in their rebellion against the mother country because it taxed them without representation, we certainly are not in a condition to condemn these people because they are asking to have some voice in the affairs of the government of their own country. In the trial of ordinary offenders their criminal courts are about as just as our own; but it is when one is supposed to have committed, or to be contemplating the commission, of some offence of a political nature, even if that crime be the grave one of asking the right to be represented by a legislature, or asking for a hearing against



YOUNG PEOPLE OF THE URAL MOUNTAINS IN S. W. RUSSIA.

some injustice, that they are considered as having placed themselves beyond the limit of all rights; and they may be consigned to some loathsome prison, or exiled to Siberia, without the right of an examination, or even of being informed of the nature of the crime with which they stand charged. Under these circumstances is it any wonder that there is constant ferment among the masses of the people?

The people are divided into three classes. The first is composed of the emperor, the nobility and the government officers; the second, of the educated people; and the third, of those whom we know as nihilists. This last-named class is the one of which we hear so frequently in connection with the political disturbances; but these are not all, nor even a majority of them, what we understand by that term. What we generally understand as a nihilist is one who wants nothing but to destroy; one who is an infidel in religion; but such is not the position of these people. Some of them have been led into this grievous condition, and we do not wonder at it when we remember the kind of religious instruction which has been given to them; but there is a very large number of those who are plotting against the government and who have aided in the commission of these political murders, who are as orthodox as any other class of the population; and who wish to destroy only with the hope that they, or some one else, will build again a better government on the ruins they have made. It may be truly stated that nearly all the people, outside of those in the employ of the government, are of one mind on this question. They differ only as to the best course to take in order to accomplish the end which all desire to see attained. The educated classes, who are nearly all treated as suspects by the government, simply because they are better informed than others, are just as fully desirous to see a new order of affairs as the turbulent element is; but they do not enter into, countenance, nor approve of resorting to acts of violence to accomplish their ends.

This struggle is not the spasmodic action of a set of fanatics which can be suppressed, or which will die away if the government holds a tight rein upon them. It is the struggle of a great people under an awful despotism, who have learned what others enjoy, and who will not be satisfied until their grievances have at least had a respectful hearing. They are the most oppressed people in any professedly civilized government of modern times asking such rights as they as human beings may justly demand. They are at the bar of public opinion asking that their grievances be heard, and that those who live under more favorable conditions will not turn a deaf ear to their just demands for the rights which God designed for all men, simply because they have been indiscriminately and unjustly branded as godless, conscienceless destroyers. They have a right to expect sympathy from the free people of this highly favored land in their struggles; and we cannot justly withhold it from them.

But it is not for their civil enfranchisement only that they should have our help, but because civil liberty will

open the way for the admission of the Gospel which they so much need. Of course, this is not in their plea, nor are they conscious of this being the greatest need, and that their spiritual bondage is greater than their civil, great as that is; but such is the case. Wherever there is civil liberty, there is an opening into which the Gospel may enter. One great reason for preventing the preaching of a purer Gospel to them is that that Gospel inevitably teaches men to desire civil liberty; and the Gospel as we have it will never be permitted to enter freely until a greater degree of civil liberty is obtained. While we condemn their lawless acts of violence, not only on principle, but because it is unwise and prejudicial to their interests, let us not forget to extend our sympathies and offer our prayers for the millions of the law-abiding Protestants against the great wrongs under which they and their fathers have been groaning for ages.—*Pittsburgh Christian Advocate*.

A Russian Wedding.

The following interesting account, by an eye-witness, of a wedding ceremony in the Church of St. Isaac, in St. Petersburg, is taken from *Good Cheer*. Some of the features, such as the parents remaining at home to pray for the young couple, are decidedly novel:

As we entered and took our stand in a favorable position (the churches in Russia have no seats), we were impressed with a sense of grandeur; and, while awaiting the advent of the wedding party, our eyes roamed in admiration over the immense room. At the farther end was a platform, elevated two or three steps above the floor, on which the priest stood. Behind him were twenty men and the same number of boys, who did a great deal of singing during the service, there being no instrumental music. Near the platform was a movable reading-desk, with the cross and gospels on it, and immediately over it the candelabra, which were lighted.

The church was packed to its utmost capacity, only sufficient room being left through the centre for the bridal party to walk. The parents of the bride and groom are never present at the marriage ceremony; they remain at home and pray, in a corner, for the welfare of the young couple.

The groom came first, properly chaperoned by his lady of honor, and preceded by his groomsmen. Having seen him safely to the church, his attendants returned quickly to the house to inform the bride-elect that he was waiting for her. Then, after escorting her, leaning on the arm of her lady of honor, to her carriage, they slammed to the door, and hastened back to the church to notify the expectant groom that she was on her way to him, that he might be ready to meet her at the porch.

The bride was young and pretty, and dressed in the style of brides in our own country. She wore white silk, with a train; a veil and wreath of flowers on her head. The groom, as will sometimes happen, was much older and ugly. When the bride and groom arrived, the choir sung a cheerful measure. The pair prostrated themselves



NEVSKI PROSPIKT IN ST. PETERSBURG.



LADIES OF SOUTHERN RUSSIA.

three times, and the whole party crossed themselves. The priest, dressed in his full canonicals, made the sign of the cross over the heads of the two who were to be united, and they bent reverently. The priest then placed in the hand of each a silver candle-stick ornamented with ribbons and flowers, and containing a lighted wax candle; these they held close to their faces during the entire ceremony.

Now the incense was waved and the service began; it opened with a litany, followed by two short prayers. Then the priest took from the altar two heavy gold rings, which had been previously furnished by the parties interested, and gave one to each. They exchanged them with each other three times, signifying that their future joys, cares, intentions and actions should be mutual.

The bride's attendants next spread down a large pink silk handkerchief; the priest invited the couple to come forward and stand on it, and then he asked them if they were willing to take each other for husband and wife. Having received an affirmative response to this query, he next inquired of each, "Have you ever promised yourself to another?" a question which, in some cases, might prove rather embarrassing, but in this instance it was answered satisfactorily.

Now the account of the marriage of Cana was read. Then a small silver ladle containing wine and water was held to the lips of bride and groom alternately, who sipped it. The priest then joined their hands beneath his stole; and, followed by them, he walked slowly around the desk three times; this circle was a symbol of the eternity of their union.

After this, although there were some further trifling ceremonies, they were considered really man and wife. They kissed each other three times. During the entire service, which lasted an hour and three-quarters, two of the gentlemen in attendance stood behind the bride and groom, and with Spartan endurance, held a little silver crown over the head of each.

Sects in Russia.

BY REV. M. J. CRAMER, D.D.

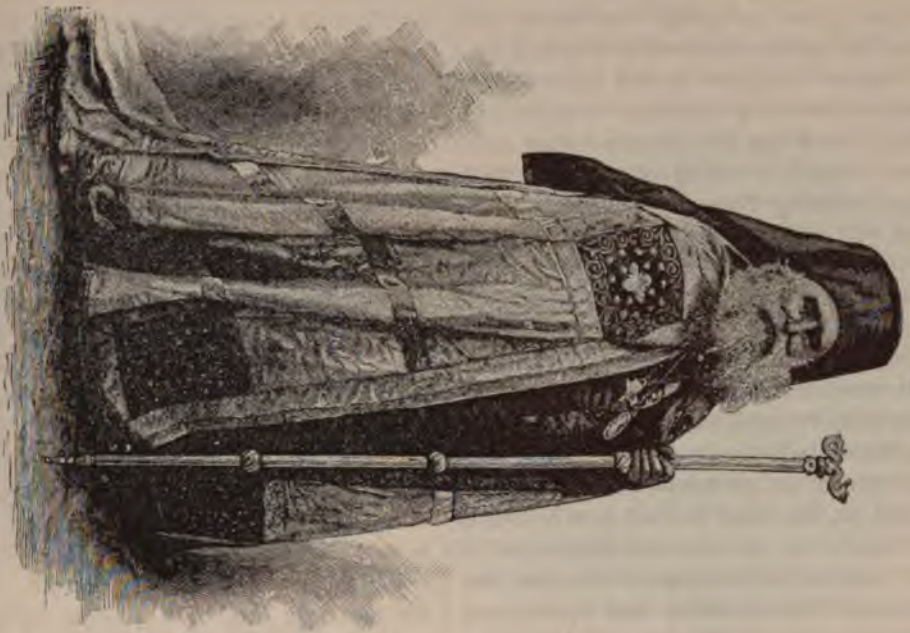
Some time ago a pamphlet appeared in Germany, entitled, "Russische Sektirer" (Russian Sectarians), by Dr. C. Nicolaus von Gerbel-Embach, in which are given some interesting details respecting various sects in Russia. It has heretofore been believed by many that the Russian State Church (the Greek Catholic) is not much troubled with schisms and sects. This pamphlet will dispel such an illusion. Notwithstanding the severity practised against those who leave the State Church, the sectaries in Russia form a large proportion of the inhabitants. Their number is estimated at nearly fourteen millions, and they are divided in the following manner: Sects with priests, 3,000,000; those without a priesthood, 8,000,000; Spiritualistic Christians, 1,000,000; "Chlysty" and "Skopsy," 65,000; the creed of yet another million seems to escape definition.

The author of the above-mentioned pamphlet dates the beginning of the dissent ("Raskol," in Russian) more than two hundred years back. At that period a correction, or improvement, of the "religious books" and works of "ritual" was deemed necessary, as in the course of time many errors had crept into those writings from having been so frequently copied by ignorant monks. But a large opposition arose against this reform. There were many who found it impossible to admit the fact that they had believed in errors, and the fate of the reformers was persecution. Though the differences were often very small, such as to whether crossings had to be made with two or three fingers, etc., the partisans of the old texts clung obstinately to the old forms, so that even the influence of the czars, who were in favor of such reforms, was powerless. The great Council of 1666 brought about a decision in favor of corrected texts, and excommunication was decreed for all who would not accept the reforms.

The consequence of this measure was a revolt. Some of the discontented leaders were executed. Some pretended to know, from the Apocalypse of St. John, that from 1666 the Antichrist had reigned in Russia, and the revolters had therefore abolished prayers for the czar. The reason why numerous sects are without a clergy is, that they object to priests who have not been consecrated by a bishop who believes in the old texts. As all the bishops at the Council of 1666 were in favor of the corrections, except one (who died shortly afterwards), there has been nobody left to ordain priests for them.

The most important of the priestless sects is that of the "Pomorzy;" that is, those living near the sea. Each new convert is baptized again; every member has the right to baptize and hear confession. Suicide by self-burning is recommended under certain circumstances, which is held in great esteem. There is a case related of the Siberian sect of self-burners, where the seventeen hundred inhabitants of a village agreed to destroy their lives, with their houses, by fire. A variety of this "suicidal sect" are the "Stranglers," who believe that eternal happiness will be granted to those only who die a violent death, and, therefore, persons near their end are strangled. The "Kapitones," though not in communion with the foregoing, believe in the baptism with fire. They celebrate the communion in a peculiar way, namely, by the distribution of currants.

The most numerous of the priestless sects is that of the "Fedossejewzy," so called from their former leader, Fedossei. He rejected the priesthood and the sacraments, and declared the laws of the State to be binding only on certain conditions. He died in prison. His followers, distinguished for industry and soberness, were persecuted, but they are still numerous. They believe that Antichrist has gained great power in the Russian Church. The "Chlysty" (self-flagellators) believe that their founder, Daniel Philoppowitsch, was a personification of God. They bestow great dignities upon their members, and have several "Christs" and "mothers of



BISHOP OF THE RUSSIAN CHURCH.



PRIESTS OF THE RUSSIAN CHURCH.

God" and "prophets." At their meetings their devotions consist chiefly in singing and flagellations. Their "dignitaries" enjoy great authority over them, and none would hesitate to destroy themselves if asked by a leader. The "Skopsy" (self-mutilators) resemble the "Chlysty" in some points; they also have "dignitaries," and the same kind of meetings, but they see a chief merit in self-mutilation. Another variety of the Chlysty is carrying on a mystic cult of Napoleon I., in whom they see an incarnation of God.

Very different from the sects mentioned in the preceding lines are those with a mystic and rationalistic tendency. With them there is no question about corrupted texts. They explain the Bible in a peculiar way. The result of their researches is a mixture of Russian religious rationalism with Western mysticism. According to their teaching, the soul will continue its existence after death in another body, or on a different planet, but there is no heaven. Man, as the image of God, is to be highly revered; all men are equal, without any distinction of rank or age. To some of the sublimest thoughts they give a gross material interpretation and application. The "Duchoborzy" and the "Molokanes" (defenders or champions of the spirit) consider themselves the real spiritual Christians, while all others are considered worldly Christians.

There are two sects who object to all visible signs of devotion,—the "Nemoljakes" (that is, those who do not pray) distinguish four ages of the world, thus: 1. From the creation till Moses; 2. From Moses till Christ; 3. From Christ till the year 1666 (respectively, Spring, Summer, and Autumn); 4. From 1666 the Winter of the world has begun. The "Shiwyje Pokoiniki" (that is, those who have gone to rest while yet alive) in their meditations on the verse, "And God rested on the seventh day from all His works which He had made" (Gen. ii., 2), came to the conclusion that God is resting still, and that from this fact all evil in the world originated, and that all prayer is powerless until the eighth day of creation will begin. All men ought to endeavor to bring this about. Life is a punishment, and the birth of a child a misfortune. The atonement of Christ is passed over by them.

The sacerdotal sects take an adverse position towards the State Church, but her consecration of their priests is considered as effective as it was prior to 1666. In some parts of the empire they have become quite influential. Some, wishing to re-enter the Established Church, consented to a compromise with her, while others still maintain a semi-independence. It is stated, however, during the reign of Alexander II. the number of sectaries increased about four millions.

It appears that the Russian "Raskol," or dissenter, has really been a more useful citizen than may be gathered from his theological opinions. Everywhere in that vast empire, in the pine-woods which stretch forever (like the "much misunderstood Atlantic"), and in the steppes which "roll onwards like the sea," the "Raskol" has

been the pioneer of civilization, such as it is. Driven from one settlement as soon as he has cleared the forest or tilled the steppe, he marches on, with his ax and his unrevised religious books and ritual, to some still more distant scene. There he subdues nature again to man's needs, and thence he is driven again, or was driven at least under such orthodox rulers as Elizabeth Petrovna. Elizabeth could not endure people whose religious views differed from her own. She did her best to expel the Jews till her own counsellors murmured and hinted that she was driving away "the goose that laid the eggs of gold." Peter the Great acted differently. Seeing that these dissenters were prosperous, he permitted them to remain where they were, saying: "The czar is ruler of men, but heaven of men's consciences," but doubling their taxes.

Though the existence of fourteen million sectaries in a priest-ridden and despotic land says much for the native independence of the Russian character, it must be admitted that these dissenters might have found a better reason for leaving the State Church. Mr. Rambaud, in his judicious history of Russia, recognizes Manichæan and Gnostic ideas among them, and these ideas may be almost as old as the Muscovite conversion. Greek heretics, hard pressed at home, may in very remote times, have carried into the dominion of the czar those strange systems in which Christianity, Platonism, the old Orphic ideas, and Indian or Egyptian mysticisms were all blended in various proportions. Students of Gnostic gems know the wild medley of Christianity, Judaism, animal worship, etc., which these engraved stones represent in symbols. But whatever heresy existed in Russia, lay dormant till some Greek priests chanced to visit Moscow in the Patriarchate of Nikon, and in the reign of Alexis, both of whom determined upon a revision of the sacred texts, with the results stated above.

It was inevitable but that some very extraordinary ideas should be developed by untaught men, living under the ban of the government, and constantly driven further and further from society. In general, it has been so in all times and climes. The lessons taught are: 1. Grant the largest liberty of conscience consistent with the laws of Christian civilization; 2. Educate people and indoctrinate them in the genuine principles and teachings of the New Testament. The "creeds" of these Russian sects are the offspring of ignorance, which, again, in this case, is in part the result of persecution. But there are sects which preach human equality and good-will to men, and to them, and not to the self-burners or the self-mutilators or flagellants, is the future of the Russian religion and the Russian empire. Will our Church actively aid them in spreading the "pure and undefiled religion" of the Lord Jesus Christ in that vast empire?—*Western Christian Advocate.*

The Russian empire comprises one-seventh of the land surface of the globe, and about one-twenty-sixth of its entire surface.



Joseph Rabinowitz of Russia.

In the town of Kishineff, situated in the province of Bessarabia in Southeastern Russia, is the headquarters of a movement that for four years has been anxiously watched by those interested in mission work among the Jews. The leader is Mr. Joseph Rabinowitz, who was born in the same province in September, 1837. His grandfather and great-grandfather were Jewish Rabbis, and he was trained in the learning and usages of the Jews.

On reaching manhood he entered upon the study and afterward the practice of the law.

A recent writer furnishes the following description of his character and his belief:

"Energetic in character and ambitious in self-improvement and the advancement, politically, socially, and morally of his people, he years ago became known as a zealous friend of reform among the Eastern Jews. With an education and enterprise far beyond his brethren, he set about to devise ways and means to attain his ideals and ends. He acquainted himself with the advanced philosophical thought of the West, in the hope that its adoption by his people would elevate them to a higher spiritual plane, and thus secure for them higher ideals and nobler ends. But he soon learned to doubt both the efficiency of the means and the possibility of applying them to a people whom centuries of persecution and ultra conservatism had been hardening to principles so at variance with their traditional ideas.

"He again attempted to win them away from their greed for gain, which, next to their formalistic religious exercises, is the all-controlling and all-degrading factor in the mind and life of the Oriental Jew. But his endeavors to establish agricultural colonies for them, both at home and in the Holy Land, proved abortive. While in Palestine the conviction ripened in him, through an independent study of the New Testament in its relation

to the Old, that Israel had made the mistake of its national life, and had become untrue to its historic mission, by the rejection of Christ.

"This conviction concerning Christ, not as the Saviour of the world, but as the embodiment and fulfilment of the prophecies of old, and of the ideals and aims of Israel as a nation, is the central thought around which the whole movement circles. The principles enunciated by the humble Nazarene are recognized as those which alone can accomplish the destinies of the people, and enable them to attain the end for which they were set apart as a chosen people.

"It is thus regarded as a serious break in the normal and historical development of Israel that eighteen hundred years ago this people as a nation refused to accept those tenets and principles which are regarded by all Christians, and now also by Rabinowitz and his followers, as the legitimate and only correct outcome of the whole previous historical development of Israel. To heal this breach is the ideal aim of the Kishineff reformers, by setting in anew there where first the chosen people entered upon an erroneous path of national development.

"These ideas explain why the Kishineff communion by no means desire to join any of the existing Christian denominations. Their object is to secure the recognition of Christianity, as the genuine and legitimate development of Old Testament Judaism, and as the only means of securing the national prosperity of the Jews as such. For this reason they do not think of ceasing to be Jews. They still keep the seventh day; they still practice circumcision; they still celebrate the Paschal feast as a memorial of the deliverance from Egypt—because all these are national characteristics distinguishing them from Germans, from the English, from other peoples, as separate from each other with its own peculiarities."

Rabinowitz visited Germany and England last year and was baptized in Berlin by Professor Mead, formerly of Andover Seminary, and his aim is to establish a national Jewish-Christian Church. Dr. Franz Delitzsch, of Germany, thus speaks of him: "Joseph Rabinowitz is a star in the firmament of the history of his people. God keep this star in the right course and in the true light." It was reported last month that he has recently been warned by the Russian Government to cease from his missionary labors among his brethren in Russia.

Easter In Russia.

BY A. M. TURNER.

Whatever else is true of the Russians, they are certainly devout. Lent is with them more than a name; while it lasts, they eat neither flesh, fowl, eggs, nor butter, and fish only the first four weeks. The most scrupulous even decline sugar in their tea, because it has been clarified with blood. Theatres are closed, dancing is forbidden. There is no micareme in Russia; Palm Sunday, called by them Willow Day, comes the nearest to it. In Passion Week, services are held continually in the churches, the



WESTERN SIBERIA.

1. Samoyede Man and Woman. 2. Peasant Exiles on the Obl. 3. Archbishop. 4. Shaman and Huntsman. 5. Plowman. 6. Merchant and Tartar Gentleman. 7. Samoyede Women and Dogs.

bells are ringing all the time, and the people are greatly excited with expectation. There are no amusements and the clubs are closed, but the shops are full of the buyers of Easter gifts. At last, when the people are nearly exhausted with long fasting and constant religious services, many having eaten no morsel for the last three and half days, comes Easter even. The houses have all been scrubbed the past week, the people have taken their weekly and much needed baths, for in Russia nobody can go to church unless he is clean. The new clothes, considered by the Russians so necessary for Easter, are in readiness.

Early in the evening the city is very quiet; there are few lights to be seen, but crowds of people are hastening toward the Kremlin and other churches. The priests do not appear before midnight, but a desk with a Bible stands in the middle of the church, and anyone who can spell Slavonic is free to read aloud from it, standing, taper in hand, until relieved by some one else. This is peculiarly impressive, since the commonest people often take this duty upon themselves, and one may see a scarred old soldier in a gray frock reading, while little children with clasped hands stand devoutly listening, or a reverend, long-bearded man with feeble voice but great devoutness, spelling out the sufferings of the Christ.

Toward midnight the crowd increases. The university professors in their robes, officers in handsome uniforms, the common people in their finest clothes, all stand devoutly; there are no seats in Russian churches, as the subjects of the Czar do not see how anyone can *sit* in the presence of God. When the archbishop in the holy of holies has finished his prayers, the golden doors are thrown open, and he appears on the highest step of the altar, with hands raised toward heaven while he blesses the people. Descending, he lifts the lid of the coffin, and finding Christ's body is not there, all the priests leave the church and go about it three times in solemn state to find "where they have laid Him." As they leave the church, the priests are all dressed in the sad-colored robes worn during Lent, while one carries the light of the Word, represented by a lantern attached to a pole, another a large cross, and still others pictures of the life of Christ, borne high above the people's heads.

The people wait in silence; then, as the doors open, they arrange themselves in two lines, between which the priestly procession enters, clothed now in rich, many-colored satin and cloth of gold, their hair and beards worn long, and high jewelled caps upon their heads. From the highest step of the altar the archbishop now announces "Christ is risen." The singers burst forth in wondrous melody, the cathedral is flooded with light from the chandelier, lamps, and numberless tapers of the people, while the four hundred bells of Moscow ring out peal after peal. The people return thanks to heaven and congratulate each other, while the priests with incense go about among them still telling the good tidings.

No more striking pageant can be imagined; the gorgeous robes of the priests, the clouds of incense, the wonderful

choral music,—no instrument being used in Greek churches,—the pealing bells, the crash of cannon, the universal gladness, may well intoxicate the half barbarous peasants, and it is said some excitable devotees even fire off their pistols in church, thus singeing the beards of the priests.

But this is only the beginning of Easter joy. From church the people go home to an Easter breakfast, in which all possible allusions are made to the joyful festival. A lamb in butter, frizzled and curled, with currant eyes; *pashka*, a kind of sugar-loaf of rich curd with a covering of delicious paste; *kulitsch*, bread made of long rolls of dough twisted together, and eggs, form the staple articles of a Russian Easter Sunday breakfast. Ham is almost universally added, perhaps to show that the eaters of it are neither Jews nor Mohammedans, and intoxicating liquor is everywhere plenty. The poor people have previously carried these viands to the churches, where they were placed on the floor in long double lines, often extending out of the door and partly about the building. Through these lines the priests have passed, sprinkling them with holy water; the rich seem to think their food too good to need this blessing. At six in the morning there is a grand mass in the cathedral, the Metropolitan officiating, when the Gospel is read in Russian, Slavonic, Greek and Hebrew.

An Easter salutation consists in giving an egg, saying at the same time, "Christ is risen." The recipient replies: "He is risen indeed;" and takes the egg, whereupon the two kiss each other, bow, and go on their respective ways. Kissing among mere acquaintances is universal at this season, and to omit this salutation is considered a slight. It is said the emperor kisses one man of each regiment, while a general kisses all his officers. After ten on Easter Sunday calling is as universal as on New Year's Day in old New York. Many presents are given, a gift being called "a little red egg," and some are most costly, containing beautiful jewels in a golden egg-shaped case.

With characteristic intensity, the Russians give themselves up to gaiety; but they never forget to be kind and hospitable on their holidays. Men and boys ring the bells; of which the Moscow churches are justly proud. The streets are full of peasants kissing and exchanging eggs with great glee. Swings, merry-go-rounds, flying horses, and especially the Russian "Punch and Judy," fill the public squares. A wide boulevard on the west of Moscow is devoted to the people's promenade, and here many elegant carriages are seen. The lower classes make the most of their privilege of getting tipsy with impunity during Easter week, and indulge in much eating. In a day or two the hospitals are full, and some doctors ascribe the great April mortality to these excesses following so long a fast.

A mass on the Sunday after Easter concludes the feast. Each peasant receives a piece of a red loaf, with the words "Christ is risen," and he keeps it devoutly, with his Palm Sunday branch, on the table of his domestic saint.—*Christian Intelligencer.*

A St. Petersburg Monastery and its Clergy.

BY RILLA NORTON.

Perhaps no saint is more popular in Northern Russia than Alexander Niewsky. Certainly in St. Petersburg, whose principal street is named for him, where stands the white-walled monastery and rises the golden dome of the cathedral made holy by his tomb, he is almost worshipped, and there is hardly a boy but can tell you the story of this prince, soldier and saint.

It was in the long twilight, perfumed with the odor of summer, that my Russian friend and myself started for the Monastery of Alexander Niewsky. It stands at the head of one of the busiest streets in the world, but when one has entered the high walls, going under the massive archway, past the old graveyard, so crowded that its stones almost touch, through a second entrance whose heavy iron gate stands open for the people going to evening prayer, one feels far from the world and its strife, as in the heart of some wilderness surrounded by the everlasting hills.

The priesthood of Russia is divided into two classes—the White and the Black Clergy. The "White Clergy," or parish priests, are obliged to marry, and have duties corresponding to those of clergymen in our own country; while the "Black Monks" hold the places of power in the church, are celibates, and live in the monasteries. There has been a very bitter feeling between the two, which is only lately becoming less fierce. The dress of the Black Clergy on the street is a long black loose cloak, with wide flowing sleeves, and a cap almost exactly in the shape of a Turkish fez, but larger and covering more of the head. They wear their hair and beards long, in the old Muscovite way, and this gives them a patriarchal appearance, so that one is often startled by the fire in the eye, and the fresh complexion and energetic walk of these seemingly almost aged men.

We saw the monks come out, one by one, from the different houses, and we followed them as they crossed the park through the long avenue of elms which leads to the cathedral door. There were but few, and they were going to the choir. We went reluctantly from the warm, sweet twilight into the dim, vast, solemn church. As we entered, it seemed even darker than it was, by contrast with the still bright light outside, though it was then almost 10 P.M. The huge stone supports of the roof threw heavy shadows on the pavement, and only here and there burned a candle, in silver candelabra, before the *icons* or sacred pictures.

As we walked around one of these heavy masses of stone-work into the nave, we came in sight of the altar, brilliant with hundreds of candles. A few feet in front of it, the monks stood in a circle about a reading-desk, before which an aged priest was reading the evening lesson in a clear, sweet voice. It was a strange, almost weird picture. The dark vaulting of the roof, and the gloomy masses of stone-work, the silver and gold of the altar screen in the light of the candles; in the foreground here and there a solitary worshipper making a darker

spot in the dark shadows, and as a central point, the group of monks, half in light and half in shade, grouped about the priest, whose face and silver-gray hair were illumined by the taper fastened by his book. Soon came the responses from the choir who surrounded him, and they were answered by another choir, concealed behind the screen.

Who that has not heard singing in the Greek Church can understand what it is? Trained so perfectly that they seem as one voice, sometimes tender and prayerful, again penitent and sorrowful, suddenly swelling into an ecstatic burst of joy, the glorious voices rise higher and higher, passionate and strong, until, as the sound fills the church, and resounds under the arches and the vaulting, one sometimes fancies that the roof may roll back and heaven itself appear, filled with a great host singing "Glory to God in the highest; peace on earth, good-will to men."

Tired after a day of summer heat, we sat down on the steps of the little square raised platform in the centre of the nave, where the *Te Deum* is always sung, and listened to the heavenly music, whose wondrous tones won us entirely from ourselves, so that we did not notice the approach of a figure which came slowly out from the shadow of one of the pillars. It was an old woman, who touched my friend lightly on the shoulder and said, in Russian, "Do not sit; it is a sin." Who could resist such an admonition? We obeyed at once, and the old crone hobbled off, no doubt well content that she had done her duty and saved us from a penance, if not in this world, surely in the next.

It was not long before the music ceased, and the monks, having kissed the Bible and the small cross held up and offered to each one separately by the priest, filed out of the church. We had only time to take a hurried glance at the building itself before the lights were extinguished, but we saw two fine paintings, one of St. Isaac and one of St. Catharine, copies of the beautiful mosaics in St. Isaac's Cathedral. "The Gates of Paradise," opening to the altar, though not as gorgeous as in some of the churches, are still beautiful. On one side of the altar was a shrine of some saint whose name I have forgotten. It was a small pavilion whose silver roof, covered with gold, was upheld by Ionic pillars, alternately of malachite and lapis lazuli. In a corresponding place on the opposite side was the shrine of Alexander Niewsky.

The church was now entirely dark, except the light which came from tapers in the hands of a few priests who were performing a service before this tomb. We made ourselves of the little company composed, for the most part, of young boys and very old women. One really wonders where these old women who haunt the churches come from. Their name is legion, and night or day they are always to be found there apparently, the most devoted of worshippers. Before us, a little raised from the pavement, on a platform covered with rich carpet was the glass case which holds the solid silver sarcophagus,



CHURCH OF THE SAVIOUR IN MOSCOW.



THE KREMLIN IN MOSCOW.

splendid with bas-reliefs. On the lid is a painting of the warrior-saint, his eyes looking at you with that mild, gentle gaze which they are said to have had ages ago. He lived in the thirteenth century in the troublesome times when the Tartars were invading the Russian kingdom, and bringing death and ruin with them. What a contrast between the quiet resting place in this solemn church, and the fierce scenes in which he took a part, and did so much for his beloved Church and nation.

It was a strange experience, standing in the dim light with the sweet low tones of the music in our ears. The priest intoned several long prayers in melodious Slavonic, the old women kelt again and again, touching their foreheads to the ground and mumbling their prayers. Here and there knelt peasants with sober, serious faces. What a curious thing it would be to know what Christianity meant to this saint of ages ago, and what it means to these fellow-countrymen of his, worshipping at his tomb. We stayed until the last note of the chant had died away among the arches, and then, following the others, left the shrine and its gold and silver splendor in darkness.—*N. Y. Observer.*

Distribution of the Bible in Russia.

The *Record* of the American Bible Society for March, 1888, furnishes a translation of a part of the last annual report of the Russian Bible Society:

In the year 1886 this Society put into the hands of the people 90,076 copies of the Scriptures, of which 8,497 were given away. Several of its colporteurs are supported by the grants of the American Bible Society, whose liberal assistance is duly recognized. The colporteur Golubeff received valuable aid from the managers of the gold fields of Sibiriakoff and Company, which facilitated his journey through the district of the Lena, where in a region thinly populated he circulated 6,429 volumes. Several priests residing in this remote district, becoming acquainted with the work of the Society through him, became members, and began at once in their own parishes to carry out its plans. Taking advantage of his intended journey through the whole of Siberia, the society commissioned him to leave a copy of the New Testament at each one of the 303 post-stations from Orenburg to Yakutsk, for the use of travellers on their journeys. The superintendent of one of these stations in Tomsk wrote for a parcel of Scriptures and displayed them on a table in the travellers' room, and several sales resulted. Speaking of distribution among soldiers, the report says:

"It becomes evident that the gratuitous distribution of the Gospels to soldiers, without first asking whether they wish for them or not, does harm rather than good. Gospels given are seldom read, but one who buys a copy reads it, especially if the nature of the book is explained. It is also noticeable that the untaught recruit, who has never succeeded in learning to read, very soon after purchasing a Gospel learns to read it. The desire to read the book seems to invigorate his mental powers."

At the close of 1886 the society consisted of 1,229 members, of whom 452 were clerical; and among these were fifteen bishops, eight archdeacons, five priors and prioresses, and twelve monks and nuns.

The colporteur Radchenko was employed, during the first months of the year, along the railway lines of Southern Russia; afterward he was transferred to Western Siberia, where in three months he distributed 2,130 copies. In one of the settlements the local priest gave a discourse in the church to his parishioners on the profit of reading the Holy Scriptures, mentioning the arrival of the colporteur with a supply of books. This as usual had its effect, and the hearers at once bought with joy about fifty copies. In two monasteries, on the road to Tobolsk, he sold 100 copies, and in Tobolsk itself 955 copies.

Alisanoff, another of the colporteurs supported by the American Bible Society, travelled in a cart loaded with holy books more than 10,000 *versts*, through the government of Viatka, going out on the by-roads and visiting remote places, where the inhabitants did not possess a single Gospel, and received him therefore with especial joy. On the road there were perils from robbers, tramps, and horse-thieves. In the winter he was twice caught in severe snow storms, and once, having lost his way, he was in the snow with his fellow travellers for twenty hours, until the neighboring peasants came with spades and rescued them. In winter nights it was necessary for him to sleep in his sledge all night in order to guard his horse from being stolen. At the Ijeffsky Rifle Works, the sergeant-major, finding that the soldiers (who up to that time had only playing-cards and concertinas) wished to get copies of the Gospels but had no money to pay for them, advanced twenty roubles of his own and distributed the books on credit. In all, Alisanoff distributed 8,193 copies, of which he gave away 3,155 to prisons, disciplinary companies, poorhouses, asylums, children in settlements who could read, and the poor.

Another colporteur, Tiedenbergh, had varied experiences among the soldiers. At the military barracks in Vyasma he met a soldier to whom he had sold a book some time before, who thanked him heartily, saying, "Not only I, but the whole battery, having listened to the reading of the Gospel, are thankful to thee. We have read thy Gospel constantly; I have read it myself, and whoever wanted it took it to read. Our barrack has become like a church." And the book which he brought out in proof showed abundant marks of use. On the other hand the officers sometimes discouraged the soldiers from purchasing, and it would happen that after walking several *versts* from the railway station to the camp, with a pack laden with two *poods* of books (seventy-two pounds) in the hope of selling them, he would return weary and discouraged with the same heavily laden pack, having often received hard knocks besides.

Formerly hawkers had free access to the camps, where they sold empty tales, fortune-tellers and immoral books; but this has been stopped, and colporteurs are now

allowed to sell the Scriptures, and only the Scriptures, to the soldiers.

Another colporteur, Larionova, is a woman, and she has been very successful, especially in the select battalion of the imperial body guard, and among the seamen at Cronstadt. The court servants, who three years ago laughed at her when she talked with them, now are ready purchasers. In Gatchina the fire brigade and the policemen buy her books heartily, and take the most expensive kinds. In St. Petersburg she goes through the factories, shops, and eating-houses, and after repeated repulses her patience is sometimes rewarded. She says:

"For two years I went in vain to the workshop of the S regiment. Most of the men were uneducated, and they only laughed and did not buy. One remarked, 'It is difficult to learn to read.' I seized hold of this, and said: 'Buy; the word of God will open thine eyes.' 'Shall I take? What will be, will. I'll take.' He crossed himself and bought. Four months afterward I went there again; the man came running to me, and said, 'I have learned to read.' 'Well, now, read;' and he read very

well. Another came up who also did not know his letters, but was induced to buy. Five months after, at my next visit, he also had learned to read, and the first one said, 'Just see how I write letters home to my village.' Thirteen others, who did not know their letters, bought each a Gospel. For two years no one bought, and now they are only too thankful for the opportunity."

This woman's sales in the year amounted to 6,125 copies. In the extracts from the correspondence of the society, which are given in the report, are many things to indicate how different Russia is from countries where the Church of Rome holds sway. Our space allows us to reproduce only one specimen.

The Bishop of Kamchatka writes:

"In my diocese there is a large demand for the books of the Holy Scriptures, principally for Gospels and Psalters. I oblige my flock to have these in every family as sacred, even though none know how to read them, and every parent blessing his children when getting married is obliged to bless them with the Holy Gospels."



NATIVES OF LAPLAND.

Monthly Concert.

Subjects for 1888

January.....	The Whole World.
February.....	China.
March.....	Mexico.
April.....	India.
May.....	Burma and Siam.
June.....	Africa.
July.....	The Islands.
August.....	Italy.
September.....	Japan and Korea.
October.....	Turkey and Persia.
November.....	South America.
December.....	Syria.

Notes and Late Information respecting the Subject of the Monthly Concert are given in this Magazine the month previous to that in which it is to be used. Our Subject for next month is **Italy**.

The Country, Government, and Religion of Italy.

The kingdom of Italy has an area of 110,620 square miles, and a population at the last census of 28,456,628. The reigning king is Humbert I., who was born March 14, 1844, and ascended the throne on the death of his father, January 9, 1878.

According to the constitution of Italy the executive power of the State belongs exclusively to the sovereign, and is exercised by him through responsible ministers, while the legislative authority rests conjointly in the King and Parliament, the latter consisting of two chambers, the Senate and the House of Deputies.

The Senate is composed of the princes of the royal house who are of age, and of an unlimited number of members, above forty years old, who are nominated by the king for life, a condition of the nomination being that the person should either fill a high office or have acquired fame in science, literature, or any other pursuit tending to the benefit of the nation, or, finally, should pay taxes to the annual amount of six hundred dollars.

The deputies of the lower House are elected by ballot, by all citizens who are twenty-one years of age, can read and write, and pay taxes to the amount of four dollars. Members of academies, professors and persons who have served their country under arms for two years are qualified to vote by their position. A deputy must be thirty years old. No person ordained to the priesthood or receiving pay from the State can become a deputy.

Neither senators or deputies receive any salary, but are allowed to travel free throughout Italy, by rail or steamer.

The Roman Catholic Church is, nominally, the ruling State religion of Italy, but perfect religious freedom to the adherents of all creeds is secured. By Roman Catholics the Pope of Rome is accounted as the successor of St. Peter, and the Supreme Pontiff of the Universal Church. The present Pope Leo XIII. was born March 2,

1810, and was elected February 20, 1878, by the Sacred College of Cardinals.

Rev. W. T. Bolling writes as follows of the Italian Church:

"The policy of the Roman Catholic Church is ever the same, and what has been done by former Popes is simply repeated by Leo XIII. No time or surroundings teach Rome anything, so that what Luther contended against is being contended against by Protestants to-day.

"When Pope Innocent absolved King John from the 'Magna Charta,' and put the barons under ban, for attempting to be guarded from kingly cruelty, he did, no more than Leo XIII. does now in Italy, where the people and the priests contend for mastery.

"If any sane man doubts the designs of the Roman Catholic Church in this land, let him pause for a time and consider the signs of the times. Monsignor Preston, Vicar-General of New York, says: 'The person who says I will take my religion from St. Peter, but I will not take my politics from St. Peter, is not a true Catholic.' The design of the Roman Church is temporal supremacy for the Pope and nothing short of this will satisfy them."

Pope Leo XIII., in his encyclical letter for 1887, says: "All Catholics must make themselves felt actively and daily in political life, in the countries where they live. They must penetrate wherever possible in the administration of civil affairs. All good Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled in the Church. All Catholic writers and journalists should never lose, for an instant, from view the above prescriptions."

A writer in *Harper's Magazine* gives the following account of the workingmen of Italy:

There are men in Italy who earn but seven cents for a day's work of fourteen hours—one-half a cent an hour. Very few skilled mechanics earn as much as a dollar a day; the average does not exceed fifty cents. The Italian mechanic manages to get through on this sum, partly because of the cheapness of living, but principally because of his wonderful economy, and happy disposition, that enables him to be satisfied and contented with conditions at which even an American beggar would rebel.

There is no waste in Italian kitchens, not even in kitchens of the rich. The refuse of the rich man's kitchen is carefully stored by the cook, and sold to dealers in "second-hand" food, who in turn retail it to the poor. This perquisite forms quite an item in the cook's income. He dries and sells the coffee grounds used in his master's coffee; he saves the drippings of the oil in which the fish are fried or the macaroni is cooked, lays by the shaving and drippings from the candles, and for these and similar small odds and ends receives at least three or four lire (sixty or eighty cents) a month. The markets where these articles are sold are usually on the Piazza, or open square, found in all Italian cities. From one and the same vender may be purchased almost any article, from a pickled cucumber to a rusty sword. The market-man squats on the broad, smooth stones of the Piazza with his goods piled around



SCENES IN ITALY.

him—old cloths, nails, second-hand food, dried coffee grounds, candle-ends and drippings, tools, knives and forks, rusty iron bedsteads, and a host of other articles too numerous to mention. It is from such sources that the economical Italian housewife obtains her provisions, her clothing, and her furniture.

The average rent paid by the Italian workingman for his room, his home and workshop combined, is twelve to fifteen dollars a year. If he is a stone mason, or engaged in any other work that does not require him to make a workshop of his home, he may, for the sake of sunshine and air, pay more—eighteen or twenty dollars—and take a room higher up, on the third or fourth floor. Those who are able to do this are not many. The majority must content themselves with the cheaper rooms in basements, and on ground-floors. Unmarried workingmen, if not living at home, live in lodgings where beds cost three or four cents a night. A very poor laborer will hire for five cents a double bed—that is, one about four feet wide—and share it with a companion, thus making the cost for each only two and a half cents. Sometimes as many as thirty sleep in a room not sixteen feet square, the beds being arranged like bunks, one above the other, two persons in each bunk, the sleepers “spooning” together, packed like sardines.

At twelve o'clock, after six hours' work, our Italian goes to the nearest “trattoria,” and for seven or eight cents gets a hearty dinner of macaroni, bread and wine. The wine used is the last drippings squeezed from the grapes. It is really little more than so much sour water, and is bought for eight or ten cents a quart. If the workingman has a family, a mess of five or six pounds of macaroni, costing seventeen or nineteen cents, is prepared by the wife; a five-pound loaf of bread is bought for fifteen cents, making the dinner for the entire family of six or seven persons cost only thirty-five or forty cents. Supper, like breakfast, is meagre—bread and finocchio, or perhaps, bread and coffee. At a workingman's trattoria a pint of so-called coffee costs one cent; with sugar two cents; a third of a pound of bread, one cent—three cents for the supper of bread and coffee.

The Italian Government and the Vatican.

BY PROF. WM. WELLS, LL.D.

The Italian government has been more successful than was anticipated by many in the famous African campaign, which in its slowness threatened at one time to dethrone the ministry, which is now attacked by other enemies. In the meanwhile the papacy and the Curia have been gathering the most brilliant victories from the aftermath of the Jubilee, which threatens, indeed, not soon to end. The *Pontifex* is fairly overwhelmed with gold and silver, pearls and jewels—all the gifts of the swarms of pilgrims which have been coming since mid-winter and still continue to come from afar to the Eternal City. These enormous treasures are brought to the “lion of the tribe of Judah” to assist in liberating the poor “prisoner of the Vatican.”

Within the papal palace the visitors perceive joyful faces, for the machinery of the political power of St. Peter's works marvellously well. From bishop to the meanest curate, within Church and cloister, but one voice is heard in this worldly demonstration; for the whole pomp and display of the Jubilee have assumed a form of mundane interest. Not infrequently the scenes within the temple among the throngs of pilgrims from distant and uncouth regions have been such as to excite disgust, but they have all received nevertheless the blessing and the smiles of the holy father. Most of these ignorant pilgrims make their Christianity to consist of worship of the Madonna and the Pope, as may be seen from the absurdly flattering addresses made by their leaders. Worse scenes could not be witnessed from the willing pupils of the Jesuits of Columbia or Guatemala.

A large band of pilgrims from the Netherlands made themselves painfully conspicuous by falling at the feet of the Pope and declaring that though they had knelt at many shrines they were then most near to Calvary and the cross when at the feet of the defrauded and imprisoned Pontiff. This is the keenest sarcasm when we reflect on the enormous wealth now gathered in the Vatican largely in the interest of papal diplomacy in Europe. For within the last few months the Curia has been extremely active in negotiations with Prussia, Russia, and England. In the Irish question especially has the Pope been very active, and seems to have overshot the mark on that field, so that a retreat and a subterfuge was found necessary on the part of the political workers.

When the pilgrims are in Rome they are quite likely to say and promise unwise things, and the result has been not a few diplomatic explanations with various powers. The Polish pilgrims came with such queer appeals that it was found necessary to submit their address to a severe revision so as to expunge a good many patriotic phrases, at which said Poles grumbled, but to which they, of course, submitted, after which the Pope gave them a most gracious reception and thus soothed the wound.

In the matter of the funeral ceremonies in honor of the Emperor of Germany, the politicians of the Vatican were quite careful to invite no diplomatic representatives because, they said, the chapel was too small to accommodate more than the distinguished clergy, while the real reason was the determination to give no invitation to the Italian King and government to desecrate the holy precincts of the Vatican. It was understood that the king and his retinue would be welcome if they would come as King of Sardinia and train, thus renouncing the title of King of Italy, which, of course, could not and would not be done.

The relations between Italy and the Vatican have thus become more than ever strained by the occurrences of the Jubilee. The Italians are prudent enough not to forget that the Curia is their irreconcilable foe, and will remain so. And they also know that said Curia has but few adherents in its own land. A singular fact, indeed,



BAPTISTERY, CATHEDRAL, AND LEANING TOWER OF PISA.

and a significant one also, that where the papal court is best known it is least respected. They know, of course, that in the city of Rome where the multitude of papal officials lead an easy existence as pensioners of the fund made from Peter's pence, and where the cloisters are again open and active, there are, of course, many strong adherents of the Pope even among the city officials. And they know that at the present time there is virtually a papal majority in the municipal council, but they let all these things go on so far as they make no active demonstration.

But the king still holds the reins and does not hesitate to exercise the power when he thinks it necessary. In the beginning of the year the general governor of the city was the popular prince of Torbonia, and in this capacity he greeted, without the permission of the government, the Pope in the name of the city of Rome and wished him a great measure of success. The king dismissed the proudest aristocrat of the city for this act, because the Pope had refused during the Jubilee to receive any presents or attention from King Humbert of Italy. This seemed rather a severe proceeding, but it was just the opportunity for the Italian government to show to the world who is the ruler of Rome.

The Curia has also just made a great mistake in the matter of Italian missions in the East, which is causing a great deal of excitement throughout Italy. Namely, all the Italian Orders have been directed to place themselves

under the protection of the French flag—the tri-color. This offends Italian pride, and there is a movement throughout all Italy to withhold money from the missions until this indignity is corrected. The move is a cunning one on the part of the French to increase their political influence in the Orient, for all French Catholic missions are seats of political propaganda, and thus the Italians are used by the French for selfish purposes. For this work of the Curia France gets a reward in kind, or of some kind; but whichever it may be it is a political move of the Curia to gain ground against the King of Italy.—*Northern Christian Advocate.*

A Religious Reformation in Italy.

A movement is well under way for the reform of the Roman Catholic Church in Italy, which deserves to be known more widely than it is. Some weeks ago the *London Times* published a letter and an editorial on the subject, which contained some significant facts. It appears that so long ago as 1862 a society favoring the reform named was organized at Naples, headed by Monsignor Michele Caperto, Bishop of Ariano, which claims to have more than four thousand members, clerical or lay, including several members of Parliament, "whole chapters of cathedral churches, heads of religious orders, canons, rectors, curates, philosophers, scientific men," etc.

Little was heard about it for the next twenty years, and

little appears to have been accomplished by it during that period. It naturally might have been assumed to have been either misrepresented as to its purpose, and not actually hostile to the condition of things in the Romish Church, or else so insignificant as to have failed to attract that notice, and condemnation, which the Romish authorities usually visit so promptly and severely upon those who oppose their policy and methods.

There is a third possibility, however; viz., that, in view of the high character and reputation of its members, and of the readiness of the Italian Government to insist upon the liberty of its subjects, even the Pope and his ministers may not have dared to clothe in action the ill will which they must have felt toward this society. At any rate, a few years ago, in 1881, this reform movement received an important accession in the person of Count Enrico di Capello, a canon of St. Peter's. He seceded from the ranks of the Romish clergy and entered into active evangelistic work, preaching pure religion and independence of the Pope.

He has gathered around him a band of young men who are laboring with him diligently and fruitfully, and they already have won over a large and growing body of adherents. They do not regard themselves as having altogether abandoned the Roman Catholic Church, but they seek to establish an Italian Catholic Church which may be free from the rule of the Pope and of Ultramontane opinions. Their movement strongly resembles that of the so-called Old Catholics, headed by Dr. Döllinger and Bishop Reinkens, but they are at work in Italy itself, where the Old Catholics have secured little, if any, footing.

An instance of the success which they have gained is the fact that, in the town of Arrone, the syndic, or mayor has granted them freely a site for a church, and the stone with which to build it. Naturally among Protestants the movement is best known to the Episcopalians, and it has received the cordial indorsement of several British bishops—including the late Archbishop of Canterbury, Dr. Tait—and of at least one American prelate, the Bishop of Long Island.

The times are favorable for its success, and the alleged fact that fewer Italian young men of high rank—and therefore, presumably, of intelligence and culture—are studying for the Romish priesthood than ever before within the memory of man, may be, and probably is, due in large part to its influence. What its future is to be, God only foresees. But it is certain that as a reform movement it has made an apparently promising beginning, and is pure, consecrated and energetic, alike in character and aim. It is one of the religious signs of the times which Christians of every name, and in every land, should be glad to welcome, watch, sympathize with, and, if possible, aid.—*Congregationalist*.

“A monthly magazine has been established in Rome, devoted to the interests of women, and edited by Signora Salazaro, the first number of which was introduced by a letter from Ruggero Bonghi.”

Protestantism in Italy.

BY LEROY M. VERNON, D.D.

The whole peninsula of Italy, less an Alpine lodge, was practically sealed against the Gospel and any open Gospel work until late in 1848. Then Charles Albert, King of Piedmont and Sardinia, in a constitution given his people granted and guaranteed religious liberty. With the steady advance of Italian unification under Victor Emanuel this religious liberty became the heritage of each added province, and Sept. 20th, 1870, lastly of the people of Rome itself, which city then by force of arms and soon after by popular vote became the capital of the kingdom.

The period between 1848 and 1888 has witnessed much attempted Protestant or Evangelical work among the Italians, projected from various quarters, prosecuted under divers forms, methods and agencies, and attended by varying results.

The Waldensians, for six centuries providentially preserved under cover of the Alps through many prolonged and bloody persecutions, early began to evangelize their fellow countrymen, being strongly stimulated to and aided in this by fervent Christian people in England and America. They have had for many years a good Collegiate institution at Torre Pellice, in the midst of their home population, and a well-equipped Theological Seminary at Florence, which together give them abundant supplies for fortifying and extending their ministerial force. The Waldensians enjoy the sympathy and receive the more or less regular financial support of the Presbyterians, and indeed of other Christians, in nearly all Protestant countries. They have a larger corps of ministers, evangelists, teachers and colporteurs, and more churches, stations and out-stations than any other denomination in the realm. Their condition and circumstances, too, stimulate to great tenacity of life and purpose, and favor a gradual growth and development. They are fair representatives of the Presbyterian Churches of Christendom and as such are likely to be for a long time well encouraged and nurtured in their zealous propagandism. They are destined to an important part in Italy's evangelization.

The Free Italian Church came into informal being, so to speak, and into public notice early in this era of religious liberty. Father Gavazzi, the widely known and justly celebrated ex-Barnabite monk, has been from the first the chief figure and ruling spirit of this body. At first many of these churches were generally regarded as more or less heterodox, but little by little they have purged away the anti-scriptural leaven, until now there is among them little, if any thing, to complain of. This is a native church too, a grouping of indigenous elements and forces—without organic or official relations with any foreign Church; it has a number of able and valuable ministers, and several well-established and promising churches and congregations. They also claim to be a Presbyterian Church, have a large share in foreign Presbyterian sympathy, and are helped forward in their work

by gifts and contributions from most Protestant countries. This Church occupies a strong position as a national representative and propagator of Evangelical work in Italy. If it can assure itself the necessary material support, under a judicious and steady direction, it will by and by give good account of itself, and rank well as an ecclesiastical individual.

A goodly number of small congregations, of no very well defined polity or creed, often of varying and incongruous views, and called The Brethren, Plymouth Brethren, or Free Churches, are scattered about the kingdom. But they are without bonds of union, are void apparently of any very decidedly cohesive principle or tendency, and, scarce in resources of any kind, they make small progress and have little promise of more.

There are three several denominations of Baptists in Italy, two representing bodies in England and one the Southern Baptist Association of the United States. These are all united, however, into a Baptist Union, which, while not reducing them absolutely to one denomination, gives them many of its advantages, especially in the eyes and esteem of the public. Their progress has not been rapid, nor does it seem likely to be. Yet besides their six or seven excellent missionaries from England and America, they have several able ministers and evangelists, as well as some thrifty churches.

The Wesleyan Methodists are now a relatively strong and important Protestant force in Italy, having begun their work about twenty-eight years ago. They have two districts, each presided over by an English chairman. They have several excellent church buildings and other mission property, and are well established in many of the larger and secondary cities, as well as in smaller towns and country places. In their ministerial force of about forty are not a few men of high value, of culture and power. The home Church has been lavish of sympathy and means toward this work, and has cherished it as a favorite field. Though their perhaps too sanguine expectations may not have been fully met, yet they are likely to maintain their agencies with undiminished force, favor and confidence.

The Methodist Episcopal Church was the last of the great denominations to be planted among the Italians, having sent her first missionary into the country in 1871, and having begun her public services in June, 1873. Its headquarters, first at Bologna, were changed in 1874 to Rome, where they have since remained. Our work is well initiated and founded in all the primary cities of the realm, in several of secondary grade, and in smaller towns and villages, thus embracing many varieties of place, people and usage. Computing the time and resources involved, no Christian movement in Italy has been more successful, or evinced more vigor and character, or produced worthier or more signal fruits. Some of our Churches are amongst the very best Protestant congregations in the kingdom, are so recognized generally, and nearly all are plants that, with proper care and nurture, will grow into vigorous and fruitful maturity.

Our Italian corps of ministers embraces a pleasing and valuable variety of gifts and attainments: it numbers examples of high culture, of signal power and of exemplary piety. The working force of the Mission now consists of three Americans and of twenty-nine Italian preachers. Our people, in many cases, have embraced the gospel greatly to their temporary detriment under many aspects, have made their profession and borne their testimony amid great and grievous contradiction, have continued faithful under peculiar discouragements and afflictions, and, as to the reality of their piety and Christian character, merit greater confidence than has been accorded them sometimes by hasty observers, by the narrow and the conventional. If the work be generously supported, directed in a liberal and truly charitable spirit and conducted with a due regard and respect for the Genius, the national spirit and aspirations of the people, and if they be led and inspirited by examples of real piety, under the Spirit that quickeneth, there is reason to hope for steady and encouraging progress, and for such final success as will cheer and comfort the friends and supporters of the Mission.

If the Wesleyans and we cannot unite into one organic body, we ought at least speedily to so co-operate and blend as to seem to the public to form but one Italian Methodism. The outlook promises no rapid achievements or remarkable results. The field is peculiarly difficult, the obstacles are thick and obstinate, the way is be-thorned and weary, tireless patience and sleepless endeavor are required, much tenacious hope and faith are essential, above all, beyond all and along with all the rest the all-availing blessing of God is indispensable. Waged thus the work will win, and the Italian harvesters and gleaners, in due time with their own sweet-voiced songs, will shout home their sheaves to the garnerers of God.

The Methodist Episcopal Church in Italy.

The Italy Conference met in Rome, March 14-19, 1888. Dr. Leroy M. Vernon was elected President and Rev. Gaetano Conte, Secretary. The Rev. Everett S. Stackpole was received by transfer from the Maine Conference.

Aristide Frizziero, Giovanni Pons, Paola Gay, Gualtiero I. Fabri were continued on trial.

Vito L. Calabrese was discontinued.

Raffaele Wigley and Felici Dardi were admitted into full connection and recognized as Travelling Deacons of the first class.

Teofilo D. Milan was recognized as a Travelling Deacon of the second class.

Silvio Stazi was given a supernumerary and Enrico Borelli a superannuated relation.

The appointments made were as follows:

MILAN DISTRICT, Wm. Burt, Presiding Elder. *Adria* and *Chioggia*, Aristide Frizziero. *Alessandria*, Giovanni Pons. *Bologna*, Giacomo Carboneri. *Dovadola*, Paolo Gay. *Faenza*, to be supplied. *Forli* and *Ravenna*, Carlo J. Gay. *Geneva* (Switzerland), Teofilo D. Milan. *Genoa*,

Daniele Gay. *Milano* and *Monza*, Giovanni Gatuso. *Modena* and *Cavezzo*, Crisanzio Bambino. *San Marzano*, to be supplied. *Torino* and *Asti*, Bernardo Bracchetto. *Venezia*, Federico Cruciani.

ROME DISTRICT, Leroy M. Vernon, Presiding Elder. *Barri*, Domenico Polsinelli. *Firenze*, Costantino Tollis, *Foggia*, Pietro Tagliatele. *Napoli* and *Soccaro*, Gaetano Conte, Eduardo Stasio. *Palermo*, Abele Gay. *Perugia*, Raffaele Wigley. *Pisa*, Emilio Borelli. *Pontedera*, Felice Dardi. *Roma*, Teofilo Gay, Alceste Lanna. *Taranto*, to be supplied. *Terni*, to be supplied. *Venosa*, and *Melfi*, Gualtiero I. Fabri. Theological Tutor, Everett S. Stackpole. Editor of "La Nuova Scienza," Enrico Caporali.

The statistics reported 982 full members, 177 probationers, 7 local preachers, 6 churches valued at \$48,000, 6 parsonages valued at \$13,000, 18 Sunday-schools with 49 teachers and 457 scholars. There was an increase of 120 members and 102 Sunday-school scholars, and a decrease of 3 probationers.

The last Annual Report says :

"We began work this year at Taranto, a pretty and important town of 40,000 inhabitants at the lower end of the peninsula. Our preacher there, Carlo Gay, is a good and energetic man, and speaking well four languages, is highly fitted for such a part, whither flow together the nations."

"At Venosa and Melfi we have just obtained better places of worship and the work prospers and in many respects gains force and influence."

"At Foggia we have held our own under the fires of persecution."

"Naples has given us renewed success, hope, and promise, and our standing and influence are much improved. At suburban Soccaro a school has been begun under Miss Hall's direction, as a work of the Woman's Foreign Missionary Society."

"Good and comforting is the spirit and general condition of the Church in Rome under Dr. Gay's active labors."

"At Terni there is an awakened and renewed interest."

"At Perugia we dedicated, Nov. 6, 1887, a new and very pretty chapel, which gives us a very creditable standing, a centre and seat of power."

"On Nov. 4, 1887, we dedicated 'Goucher Chapel,' in Pontedera, a thrifty Tuscan town of 10,000 souls, between Pisa and Florence. It was the gift of Dr. and Mrs. Goucher of Baltimore."

"At Bologna the work steadily progresses, and commands the respect of the whole community."

"At Dovadola we have procured a commodious room on the main street of the town, and made of it a neat and attractive little chapel, which is crowded at every service."

"At Forli our chapel is crowded at every service."

"At Milan all departments of our work are acquiring strength."

"The work in Modena is beginning to show signs of

progress and all the meetings are well attended. Connected with Modena is the little town of Cavezzo where our hall is full at every meeting."

"San Marzano is a little country town, and the members belonging to the Church are few, but strong in the faith, and zealous for the works of God. Besides paying the rent of their place of worship and taking care of their own current expenses, they have given this year the largest missionary collection of any station in the Conference."

"The year 1887 has been one of the hardest known for all evangelical work throughout Italy. Early in the summer the pope, in an encyclical, uttered sentiments which were taken by many to be a proposal of reconciliation between the king and the pope, between the kingdom of United Italy and the papacy, and as foreshadowing conditions which possibly might be acceptable. A great wave of conciliatory sentiment swept over the country, of a superficial character, favorable to the suggested reconciliation. Prelates, priests, and the papacy everywhere began to lift their heads, to assume their old autocratic air, and to intermeddle and dictate everywhere, as if a *plebiscite* had already restored them to their former position and power.

"Liberals were subjected to many molestations; Protestants were threatened and prophesied against; colporteurs were assaulted and their books were scattered, and one, an Englishman, lay in prison several days in Sardinia, where he had been cast, for selling the Scriptures in an open square, by the town mayor, more a priest than his brother who wore a cassock. The members of several of our congregations were harassed by the sullen and cowardly persecution, which wars clandestinely, and wounds concealing its hand; Protestant funerals in various places were brutally assaulted, and scenes were witnessed worthy of inquisitorial times and of the Middle Ages. The auguries were threatening, anything else but favorable to the spread of the Gospel.

"But the reaction soon came, heaving from beneath like an earthquake, gathering strength and breadth, and swept back over the lifted papal plume like a crashing thunder-storm over an immature cane-brake. Never, perhaps, has the Italian people so clearly and emphatically avowed the inviolability of its blood-bought unity, constitution and liberties, the absolute impossibility of any compromise with the papacy or of yielding a single palm of classic soil to the pope's claims for temporal power. There was a general outcry against the absolutist system of papal infallibility. Thus more securely than ever has been sealed the tomb of the temporal power, which now, after seventeen years, is more nauseous than ever to Italians; thus more fully and firmly than ever have been sanctioned and confirmed those institutions and liberties which guarantee the existence and future of our Church in Italy.

"Thus the trials that buffet us, that sometimes decimate our numbers, that diminish temporarily our congregations, and stagger somewhat the courage and hopes of our ministers, finally work to prove and fortify our little

flock, to give us clearer views of the situation, and to assure us of the stability of our cause, of a hitherto unappreciated propitiousness of the field to be increasingly revealed, and of the unfailing favor of God."

The Rev. E. S. Stackpole wrote to *Zion's Herald* on March 28 from Florence giving the following account of the Methodist Episcopal Mission:

On my way to the seat of the Conference, it was my privilege to turn aside and see something of our work at Geneva. Here we have an Italian church of about sixty members, gathered from the Italian population of eight thousand. They worship on the Sabbath in an old church built in the middle of the sixteenth century by Protestant refugees, driven out of northern Italy by the Romish Inquisition. Close by is the cathedral where John Calvin used to preach and declare the "horrible decrees" of God. A hall for evening services has recently been fitted up, where also the sewing circle and the Young Men's Christian Association meet weekly.

Our preacher in charge, Bro. Malan, is a finely educated, devoted and active young man. He speaks five languages well, besides having a scholarly acquaintance with Greek, Hebrew and Latin. On the street and from house to house he seizes the opportunity to spread religious truth. The work prospers in his hands. During the last year he has baptized nineteen converts. In Geneva we have also a very prosperous German Church, belonging to the Swiss Conference. A devout spirit seemed to pervade the congregation. All knelt in prayer, and all joined in singing the hymns.

At Turin and Milan our work is well manned. At both these places we are about to build churches and parsonages. Bro. Gattuso, preacher at Milan, is a Count, and ex-officer in Garibaldi's army. He has just published a book on "Sabbath Repose," which is highly commended for its spirit and style.

We spent one night at Bologna, and heard our preacher, who was formerly a professor in a Roman Catholic educational institution in Vienna, preach on the sin of suicide which is of frequent occurrence in Bologna. The writer had opportunity to say through an interpreter that every transgressor is guilty not only of suicide, but also of deicide, and then to declare in a few words the way of salvation. We have a good property here, and the outlook for Methodism is hopeful.

Three days were spent in Florence, including the Sabbath. Two preachers are stationed here. The church and congregation are the largest we have in Italy. Some think our educational institution should be established here, and this will be our residence for the present year. A young priest, who was also an instructor in the military school, has recently renounced Romanism, united with our Church, and been appointed assistant preacher. His public renunciation of Romanism and profession of faith in Christ alone were received with applause from many of his former acquaintances. Even the Catholics can but speak well of his character and former life. He

says that he met with a change of belief and of heart almost solely by reading the Bible.

The Conference convened at Rome, March 14. Twenty-four members were present. They are a well-educated body of men, and many of them devoted and earnest workers.

The Conference was presided over by Rev. L. M. Vernon, D.D., who was also elected delegate to General Conference by a vote of 13 to 10 for Bro. Burt. Two were received from trial into full membership. The missionary collections amounted to \$126. Signor Giovanni, of San Marzano, has recently bequeathed his house to the Missionary Society, valued at \$1,700. The house is now used as our chapel. A collection was taken among the brethren of the Conference to improve the condition of the house. This was the most familiar and homelike scene we have witnessed. Bro. Giovanni has followed the good example of another Italian brother near Naples, who two years ago willed about \$20,000 worth of property to our church for educational and religious purposes.

A new station has been opened at Palermo, our first station in the island of Sicily. Owing to the recent death of its pastor, an independent church of thirty-eight members and eighteen probationers asked to be received into the Methodist Episcopal Church. They are to an encouraging extent self-supporting.

On Monday, representatives of the Wesleyan, American and English Baptist, Presbyterian and other missionary societies, and of the Waldensian church, were invited to meet with the Conference, and fraternal addresses were made. It was an occasion of great interest and profit.

Methodism is slowly but surely gaining ground in Italy. Let us have the prayers and contributions of the Church at home, and the promises of God will yet be fully verified in this land that witnessed some of the early triumphs of Christianity.

"The position of women in Italy has of late years greatly improved. There is a gradual elevation, like the rising of those shores which in the slow course of years come up out of the sea to the light. Only by comparing her present condition with that of the past is the beneficent result of modern progress discovered. You could not tell when, in that garden by the sea, the grass began to grow and the roses to bloom, and you cannot fix the date when ignorance diminished in the education of woman and she gained the privileges of a new condition. Superior schools for the education of young girls abound, where instruction is given in all the higher branches of study. Many women are writers, teachers, accountants, telegraphers, or clerks. They are no longer satisfied with knitting and embroidery, but desecrate a wider field of action and press forward to occupy it. Countesses who can neither read nor write are now impossible to find. The test of rank is rather a fine education than ornaments of pearls and diamonds, and the Queen of Italy is well educated and studious, setting an example to the ladies of her court. This upward tendency, although not universal in Italy, is so evident as to form a marked feature of the times."

General.

My Mission Work in Morocco.

BY REV. E. F. BALDWIN.

The names of many whose love and interest we prize come often before my mind with the desire to write to them. But, though I can pray for them, I cannot write to them individually. So I send a few jottings from this far-away city through *GOSPEL IN ALL LANDS*.

I left Tangier for Fez four weeks ago accompanied, by a young Scotch brother, Mr. Summers, and a Syrian Christian teacher, whose native tongue is Arabic, and who shows a good degree of zeal in speaking to the people of Christ. We arrived here after sixteen days of varied experiences in travelling and preaching, and some of them with more than a dash of danger.

It is the rainy season. We crossed swollen rivers, waded through weary leagues of swamps and bogs, slept sometimes with only the heavens above us, and only a pack saddle between us and the wet earth, sometimes in enclosures in which we would hardly stable a horse at home, sometimes in our tiny tent, pushed on through dangerous parts inhabited by lawless people, preached Christ as we went by the wayside in the villages, to groups at our tent door, and to crowds in the native weekly *sokes* or markets, where thousands congregate. In one of these sokes the religious leaders raised such opposition that we were so honored of the Lord as to be stoned. Though several of the missiles struck my pith helmet yet we escaped without injury.

You may know how awfully deceived of Satan this people is when I tell you that they constantly tell us that their religion is better than ours, because they can lie, and steal, and murder, and live impurely, and yet get to heaven at last, simply because they "witness to Mohammed," who will in the last day intercede for them. Christ they say must have Mohammed's intercession. Even the moon did obeisance to their prophet, coming down and dividing itself before him, one half entering each of his sleeves, and was united again above his head.

But notwithstanding such blasphemy and much opposition and some persecution, our work in this land is full of encouragement. There are eager listeners constantly to be found, and not a few seem near to the kingdom.

My object in taking this present journey was to see and endeavor to confirm some who have given evidence of faith in Christ, especially our dear Muley Hasnam here in Fez. I had not seen him since early last summer, when he left me, after being with me about six months, to return here to see his family. The recent disturbance in Morocco prevented either his coming to me or my going to him last fall. My joy was unspeakable to find him bright and true, and full of joy in the Lord.

He had, not long since, taken a journey into the mountains, and had boldly preached Christ in the village mosques. Being a Shereef, that is, one of the descendants of Mohammed—all of whom are accounted holy

men, he is, at first at least, listened to respectfully. He believes many are ripe for receiving Christ. His position as a confessor of Christ is one of extreme danger and great trial. I was distressed to find how much he had silently suffered, and of which I only learned little by little. At his conversion he had surrendered his position in the mosque and Moslem school, which left him without income. Because of this he has suffered much privation in temporal things. He said to me that being shot through the heart or slain with the sword would be easy compared with the persecutions he has undergone.

He told me how he wept one day after being spit upon literally, but comforted himself by remembering that he knew the gate was "straight" and the way "narrow" and difficult that led to life, before he entered it, and that now he must in patience possess his soul. He longs that others may be brought to Christ, that he may not be the sole Christian in this great city. He compares himself to a lone sparrow abandoned of all its fellows. I am glad to say that a dear American friend has undertaken to support him if he gives himself to the Lord's work.

I hope to arrange with him to return and remain and work with me. He has given me a letter sending his loving salutations to "All the disciples of the Mission," and telling of how he was brought to Christ; of what he was before conversion, and what he is now; of how the Lord showed him, in the visions of the night, how it was indeed true that He was the Son of God, and again how the Gospel was to spread in this land; and entreating earnest prayer for himself and that God will remove the darkness from the hearts of this people.

We live here in Fez in great simplicity; sleeping on the floor on our pack saddles; eating only native food, in native fashion; dipping our morsel in the same dish, in true Oriental and Biblical style, and a single dish sufficing for one meal.

I return in a few days (D.V.) to Tangier. Thence I hope to go, with my dear wife and two eldest daughters (who are with me now in the work—all our other little ones being in England), to Mogador, in Southern Morocco, where we will remain at least some months. We are thus leaving Hope House, which by the kindness of the English brethren who own it, we have occupied these three years. While we have been thankful for it, yet we leave it without regret, as its care entailed much responsibility. We do not expect to return to it. We have no further relation to the brethren who own it. Notwithstanding our proposed journeying, our address will remain "Tangier, Morocco."

I return hearty thanks to all friends who have sent us help through Bro. Eugene Levering (No. 2 Commerce St., Baltimore, Md., U. S.), who so kindly receives and forwards funds to us. I need not say that we continue to experience the untiring loving-kindness of our God in supplying all our needs. We are ever more in love with the pathway of faith. We are glad to hear from time to time of those who have been encouraged by the way we

have been led. Just now a letter has come from a dear brother missionary in Japan, who, with his family, has been there eight months, and he was nerved to go out by reading of God's goodness and faithfulness to us.

I trust I can speak soon of enlarged plans of work and of others joining us, with whom we are now in correspondence, on the same lines of faith.

Fez, Morocco, April 3d, 1888.

The Philander Smith Memorial Hospital at Nanking, China.

BY REV. JAMES J. BANBURY.

Nanking, which means the Southern Capital, is a city of about 500,000 inhabitants, situated on the great Yangtze-Kiang, the largest river in Asia. The populous portion of the city lies about seven miles south of the river, but the city wall reaches to the river bank. This wall is twenty-seven miles in circumference, the largest in China. It is about thirty feet high, and twenty-five feet wide at the base, sloping up to a width of twenty feet at the summit. It is kept in good repair.

Within this wall are two more, one within the other, the outer of these two being the boundary of the Tartar city, and occupied by a garrison of Manchus. These northern Tartars who conquered China in 1644, still take the precaution of living within walls of their own; and do not mix too freely with the Chinese. The innermost wall is that of the renowned Imperial City, the ancient seat of the Ming Emperors. The site of the former gorgeous palaces is now a desolate waste of rubbish.

At Nanking the Tai-ping rebels located their capital, and professing a sort of pseudo-Christianity, demolished the pagodas and temples, including the famous Porcelain Tower. Here the rebels made their last stand, and when the victorious Imperialists retook the city they completely destroyed it. After a lapse of thirty years, Nanking is once more a flourishing city; forts have been erected; the walls repaired, and the temples, including the imposing structure dedicated to Confucius, the largest of the sort in China, rebuilt. This building contains costly tablets to the honor of China's greatest sage, and to his famous disciples, including the well-known Mencius.

Nanking is the seat of the governorship of three provinces, with an united population of 100 millions. Numerous officials, with their attendants, throng its busy streets. It is also the centre of Chinese learning; and the fame of its literati is sounded far and wide. Here are also manufactured the best silks and satins, the emperor having all his elaborate robes made here.

In this important literary and commercial centre the Philander Smith Memorial Hospital is situated, erected at a cost of 10,000 dollars. The first year's work shows that 11,583 cases have been attended to, a large proportion of which have been opium patients. These opium smokers are admitted into the hospital for a term of six weeks. When their treatment commences, and the opium is taken from them, then their sufferings begin.

At first they are like maniacs, every nerve is unstrung, and the whole system clamors for the deadly drug. In some cases, a moderate dose of opium is administered for the patient's relief. After the first three weeks are over, the sufferings decrease, and at the expiration of six weeks the patient is discharged. After his dismissal the battle really begins, for now he can get opium again. The demon returns and finds the house swept and garished; then he goes and brings other demons stronger than himself, and the fight rages hot. In some instances the victim yields, and his latter end is worse than the first. But in other cases the captive being free from his chains successfully beats off the tempter, and he becomes permanently and radically cured.

Every day all the patients attend a religious service conducted by one of the missionaries. The Gospels are sold at a nominal price, and a card on which is printed a passage of Scripture is presented to each applicant for medical relief, whether an indoor or outdoor patient. Thus while attempting to heal the body our main object is to lead them from worshipping idols to serve the true and living God.

Beside the opium cases, a large and varied surgical work is done. Ulcers and tumors are removed; wounds are healed, and broken bones set, and sore eyes are attended to, which latter ailment abounds in China.

The nominal sum of five cents is charged each patient when he first applies, which sum is found sufficient to keep out idlers, who otherwise would swarm the premises to pry into the queer and barbarous surroundings of the foreigners. The hospital is a constant and unsolved puzzle to the Chinaman. Why we should erect a large building, administer medicine, and give medical attendance free, is an enigma to them. At first they thought that we extracted the eyes and heart from the dead, and sent them home to be made into medicine, and corpses were examined with jealous suspicion.

Now they have given up that idea, and are looking about for the reason. The question is often asked, "What advantage do you reap?" and when we assure them that we reap no advantage whatever except the luxury of knowing that we are a little benefit to them in healing their bodies and bringing to them a knowledge of Jesus Christ and His wonderful compassion for the sick and weary, they smile in unbelief. A work of disinterested charity is in the estimation of the heathen Chinese impossible.

They care nothing for the sick outside the immediate circle of their relatives. Persons may be seen friendless, naked, dying, on the roadside, without food by day, or shelter at night, until the despised foreigner hears of it and receives him into the hospital. We have taken in several of these poor wretched outcasts, washed, clothed, fed and healed them, and have then allowed them to depart to tell of tender care and sympathy before unheard of, and of a Being of whom he has been told, who so loved him as to give His only begotten Son to die for his redemption.

Only to-day I saw a miserable outcast hurried from a Chinese passenger steamer and left on the hulk alone. Wasted by disease he tottered near another passenger, who, fearing that he would find a resting-place near his baggage, pushed him rudely aside, and being too weak to stand the pressure, he fell heavily backwards to the deck, stunning himself by the blow, there to lay until cast out into the highway to die.

The Chinese have their own ideas about the amount of medicine that ought to be given them when they apply for relief. If a small dose, and especially should the small dose prove tasteless be given them, they sniff at it and act as if they considered it of no value. We have to be very careful in dispensing drugs, for even when a liniment is given them they frequently drink it.

Only the other day a rheumatic patient applied for relief. Dr. R. C. Beebe, our physician, gave him two medicines, one he was told to drink, the other, a liniment, he was told to rub on his rheumatic limbs. He promised to follow the instructions faithfully.

The next day we were surprised to see him again. Upon our asking the reason of his early return, he informed us that on his way home the day before, he discovered that the bottle which contained the liniment leaked a little, and so, fearing lest he should lose it all, and having no other vessel to hold it in, he poured the liniment in with the other medicine and had drunk it all, and because he imagined himself considerably improved, he had returned to apply for more to be taken in just the same way.

Bible Woman's Work in Bombay.

BY CARRIE P. BRUERE.

I have been out with our Bible women, and a little account of the work done may prove interesting to our friends. The Bible women visit among the poorer classes wherever the people will receive them, reading and teaching the Bible. They do not usually go into the houses, but sit or stand just outside the doors and begin by singing a hymn, and after the crowd gathers, preach to them.

The first place we visited was a settlement of chawls off the main road. These chawls are long, low, narrow buildings, divided off into small rooms, one room to a family. We walked a few moments seeking a good place where there were a number of women. We came to a place where there were several women of the Kunbi caste, and this caste is very bigoted.

We asked if we might read and sing God's Word to them. They made considerable talk and said, "Oh, of what use is it?" One woman said, "Oh, we are women, we can't understand." A man asked if we preached Jesus Christ. Prethebai, one of the Bible women, answered, "Yes; we preach Jesus, and we come to tell you what God says to the world."

After a considerable time we, standing over the gutter, as they did not ask us to sit down, commenced to sing. In the meantime a goodly crowd having gathered, the

lesson was read and we in turn spoke to them. They listened well, asked a few questions and argued some.

The next place we went to the men and women were all playing cards on the ground, sitting outside the door under a shade made of coarse date matting. Immediately all was stopped and we were invited to sit down. I sat down on the ground beside a woman and was enjoying it much when they brought me a little board for a seat which raised me about three inches off the ground.

At the other place I had told them that I had come from America to tell them about Jesus, because I knew that there was no other way of salvation for them, and because I loved them and Jesus loved them. So here Prethebai told them that I loved the native people very much, etc., etc. The people seemed pleased to hear this. There were some nice faces among the women and they smiled and spoke with me and seemed pleased when I spoke to them and said, "Oh, she knows our language."

We spoke to them faithfully and rose to go, when a man said, sing once more. So we did. At another place we stood near the door of a house, but were right in the street, as there was no sidewalk. The women seemed to regard me as a curiosity. I think it was a new thing for them to see an European woman with the Bible women. A good number gathered here.

At the next place we were seated on some filthy blankets, on which I imagine some American ladies would not sit, but one is thankful to sit down almost anywhere, as it is very wearisome to stand so much, especially in the heat of the day.

We went to another place, and when I was coming home, the women said, "Must you go now?" I replied, "Yes; I have a little baby at home; I must go now, but I will come again." I went home feeling encouraged that I was so well received.

One day I went out with a new Bible woman to a new place. She had been there alone once or twice. We saw some women grinding and we sat down, sang and read. A few had gathered, but I noticed that they seemed rather shy, and just as the reading was finished a door opened and out stepped an old woman who angrily ordered us off. The Bible woman talked with her and told her that when she came alone that she had listened and that now she ought not to treat the madam so. But she would not listen, so we came away.

The Bible woman told me that they were not used to Europeans and were afraid that I would make them Christians and make them eat beef. Many of these people call us "beef eaters." The Bible woman's work is not without visible fruit. A woman was recently baptized who was led to Christ through the teaching of one of our Bible women. A woman of considerable influence among her people was baptized last year and is now going about telling her people about salvation.

The Bible women tell me that many of the women among whom they work from week to week, really believe and listen gladly, but they fear to come out on account of their people. The Bible women are certainly sowing

precious seed, which will in "due time" yield an abundant harvest. Three of the Bible women are supported by subscriptions raised in Bombay, and one is supported by friends of mine at home. These Bible women have access to women who could not be reached by others. Please pray that the Lord may continue to bless this work yet more and more.

Bombay, May 18, 1888.

What are Deaconesses?

BY J. T. GRACEY, D.D.

The General Conference did an anomalous thing in the provision for the recognition and organization of deaconesses. The usual course is that the thing comes into existence and the ecclesiastical organization is only the recognition and regulation of it. Here the order is reversed and the ecclesiastical theory comes before the fact. But the theory is now here. Deaconesses are in the text and not an hour too soon. What are they? Simply women who are *set apart for the whole lay work of the Church.*

Do not stop to ask where they are to find their work. There are reformatories, and poor-houses, and orphanages, and there should be Methodist orphanages all over the land; there are prisons and hospitals, and ought to be Methodist hospitals in every part of the country; and there are immigrants and waifs, and Magdalens, and strangers are being lost in the swirl of the great cities; and there are poor work-women and over burdened mothers whose children can be cared for while they secure employment or take a half-day's rest or recreation; there are unschooled children to be gathered into night schools and sick people who want flowers as well as doctors and who know nothing of human cheer and helpfulness and are compelled to go to the dictionary to find "sympathy"; there are released convicts; there are city children to be sent to good homes away from the filth and squalor and crime-schools; there are boot-blacks and newsboys and street Arabs that will follow, fascinated, the gentle courtesies and ministries of women.

Work! Heaven help us, the great unwashed, unveneerred mass are crying out of the quicksands in which they are sinking before us, with all the vividness of Victor Hugo's man lost in the steadily yielding water earth. Here they are in knee-deep, yonder only the glaring eyes look on us, and elsewhere only the brow that a mother used to kiss, or the lock of hair her love was wont to curl, are visible. A great seething, surging mass outside of the churches or clinging to the fringes, not to be saved by the over-worked other mothers and sisters of the churches, but to be looked for with trained instinct and guided with trained judgment. Here is a great lazarus-house of sickness and sores and sin.

No! no! it has not come an hour too soon—this charter, this commission to every Annual Conference in the land, this implied commandment to search out, train, organize and send out this vast Protestant sisterhood of specialists,

if not in the blue dress with white collar and snowy cap of Theodore Fliedner's deaconesses, yet in the garb of sweet charity—some ordained perhaps to carry the blessed sacraments to the dying babe or repentant woman in the zenana (for that must come too, as the order of the Church); most of them not ordained, only with godly endowments, to go "gleaning" after or pioneering for the preacher.

Kaiserworth, yonder across the sea, has five hundred of them (of whom one hundred and seventeen are probationers), divided into classes, instructing, nursing, going out two and two, and its records show one thousand and seven trained teachers. And beyond Kaiserworth are other ninety-six stations in Prussia and Germany with two hundred and eighty-six employed deaconesses, a direct outgrowth of this at Kaiserworth.

Somebody must champion this movement, who is possibly now ignorant of it, in each Conference, and must learn from Kaiserworth or our Chicago Training Institute, or from experience by beginning anywhere with the simplest duty that first appears. Begin! If the duty that lies next to you is done another duty comes nearer, and if one opportunity is improved you are ready for the next, which is sure to follow.—*Northern Christian Advocate.*

Missionary Training School in Philadelphia.

This Missionary Training School, which for two years was located at Niagara Falls, and from whose doors seven have gone to foreign fields under different denominational societies (three to India, two to Liberia in Bishop Taylor's work, and two to China), has been removed to Philadelphia, that the rare medical, kindergarten and other advantages afforded by this city—not the least among which are the services of teachers of various languages—might be obtained.

The school, with its large grounds and beautiful surroundings, is situated on the northeast corner of Forty-first and Ogden Streets, and is within walking distance of the Pennsylvania University.

The Woman's Medical College, which can be reached for one car-fare, makes a reduction for prospective missionaries.

Mrs. Van Kirk, principal of the Philadelphia school for training kindergartners, has offered the course (usually costing \$100) free to any of the young lady students, because they are going as foreign missionaries. As there is now a great demand in heathen countries for kindergartners possessing diplomas, this course is most valuable.

The Chinese and Japanese languages will be taught in the school by native teachers. One having spent two years in Oberlin College is now acting as interpreter in the American Chinese Union of this city; the other is at present pursuing a course of study in the University.

A lady under appointment by the W. F. M. S. of the M. E. Church, who expects to sail for Japan in the early fall, will avail herself of this opportunity of studying

the Japanese language. Another lady, expecting to go to Mexico under the same Society, is studying Spanish, the teacher having spent years in Mexico.

In regard to the study of Chinese, we might add that it is a great advantage, one seldom obtainable in China, to have a teacher who can speak English. The written language is the same in all provinces of China, and a knowledge of it is necessary to all missionaries. This, and also the Cantonese dialect, will be taught.

Hindustani and Marathi, two of the languages of India, can be taught by the principal.

It is believed that much money and outlay of strength can be saved in foreign lands by thus having some knowledge of the people to whom missionaries are going; also of their history, habits of thought, customs, etiquette, etc., all of which receive special attention.

The course of study for the school year closing June 22 includes the English branches, church history, science (mental and moral), theology, music (instrumental and vocal), the languages, and the Bible, very special attention being given the last. In addition to this, a summer class will be formed for the benefit of those wishing to study the language of China, Japan or Spain.

The practical mission work, to which two afternoons each week are devoted, is found most helpful.

Our reliance for the support, continuance, and prosperity of the school is on Him in whom and for whom this project was conceived; therefore none who are called of God to foreign missionary work, of whatever evangelical denomination, need hesitate to apply for admission because of lack of means.

Further information can be obtained by addressing
MRS. W. B. OSBORN, Principal,
Cor. 41st and Ogden Sts., Philadelphia, Pa.

Legal Conditions of Indian Women.

During the sessions of the Woman's International Council, held in Washington, last April, Miss Alice Fletcher read a paper upon Legal Conditions of Indian Women which was a surprise to those who have been in the habit of considering the situation of Indian women as one greatly to be deplored.

A correspondent of the *Boston Journal* gives the following account of the address:

Miss Fletcher's address was a complete and absorbing novelty. It was a thunderbolt of solid information whose advent left one for a time stunned by the unusual report. To find a race whom we have despised and reviled, whom we have treated with such contumely as to blot our record as a nation, and such short-sightedness as to impair our claim to even the moderate wisdom of ordinary humanity, outstripping us in their acknowledgment of the claims and position of women, is, to say the least, startling. We have learned to look upon the female among Indians as the beast of burden, the servant and slave of her master. Among the lowly positions held by her sex throughout the world, hers has

seemed one of the lowliest, with scarce a mitigating touch beyond her pride in her children to relieve the monotony of her harsh and hampered life. Now comes a credible witness who speaks with the conscientiousness of truth from the basis of personal observation, who has lived and learned among the tribes of the West the inner aspect of their religious and social customs, and who brings her message to-day to a representative gathering of women from all quarters of the earth. She tells us the Indian woman bears her birthright name to her grave; that she is free to choose her husband if she so desires; that should the husband prove lazy or tyrannical, the wife tells him to go back to his kindred; or, if they are living in a lodge apart from her family, she takes down the lodge, leaving her husband to watch the dying embers of the fire. The husband is not allowed to force her to live with him under such circumstances. She is the laborer and burden bearer, not because she is looked upon as a menial as of secondary importance, but from existing conditions of society, which makes this her share in the economy of the clan or the family. The want of any fixed laws which shall hold the different tribes in peaceful relations with each other, requires that the man shall be always ready for the war path or the raiding party. He has, as it were, to sleep upon his arms, so as to be constantly prepared for defence or assault. He must ride free, that he may strike the needed game or the dreaded enemy. He cannot be hampered with impediments of family bundles or burdens. Since all men are needed to protect and provide for all women and children, to the woman fell the axe, the hoe and the bundle strap. As a logical consequence all the property belonged to the woman.

"One cannot help pausing here to puzzle over the strange inconsistencies of a higher civilization, which has left woman still liable to the toil and the burden strap, but kindly relieved her from the weighty care of the property.

"A famous chief was obliged to retract one of his bargains because the women forbade, they being the land-owners. The man owns his own effects and the belongings which he has personally acquired. The woman owns her horses, dogs and all the lodge equipments. Parents do not control the possessions of their children. A wife is as independent in the use of her possessions as the most independent man in our midst. If she chooses to give away or sell all her property there is none to gainsay her. When I was living with the Indians, my hostess, a fine-looking woman who wore innumerable bracelets, and painted her face like a brilliant sunset, one day gave away a very fine horse. I was surprised, for I knew there had been no family talk upon the subject, so I asked: 'Will your husband like to have you give the horse away?' Her eyes danced, and, breaking into a peal of laughter, she hastened to tell the story to the other women gathered in the tent, while I became a target for merry eyes. I tried to explain how a white woman would act, but laughter and contempt met my

explanation of the white man's hold upon his wife's property."

Miss Fletcher, who is special Indian Agent for the United States Government under the Severalty bill, added: "As I have tried to translate our statutes to Indian women I have met but one response: 'As an Indian woman I was free. I owned my home, my person, the work of my own hands. My children could never forget me; I was better off as an Indian than under white law.' Men have said: 'Your laws show how little your men care for their women. She is nothing of herself. She is worth little but to help a man to have a hundred and sixty acres.'

"One day, sitting in the tent of an old chief famous in war, he said to me: 'My young men are to lay aside their weapons; they are to take up the work of the women; they will plough the field and raise the crops; but my women, they to whom we owe everything—what is there for them to do? I see nothing! You are a woman. Have pity on my women when everything is taken from them.' Not only does the Indian woman under our laws lose her independent hold on her property and herself, but there are offences and injuries which may befall her which would be avenged and punished by her relatives under tribal law, but which have no penalty or recognition under ours."

How Mongolians Pray.

Rev. James Gilmour, an English missionary who has labored much in Mongolia, gives the following account of how the people pray:

"Almost nine out of every ten Mongols you meet will have rosaries in their hands, and be rapidly repeating prayers, keeping count of them by passing the beads through their fingers.

"*They Don't Know the Meaning of Their Prayers.*—One of the prayers most commonly used consists of six syllables. Ask one man what these six syllables mean, and he will tell you one thing; ask another, and he will have another version of the meaning; ask a third, and he will most likely give an answer which all will agree in—namely, that it does not matter what they mean; the efficacy depends, not on the meaning, but on the repetition of the prayer. Acting on this behalf, the Mongols rattle away at their prayers, hoping thereby to make merit which will, among other things, cancel their sins.

"*The Family Praying Wheel.*—In some tents there is a stand on which is placed a large wheel, bearing about the same relation to the hand wheel as a family Bible bears to a pocket Bible. A thong is fixed to a crank; the inmates take their turn in pulling it; but the aged grandmother, as having most leisure, usually spends most time over it; and the grandchildren keep a sharp lookout, and raise an outcry when, from inadvertence, a wrongly timed pull sends the cylinder turning backwards, and, according to the Mongol idea, makes sin in place of merit.



"*The Hand Praying Wheel.*—But mouth repetition is a slow process, and to expedite matters a praying wheel has been invented, into which are put a large number of printed prayers; the wheel is turned round, and by this simple act all the prayers contained in the machine are supposed to be repeated.

"*The Roasting Jack Praying Wheel.*—In one house I saw a wheel placed over the fire, and driven by the upward current of hot air, after the manner of a roasting jack!



"*The Water Praying Wheel.*—In western Mongolia a wheel containing prayers is put up in a little stream and the water made to turn it and the person desiring to pray can look at it as it prays for him.

"*The Clockwork Praying Wheel.*—Sitting in a tent once I heard behind me a curious clicking noise, and looking round, found a praying wheel going by machinery. The master of the house, being a mechanical genius, had bought an old clock in a Chinese town, taken out and rearranged the spring and wheels, and made them drive a cylinder filled with prayers. When he got up in the morning he simply took the key, wound up the clockwork, and then the thing made prayers for the whole establishment.

"*The Praying Flag.*—He that is too poor to buy a hand wheel gets a prayer flag—a piece of common Chinese

cotton cloth printed over with Tibetan characters—fastens it to a pole and sets it up near his tent, believing that every time it flutters in the wind all the prayers on it are repeated.

“The whole thing would be laughable were it not too serious a matter by far for laughter. The *deluded worshippers really believe* that this charm-repeating and wheel-turning and flag-fluttering *makes merit which cancels sin.*”

Mission School at Tiberias.

The Free Church of Scotland has a mission at Tiberias on the sea of Galilee, and last January, the teacher of the girls' mission-school wrote as follows:

“We have now over fifty girls in our school. Of these, twenty-two are Moslems, which is rather unusual. The others are Jewesses and Greek Catholics. Of course the Jewesses are the most apt to learn, but all are equally ignorant of God's Word and the way of salvation.

“Their Bible lessons they love much, all is so new and so real to them. It is so different from the girls in Scotland, who hear from earliest childhood the story of the Creation, of the Fall, of the Flood; and the birth of John the Baptist, also his life; the birth of the Messiah, His youth, baptism, temptation, etc.; and so often is it repeated, that their ears get used to listen, often without thinking; but to see those girls as they listen for the *first time*, their pleasure and wonder strike one much. At the close frequently some of them will say: ‘Thank you so much for teaching us;’ or, ‘What a beautiful lesson that is to-day!’ One day they said, ‘Now we have school, and a teacher, God will expect us to be different from what we were before; and we wish to be good, and please Him, and we will ask Him to make us good.’ It is a real pleasure to see how obedient they are, and how much they try to remember all their lessons; and in their homes they do their utmost to help their mothers and be useful. We have visits from some of the mothers every day, so that we know what is done at home very fully.

“You know it is a custom in the East to be able to tell a story well, whilst others listen with greatest attention. In school it is not only a brief answer that is given to the question put, but each girl will relate with utmost minuteness the whole lesson given, with perfect ease and readiness. In the evenings the lesson is thus given to all the household, and the hymns learned are sung; so the children are teaching the parents, and the mothers come and sit for a couple of hours in school listening to the instruction given.”

Buddha and His Religion.

A great many people in India, Siam, Burma, Japan and China believe in Buddha and his religion and are called Buddhists. A missionary in India writes:

“Buddha's father was a king. He loved his son very much, and gave him everything necessary to earthly happiness, but he would not allow him to know people got sick and died. One day the boy found it out for himself. He met a poor leper on the dusty road, and saw that his limbs were dropping away. Then he met a funeral pro-

cession going to the burying-ground, and heard the piercing cry of the mourners. He soon found out what it meant, and determined to find out a way of escape from suffering. He turned his back on all his pleasures, and stole away from his father's house like a fugitive. He rode night and day till beyond his father's territory. Then he changed dress with his groom, and set out for Gya, to think out the problem he had set himself. He gathered a few disciples round him; but they were waiting for his solution of the problem, and left him at the monastery at Sārnāth, near Benares. Shortly after they left, he thought out his system, and at once went in search of them to tell them all about it. Well, he found them at the monastery, and ‘began to turn the world upside down,’ or, in plain English, to instruct them.

“Long years afterwards, when the Buddhist religion had spread all over the country, the people built a massive cylinder of bricks to mark the place. Half of it up it was encased in finely carved stones that remain to the present day; above this it was covered with a roof and covered with a great gilded umbrella. It is now, not merely from lapse of time, but by the action of a fire about 900 years ago. Then the Hindus were determined to overcome the Buddhists. One day they succeeded in surprising the poor monks in the surrounding monasteries, shut them in, and set fire to the buildings, thus destroying at once both the monks and the monastery.

“Large numbers of pilgrims visit and worship Buddha's god. How do you think they do it? By rubbing their feet upon it. On one occasion a gentleman, known to me, of you, went to see it. When he arrived it happened that some pilgrims, who had come over a thousand miles to worship it, were making their offerings. The Buddha, who cares much for pence, very little for the fees of the pilgrims, invited him in. As he entered a room of despair and sorrow passed over the face of one of the worshippers. The gentleman noticed it, and, turning to him, said: ‘What is the matter? Are you ill?’ The man's reply was, ‘but I have come from Surāt to worship here. I was in the midst of my worship as you see. Your presence has spoiled all, and I must go home again without the benefit of my long pilgrimage.’”

The “Happy Land” in India.

Under a roof of bamboo canes, supported by pillars, classes of bright-eyed little maidens were adorned with beads and jewels. They seem very happy, for most of them had rings in their ears, and noses and on their toes, besides armlets and bracelet-head-gear. One of them read to us in Bengalee the story of the ungrateful serpent. After inspecting the classes, all the children were asked to sing. They sang up, “There is a happy land,” and the rest joined in heartily as any English children would have done. We left them for the boys' school. We were greatly pleased with the boys,—their sharp, intelligent faces, their neatness in answering, and their knowledge of the Bible. English literature.—*Rev. J. Broadhead.*



A GIRL OF SOUTH INDIA.



PARSEE CHILDREN.



SACRED CATTLE OF INDIA.

THE CHILDREN OF INDIA.

BY SOPHIE S. SMITH.

AMY.—I must find out all I can about Hindu children for our Mission Band this week. I have written down all I know, and it seems very little.

MAMMA.—Will you read to me what you have?

AMY.—I saw the picture of a Hindu baby lying on its cradle, and I have told about that to begin. The cradle is made of a square frame with a piece of cloth stretched over it, and fastened to the ceiling by cords. Here the baby will lie all day and swing, never crying, though it may be hungry and sleepy.

MAMMA.—They must have unusually good and patient babies in India. Our babies would cry loud enough under such circumstances.

AMY.—They are very good indeed. Even the poor baby who has no cradle to swing in, but is carried in a basket on its mother's back, will lie quietly on the ground while she is at work and never cry.

MAMMA.—Do the Hindu babies make good boys?

AMY.—They grow up to be very good-natured and patient. They seldom quarrel or fight, and yet they are not exactly what we would call good boys, because they will tell lies and cheat. They do not think it is wrong.

MAMMA.—What a pity that children with such good traits should have some bad ones. But is that all you know about them?

AMY.—Yes, that is all I have been able to find out so far. Will you please tell me something more?

MAMMA.—Well, there is giving the baby a name, which is a very solemn and important affair. The priest looks into his books to see if the planets are favorable for the ceremony; if not, he offers prayers and sacrifices to drive away the bad spirit. When the day is fixed, the friends and relatives come in, and the baby receives his name.

AMY.—Are the Hindus not very superstitious?

MAMMA.—Yes, they hang shells and coins on the baby to keep away the "evil eye." They are very careful to never speak the baby's name at night, lest an owl hear the name, repeat it, and the child die. No one must ever pull its nose, for that would make it ill.

AMY.—What a strange idea! Suppose some one should happen to pull its nose, what would they do?

MAMMA.—The mother would fill a dish with rice and put it in the street before her house. The first person who should touch the dish, even accidentally, would carry off the disease, and the baby would get well.

AMY.—What a fortunate thing for the

baby that they have some way to protect it. What do they do next?

MAMMA.—When he is six months old he receives his first dish of rice. Friends are invited to witness the ceremony and have a great feast. When he is three years old, his head is shaved, he puts on a muslin cap and coat and begins school. Up to this time he wears no clothes, but is covered with jewelry.

AMY.—It seems very early for them to begin school. They can't be much more than babies.

MAMMA.—The Hindus do not think it wise to let their children play much; they believe it makes them lazy; so they go to school when very young, where they sit cross-legged, nearly all day, shouting their lessons in a loud voice. When the Hindu boy is eight years old he is made a Brahmin. The sacred thread is put around his body and over his shoulder, and he is considered fit to engage in all religious duties.

AMY.—Dear me! what important creatures their boys are. What becomes of the girls?

MAMMA.—The girls are regarded as an expense, and not being so useful as boys, they are not welcome. When the parents do not wish to raise the girl baby, it is allowed to sleep itself to death with opium in its mouth, or it is put in a basket, and set afloat on the river Ganges.

AMY.—What cruel people they must be.

MAMMA.—They do not mean to be cruel. A woman's life in India is a very wretched one at best, and this is often the easiest way, they think, of sparing her future suffering. However, they do not put their girls to death now so often as they used to do.

AMY.—Why do they not?

MAMMA.—The country is now ruled by the English. It is a crime to put girls to death, and punished by law, when the guilty parties are found. Christianity has also shown many of these people the sinfulness of such practices, and led them to live better lives.

AMY.—If the girl lives what does she do?

MAMMA.—She plays with her dolls, goes to school, is richly dressed and loaded down with jewelry. Indeed, she has a pretty good time until she gets married.

AMY.—How old is she when she marries?

MAMMA.—Between eight and eleven. She is sometimes betrothed several years earlier. As soon as her father selects a husband for her, she puts on a veil, has the ends of her fingers dyed pink, and retires to the *zenana* or place where the women live. Here she is educated for married life.

AMY.—What does she learn?

MAMMA.—Cooking and religion. The

Hindu is very particular about his food, and no one, however rich he may be, must prepare it and serve him but his wife. His religion has much to do with this. After she learns to cook and serve food properly, she learns many verses from their sacred book, the histories of various Hindu gods, dialogues and stories.

AMY.—Must she learn all this whether she wants to or not?

MAMMA.—Yes; she is not considered ready to be married until she knows these things well. She has no voice in the matter, but must marry whenever and whomsoever her parents direct. If the man dies, before or after marriage, she is a widow, and though she may still be a little girl, she dare not marry again. Her fine clothes and jewels are taken away, she is abused and neglected, and must spend the rest of her life in hard work and sorrow.

AMY.—What a dreadful time she must have. Is there no escape for her?

MAMMA.—None, until the Gospel teaches them better, and so brightens and blesses their lives. Some have been helped through its influence; let us pray that many more may feel its power and be led in the true way.

:O:

SINGAPORE.

BY FANNIE ROOPER FRUDGE.

(Capt. Morton and "Uncle Charlie" entering, five boys rise to welcome them.)

WILLIE — "Good evening, Captain. We are all truly glad to see you and uncle, this evening, and eager to hear about the islands you visited while cruising in the China Sea and Malayan Archipelago. What a charming time you must have had, on that four months' tour, touching at points of interest all along the coast, sketching *ad libitum* the strange, beautiful scenery, and gathering 'specimens in the various departments of natural science.' I wish I had been of your party, to fill my pockets with some of the strange things you saw, while eyes and brain were storing up a life-long treasure."

CAPT. MORTON. — "The wealth of tropical life and scenery is always 'charming' as it lies outspread beneath those soft, warm skies and fleecy clouds, the glorious star-light gleamings and golden sunsets; and the ever-shifting panorama of busy life possesses such a variety of phases, that a foreigner at least, never wearies of watching it."

GEORGIE — "Where was your first stopping-place, Captain?"

CAPT. M. — "At Singapore, that little ocean gem at the foot of the Malayan peninsula, where, fair as a pearl, she nestles in the crested coronet of the deep blue sea. The whole island is but twenty-seven miles long, with a width varying

from three to twelve; but I know of no other area of dimensions so limited, that contains so much of picturesque beauty, as does this 'garden of the East.' Bukit Tima, the central peak of the island, rises about six hundred feet above the sea, and a large portion of the island is made up of richly-wooded hills, and evergreen dales, whose graceful fringes and foliage are reflected in many a little babbling brook. The fruits of the island are varied and abundant, the foliage perennial, and its myriads of flowers so beautiful and fragrant, that its 'every prospect pleases, and only man is vile.'

"Leaving our Mussulman comprador to make all the arrangements, and to report for our selection such points of interest as were worth visiting, we saved both time and money; and within a week made several excursions to the gambier, coffee, clove, nutmeg, and pepper plantations of the island, all of which we found in very flourishing condition."

EDDIE.—"I did not know that all these valuable products were cultivated on that small island. Who are the planters?"

CAPT. M.—"The spice plantations are generally owned by Englishmen, who employ exclusively Chinese laborers. Gambier is cultivated chiefly by Malays, who own the grounds, and work on their own account; while the coffee and pepper plantations belong in about equal numbers to English and Chinese proprietors; but the labor is all done by Chinamen, whose patient industry and thrifty ways insure success in this vocation as in every other to which they apply themselves."

FRANK.—"Will you tell us something of the appearance of the spice trees?"

CAPT. M.—"The estate of Mr. Princeps, one of the largest and finest on the island, occupies two hundred and fifty acres, including three picturesque hills, Mount Sophia, Mount Emily, and Mount Caroline. Each of these peaks is surmounted by a pretty bungalow, from which radiate broad avenues that intersect every portion of the plantation. There are planted some five thousand nutmeg trees and nearly half as many clove trees, beside coffee trees, palms, and a variety of fruit trees indigenous to the island. Both the clove and nutmeg were brought originally from the Moluccas; but nowhere—not even in this picturesque 'Faderland,' do these beautiful trees thrive better than in Singapore."

HAL.—"Tell us how they look—both trees and fruit—won't you, please?"

CAPT. M.—"The nutmeg is an evergreen of great beauty, conical in form, and from twenty to twenty-five feet in height; every branch thickly clothed with polished, green leaves. Almost hidden among this emerald foliage grows the pear-shaped fruit. As it ripens, the yellow, external tegument opens, revealing the

dark-red *mace*, that is enwrapped about a thin, black shell; and this, in time, encloses a fragrant kernel, the nutmeg of commerce. The clove tree, though somewhat smaller than the nutmeg, closely resembles it, in both form and color, and is, if possible, even more graceful and lovely. The leaves are lance-shaped, the blossoms pure white and exquisitely fragrant, and they cluster thickly on every branch and twig, almost to the summit. The cloves—'spice nails' they are often called—are not a fruit, but undeveloped buds, the stem being the calyx, and the head the folded petals. Their dark color, as seen in commerce, is due to the smoking process through which they pass in curing."

EDDIE.—"How strange! and how little we who sit down at home know of the wonderful things God has created. I mean especially the wonders of the vegetable creation; for our own dear land can boast of many natural curiosities."

CAPT. M.—"That is certainly true; but among curious trees I must not omit the mention of the strangest of all the palms—the talipât, so called from the Bali word, *talipoin*, which means 'a priest;' and the name of this palm was originally given, from the fact that the sacred fans used by Buddhist priests in the temple services, are always made of the talipât leaves. Upon the same material very many of the sacred books are written, as are also, various scientific works and historical records."

WILLIE.—"Are the leaves of the talipât then so large; or do you mean that the material upon which the books are written is manufactured from them?"

UNCLE CHARLES.—"There is no 'manufacture' needed in the case, as I am sure you will admit, my dear boy, when I tell you that this mammoth tree sometimes reaches the height of nearly two hundred feet and its trunk the circumference of twelve feet; while an ordinary leaf will measure from thirty-five to forty feet in circumference. It is no unusual sight on the Malabar coast, where storms are so fierce and sudden, to encounter ten or fifteen men in a boat, over which is spread a single palm leaf, that effectually shields the entire company from the driving rain. When the storm has subsided, the huge leaf may be folded up like a lady's fan, and is so light as to be readily carried by a man, under one arm. The ribs or joints are hard, like canes; and the thin, connecting portions are prepared for writing upon, by being soaked in milk, after which, they will easily take an impression from the point of an iron *stylus*, such as was anciently used by the Romans for writing on wax. Some very fine palms will yield folds five inches in width, and these are very valuable. The books made of these leaves are remarkably durable;

and I have seen splendid manuscripts in the Buddhist temples, that were five or six centuries old, and were yet in excellent preservation."

GEORGIE.—"How long does this curious tree live?"

UNCLE CHARLES.—"It lives half a century or more, bearing annually ten leaves; but blossoms only a single time during its existence. The flower, some thirty feet in length, bursts at maturity, with a loud explosion, and in dying, like the fabled phoenix, sheds the seeds that are to produce the next generation of trees."

EDDIE.—"Are these trees abundant—growing wild under favoring conditions? or do they need to be cultivated?"

UNCLE CHARLES.—"I was told that the talipât reaches its highest perfection in the island of Ceylon; and that even there, it never grows wild. All that I ever met with, at Singapore and elsewhere, were under cultivation, being tended and nursed with as much care as a delicate infant. Indeed, half-a-dozen talipât palms are considered a snug little fortune, the leaves being very profitable merchandise, and the crop sure year by year, during a long lifetime; at the close of which, the trees may still be of sufficient value to be bequeathed to the owner's heirs."

HAL.—"Are there any more such queer trees at Singapore, Uncle Charles?"

UNCLE CHARLES.—"Get the Captain to tell you of the night-blooming cereus. I just missed seeing it, by arriving a day too late, and I could not wait a century for the next blossoming season."

FRANK AND WILLIE.—"Yes, do, please, Captain, tell us about this wonderful flower."

CAPT. M.—"Well, I was dining at the house of Dr. Almeida, a famous botanist, who had gathered about him all manner of curious plants and flowers, among which were choice specimens of the *Victoria Regia*, and the *Rafflesia Arnoldi*, the two largest flowers in the world, each bloom measuring two feet in diameter! But rarer than all these was the *Cereus*, with its creamy, waxen flowers of exquisite form, the leaves of the corolla of a pale, golden hue, and the petals intensely white. But the odor—well, I cannot describe it—it was like sweet lilies, violets, tube rose, and vanilla, but more fragrant than all combined. The buds began to unfold as twilight deepened into night; it reached perfect maturity an hour before midnight, reigned a resplendent green about four short hours, began to wane at three o'clock, and by sunrise only a wilted, worthless wreck remained, good for nothing but to be 'cast out and trodden under foot of men.' Meet emblem of the vanity of all earthly greatness, teaching us to lift our eyes to that which alone 'endureth forever.'"

OUR INDIAN COUSINS.

BY IDA BUXTON COLE.

(Clara, Gertrude, Thomas, Will, and Tracey seated in a circle; Thomas with book in hand as if reading to the others; Uncle Charles enters.)

UNCLE.—I am very glad to see you so interested in your book, children. May I not enjoy it with you?

THOMAS.—Certainly, Uncle; we shall be very glad to have your company. I have been reading aloud a chapter on the terrible condition of Africa and how much they need the Gospel of our dear Lord Jesus.

GERTRUDE.—I am so glad I don't live in a country where girls are bought and sold; why, Uncle, in Africa they sell them when they are real little, not more than ten or twelve years old.

UNCLE.—Don't be too joyful, dear niece. Are you sure that girls are not sold in America?

GERTRUDE.—Why certainly, Uncle; this is a Christian land and such a thing would not be allowed.

WILL.—Not since the negro slaves were freed.

UNCLE.—I fear you are both wrong.

CLARA.—What do you mean, Uncle? You are only teasing us to see how much we know.

UNCLE.—Not at all. When I was travelling in the West, the superintendent of a certain school told me that one day a man came to him and demanded one of the girl pupils, saying he had bought her for his wife; the superintendent refused to let her go until her three years' school term had expired and the man went away angrily; at the close of her school course the girl returned to her home in the Indian Territory, and a few weeks after wrote to one of her schoolmates that she was hiding several miles from home to escape being taken by her purchaser.

TRACEY.—Oh, Uncle, what a horrible story! Can it be true?

UNCLE.—Yes, my boy.

CLARA.—What kind of a school was that, Uncle?

UNCLE.—An Indian school, and the girl was an Indian who was being educated there.

GERTRUDE.—Do Indians sell their daughters?

UNCLE.—Yes, just as they do in Africa.

THOMAS.—I never knew that before. I cannot understand why our government allows it.

WILL.—Uncle Charles, where is this school of which you speak?

UNCLE.—It is the Haskell Institute, in Lawrence, Kansas; it is, I believe, the second largest school of its kind, that in Carlisle, Penn., being older and larger. It is beautifully situated just in the suburbs of the city of Lawrence; Indian boys and girls are taken for a three years' course in the Industrial School, the United

States government paying their fares to and from their homes and supporting them while in school; they study half the day and work the other half. When I visited it, there were three hundred and sixty pupils, one hundred and sixty of whom were girls.

TRACEY.—What do they study?

UNCLE.—Just what white children do. As a rule they are bright, neat and quick to learn. There is a class of eighteen or twenty little ones, some of them not more than four or five years old; they are smart scholars; they came all the way from their homes in the Territory, or "The Nation" as they call it, with a lady teacher whom they call their "Love-Mother," and who has entire charge of them.

CLARA.—Do they wear feathers and blankets like the pictures we see?

UNCLE.—No indeed, they dress as you do, not so nicely though. I wouldn't be surprised if they are not ahead of some white girls I know, for they make their own dresses. I visited their sewing room; some were cutting, others sewing by hand or machine; dresses in all stages of work were there. In one corner sat two little girls making garments for their dolls.

GERTRUDE.—Just think of that, Clara, and we can't even make a sleeve.

THOMAS.—So Indian girls are smarter than their white sisters, eh?

TRACEY.—And the boys dress as we do, I suppose?

UNCLE.—Some of them wear uniforms of blue with brass buttons; I believe it is the intention to uniform them all in time. They have a tailor shop and some of the boys are very good tailors, they make all their clothes.

GERTRUDE.—Then Indian boys are smarter than their white brothers; how is that, Thomas?

THOMAS.—We'll call it even.

UNCLE.—They can do many things; when the last building was put up the boys did all the work except quarrying the stone.

WILL.—What other work can they do?

UNCLE.—The Haskell Farm Wagon is made, tired, painted and lettered by them.

TRACEY.—They have a wheelwright shop then?

UNCLE.—Yes, and a blacksmith, harness and shoe shop, in each of which good work is done. They cultivate the farm which comprises about four hundred and ninety acres, nearly twenty acres of which is garden. They have also a laundry and bakery. I wonder how you girls would like to do the cooking for that big family. They eat three hundred loaves of bread a day, three hundred pounds of meat beside forty or fifty pounds of pork.

CLARA.—I should think I was cooking for an army of half-starved soldiers.

GERTRUDE.—Do the girls learn trades as the boys do?

UNCLE.—They do all the housework, laundry work and much of the cooking.

CLARA.—It is quite like a big boarding school, isn't it?

UNCLE.—It is conducted very much on that plan; all pupils must conform to certain rules. You would be amused if you were there some Saturday afternoon which is the regular time for bathing; a monitor stands at the door of the bath-room and calls the roll, the pupil answering by entering the bath-room for his ablutions.

WILL.—Do they ever stay away?

UNCLE.—Sometimes; then they are punished by losing their dinner or being refused a trip to the city when they greatly desire to go.

GERTRUDE.—I suppose they eat like civilized people, don't they?

UNCLE.—Yes indeed; they march to the dining-room with military precision; they are formed into different companies with their captain and at the command they march to the dining-room, standing at table until all are in position, boys and girls at different tables, when the matron strikes the bell and all sing or chant a verse which answers to our grace. The first time I heard them they sang,

"Praise to God, immortal praise,
For the love that crowns our days;
Bounteous Source of every joy,
May Thy praise our tongues employ."

There was very little tune, rather a dragging intonation, which reminded me that only the Christian world has music and happy song.

CLARA.—And do they dislike music? Cannot savages be taught to sing and play correctly?

UNCLE.—Certainly; the boys have a brass band of twenty or thirty pieces; they are under the instruction of a white teacher; they are as fond of their instruments as any musicians; they play nicely and are sometimes employed in neighboring cities.

THOMAS.—Many people evidently consider the red man incapable of anything helpful or good, but they must be a remarkable people.

UNCLE.—Many are too willing to accept the notions of prejudice instead of the real facts concerning this people.

GERTRUDE.—Did you learn any of their names, Uncle Charles?

UNCLE.—They usually drop their Indian names and adopt some of their own choosing when they enter school. They seem to share the negro fondness for distinguished people for the register records several Daniel Websters, Henry Clays; one boy, a Shawnee, expressed his admiration for Hon. Dudley Haskell, after whom the institute is named, by calling himself Dudley Haskell Shawnee.

TRACEY.—Do they speak English as we do?

UNCLE.—After they have been there long enough to learn. There are several tribes represented; their language differs so that all cannot converse by words even in Indian tongue, but strange to say, the sign language is universal; all tribes use it; so by the signs they talk as easily as do the deaf and dumb with their alphabet.

THOMAS.—Are they obliged to go to this school, Uncle?

UNCLE.—No, and that is to be regretted. In some of our States our white children are compelled to attend school a part of the year, but neither in the Territory nor out are the Indians subject to any compulsory education. The agents who sometimes go down to the Nation to bring pupils are very much hindered by this fact. The Superintendent of Haskell Institute, ex-Governor Robinson, told me that in one of his trips there he found a bright little girl of twelve years who wanted to attend Haskell. Her parents, the superintendent and agent all consented but in a few days after he went for her and she could not come because the man who had married her oldest sister forbade it, saying he wanted to marry her by and by, and according to their customs the man who marries the oldest daughter controls all her sisters.

GERTRUDE.—I believe they are even worse than Africans. Where do they go when they leave these schools?

UNCLE.—Some go back to the Territory and care for themselves, living like civilized people; a few go back into the old tribal habits.

CLARA.—How can they after having a taste of refinement?

UNCLE.—Just as easily as many a boy of Christian parents when he is thrown among wicked people cannot stand the sneer at his piety and so forsakes it. These children have only three years of education, many of them are very young when they return to their homes and not strong enough nor old enough to make lives for themselves. If they could be kept in the school until they were eighteen years of age or even fifteen they would be able to properly care for themselves; the government can afford to educate them that length of time better than it can afford to have on its hands a helpless race to whom rations are dealt out.

WILL.—Our people surely do not understand their condition or we should be more enlightened and more zealous in their behalf.

UNCLE.—I should like to tell you more about them but cannot now. When I meet people who are always finding fault with foreign mission work and petulantly crying out, "Work for the home heathen," I always suggest the Indian question and that it is a good field for them to practise their much aired home mission views. (Exit.)

THOMAS.—How I long for the Gospel to be preached to every creature, for the glorious beams of the Sun of Righteousness to shine into all these darkened minds that error may vanish and all may drink from "the well of salvation."

All repeat in concert. "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."

Argentine, Kansas.

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Wiley Institute at Peking, China.

An effort is being made to raise an Endowment Fund for Wiley Institute, at Peking, North China, and Rev. M. L. Taft, who has been connected with the North China Mission for several years, has lately returned to this country and is acting as agent to raise the money for the Endowment.

It is desired to raise one hundred \$600 scholarships, the interest of which is to be used in supporting promising Chinese youth in prosecuting their studies.

Nine-tenths of the pupils in Wiley Institute are the children of native Christians and they are there being trained for useful lives both in the laity and ministry.

Four of these scholarships are either fully paid, or under way.

It is also proposed to raise thirteen Native Professorships at \$6,000 each, and also twelve Foreign Professorships at \$30,000 each.

The asking is large. The need is great. Those who may be interested in the undertaking are requested to address Rev. M. L. Taft, P. O. Box 1116, New York City.

Bishop Warren furnishes the following facts respecting Wiley Institute, its work and its need:

"This school, named after the excellent Bishop who loved China even unto death, is admirably located in a vast city, where there are scarcely any advantages for Christian education. Peking is the capital of an empire of one-fourth of the human race. A million of people swarm around the humble walls of this fountain of knowledge and life. Inside are only seventy-three; outside, countless multitudes. One almost forgets to be grateful for the work done, because overwhelmed with that which desperately needs to be done.

"It profoundly impresses one to remember that this 400,000,000 of people come into being with a childhood as promising as the average American child's. Here are bright, beautiful faces, and alert minds. The algebra on the blackboards looks as natural as in America. They acquire a language, vastly more difficult than ours, in a short time. Could we but rightly train the children we could redeem China in a single gener-

ation. The lack of teachers makes this whole accomplishment impossible. But a school founded, and thriving, on the ground, with excellent teachers hard at work, makes some degree of such success possible, and hence an imperative duty. This institute should be lifted into a college at once. It should have an endowment of \$100,000 in five years. This is the golden moment. If we show signs of a determination to succeed we shall hold this white field, and the harvest truly will be great.

"Meanwhile I want to appeal to one hundred people to adopt for education one child each, or more. It costs but thirty dollars a year. Our party took five. Thus one can put a trained worker into the field to represent him. One may not have sons or daughters to send; take one already there. Some of our most efficient workers in India were thus educated for a few years, and then they consecrated their whole lives to the work of God. How small the outlay; how great the result! The opportunity is open to many.

"Having thus met the immediate needs, plans should be inaugurated for the endowment of professorships, or the erection of new buildings. Where could it be more appropriately undertaken than near the home of Bishop Wiley?

"The greatest development of the world for the next half century is to be in these awakening Eastern nations. Money commands three per cent. here, but by far the best investment is in the Christian education of the youth of today, who will soon be at the head of these stupendous movements.

"Robert College, near Constantinople, seems only a humble instrumentality, but the effect on the Turkish Empire by the men educated therein is incalculable. The new civilization now being pressed upon the East, and being sought by it, demands men educated in modern ways. Utterly vain, and worse, for these purposes is the old education; they must have the new.

"We do not seek to educate preachers and teachers merely; all are not called to that work. But we seek to prepare men to guide the affairs of nations, or even persons to live pure lives and set the forceful example of a Christian home. Parents are prone to care for their own children merely, and often prevent their noblest development by lavish abundance. But China's children are as dear to the Heavenly Father as ours, and He wants them all blessed and saved alike."

—:o:—

The Japan *Methodist Advocate* for May has been received. It is published monthly at Yokohama, Japan, and contains seven pages in Japanese and one in English. Rev. I. H. Correll is in charge.

Incident and Narrative.

Little Gale of China.

BY MISS FIELDE OF SWATOW.

When little Gale was born nobody was pleased. Girls are sometimes endured, but never welcomed, in Chinese families. As there were already three boys and no girls in the family, she was allowed to live. She had her head shaven, except two little tufts of hair over the bumps of "sublimity"; a short sack was put on her, and she was laid in a basket that swung by a rope from a beam in the roof, and thence she looked about her world. It was a very small one. The house had three rooms—a bedroom at each end, and a middle room used for all domestic purposes. From her basket Gale could watch the pigs and fowls running about, and could see the busy people in the six-foot wide street before the door. As soon as she was strong enough, with her hair braided in one strand down her back, like a boy's, with a pair of short trousers on, and with a cold, boiled sweet potato for luncheon, she went with other girls to gather dry grass and sticks to cook the family food. These excursions were very pleasant.

She had so much work to do that her feet were neglected, and got so large that they began to be a disgrace to her. She knew the pain would be dreadful, but it was more dreadful to hear her neighbors say as she passed, "There are two boats going by." So she had them bound, and had to endure the pain until it ceased. Her feet could never be straightened again, and she could not go to the hills any more, for she could not walk far. One day a foreign person came to the village. It was said that he was very wonderful, with white skin, pale eyes, and red hair. Everybody ran to look, but her feet would not go fast, and she lost the sight.

She helped her mother to spin and weave the cotton cloth for the family garments, and to cook the sweet potatoes and rice for the family meals. When her father and brothers had eaten, then she and her mother ate what was left. On certain days she worshipped the little gilded images that were on the shelf for gods; and sometimes she went with her female relations to burn incense and gilt paper before the gods of the village temple. So she came to her fifteenth year.

Meanwhile Lim, a tradesman of Swatow, had a younger brother, We, getting near twenty—a suitable age to marry. The parents being dead, Lim was the head of the house. We had front teeth like tusks, and was stupid as well as ugly. He helped Lim in the shop. Lim's wife wanted a servant, so she persuaded her husband to send a go-between to find a wife for We.

The go-between bargained for Gale, and she was betrothed to We.

The betrothal money, equal to five pounds twelve shillings, wrapped in red silk, was carried from Lim to Gale's parents; and on a day pronounced lucky, Gale was taken in a closed sedan chair, with a red shawl cov-

ering her head and face, to the house of her unknown bridegroom's brother. There she worshipped the household gods, and was led to her room, where her veil was removed, and she saw for the first time the man who was her husband. She saw his tusks and his stupidity, and then and there began to hate him. The next day she stood among several old female friends, and all who chose of both sexes came to see her, and passed comments on her, flattering, curious, or malicious, as their dispositions led them.

Then her life of servitude began. Lim's wife having got the power, she used it mercilessly. She was arrogant and contemptuous towards Gale, and made her wretched. We, too, grew more and more hateful and hated.

Her next neighbor was her aunt, one year older than she was. Three years before she had been betrothed and brought home by the parents of a young man who had been absent five years. For three years she had served the old couple, awaiting the return of the bridegroom. For two years nothing had been heard from him. The father was sick and foolish, and the mother took care of the cows for the support of the family, leaving her son's betrothed wife to take care of the sick man and the house. Gale and this girl were often seen talking together; then they were met very early in the morning, in gala dress, on the road to their native village, and when asked where they were going, they said "for a pleasure-trip home." Shortly after their shoes were found on the brink of a pool in a rice-field, and their lifeless bodies were taken from its bottom.

Game of Proverbs in Japan.

The game of "I-ro-ha garuta" is played in many Japanese homes on winter evenings. The children sit in a circle and have small cards, each containing a proverb, while on another card is a picture which illustrates it. The cards are shuffled and dealt, and then the first child reads one of his proverb-cards. The child who has the picture corresponding calls out, and these two cards are laid away out of the play. The one who first gets rid of his cards wins. The one who has the last card loses the game, and, if a girl, gets a wisp of straw in her hair; if a boy, he has a black mark on his face. It is strange to find that the same ideas now current were gathered into proverbs in Japan when England was inhabited by savages dressed in skins. Here are some of them:

A good son makes a happy father.

Speak of a man and his shadow comes.

You can't build bridges in the clouds.

There are thorns on all roses.

Thine own heart makes the world.

A cur is bold before his own gate.

To know the new search the old.

Many words, little sense.

The poet at home sees the whole world.

The throne of the gods is on the brow of the righteous man.

Prem Dass, a Converted Priest of India.

BY REV. JAMES G. POTTER.

Prem Dass, whose name translated into English means, "Servant of Love," was in youth a follower of a Hindu saint who lived in the jungle, near the foot of the Himalaya Mountains. This saint, before his death, about forty years ago, gave to his disciple Prem Dass the position of teacher or priest. Having received this position, he established himself at a village called Gandouli, about seventy miles from Simla, at the foot of the hills. There he built a shrine or temple, near to a sacred banyan tree, and planted around it a grove of mango trees. This shrine contained no image, except a model of a tomb erected in Multon in honor of a famous Mohammedan saint named Sultan. This saint is much revered, and, in fact, worshipped, by both Mohammedans and Hindoos in the Punjab. His position was soon established amongst the people of the neighborhood, who came in large numbers to the shrine. As none came empty-handed, Prem Dass soon found his position a source of wealth as well as honor.

Amongst other presents, he received a large iron bell from a neighboring prince who visited the shrine, which, when sounded, could be heard by the village people for many miles round. Perhaps the most valuable present, however, in his estimation was that of a little boy, who, with 100 rupees, was made over by his parents to be Prem Dass's disciple, to learn from him the sacred mysteries he was supposed to be able to impart, and possibly to succeed him in the priesthood. When the boy grew up, Prem Dass took him, with twelve other disciples, on a long pilgrimage to the sacred shrines of India.

Things went on thus for nearly thirty years, when one day, during the annual mela, a Christian preacher visited the shrine. This preacher had already been used of God to the conversion of Prem Dass's chief disciple, and now came to speak to the priest himself of Christ and salvation. On approaching the temple he was told to take off his shoes, as the place was holy. He did so, not in reverence for the place, but in order to be able to sit and converse with the priest in charge.

God blessed the message. After a long and earnest conversation, the priest took the preacher to his home. The following day he went with him on a long tour, lasting nearly two months. Day by day they talked of Christ Jesus the Saviour; and, at last, the priest confessed his faith in Jesus. He then went to Simla, where he remained under instruction with the Rev. Dr. Carey, then in charge of the work there. After two months' instruction he was baptized and returned home. Old things had passed away, all things had become new.

It was to us a source of great joy to hear from our host's lips the story of his conversion. He told us that he had given up a good deal for Christ, but gladly acknowledged that in Christ Himself he had found unsearchable riches. Two of his sons have been baptized, also his brother-in-law and daughter-in-law. The last-named, who was baptized by me in July of last year, has died

during the interval. At the services held in the school room, none listened with more intelligent interest to the exposition of the Word of God than our host the converted priest.

We were shown the old temple bell, now rusting away. We entered the old temple, now overgrown with weeds, and, with Prem Dass as our guide, we also visited the Christians of the neighborhood, many of whom had been converted from him of Jesus. In the old temple we sang a new hymn in praise of the Lord Jesus, and prayed that the time would soon come when every other heathen temple might thus resound with the praises of Jesus.

"The Bible make all Happy."

Tooi, a New Zealand chief, once came to England. He had heard the missionaries preach, and had learned a good deal of the way of salvation.

The following is a letter addressed by him to one of our missionary secretaries:

"DEAR REVEREND BROTHER,—I am just told I go to leave you day after to-morrow. I will therefore write you, dear sir.

"I go home tell my countrymen, that Jesus is the true God. Atua is false—no god—all nonsense.

"I tell my countrymen Englishman no hang hisself, not eat a man—no tattooing—no fall cutting hisself. My countrymen will say to me, 'Why Englishmen no kill hisself?' I tell them Book of books say, 'No cut hisself—no tattoo.' I tell them they sin, they do wrong. I know that Jesus Christ's blood cleanseth all sin. I tell my poor countrymen so. He no find out the way to heaven, poor fellow! Jesus our Lord, He found a way to heaven for all who know Him.

"Jesus Christ love me much. I no love Him on my bad heart no love Him. I sinned too much for Christ. I hope the Lord Jesus Christ put in me a new heart and new soul. I then pray to Him, and love Him, and thank Him for love me.

"I go back to my country—I tell my countrymen that Book, the Bible make all happy; New Zealand men and spears make no happy. I tell my poor countrymen that Christians no fight—no use war-club, no spear; they use Book of books—all true—says no fight, all love."

GOOD WORDS.—Miss Whately, writing of her work in Egypt, says: "I said to a poor old woman, one day, 'Will you try to think every day that God loves you, poor, old, and lonely as you are, and wants you to be saved, and go up to his bright Heaven, by and by; that our Lord Jesus loves you, and died to save you.' The poor old thing looked at me for a minute, then she took my hand, kissed it, and said, 'God bless you for your words.' I taught her the little prayer, 'God be merciful to me, a sinner.'" There are many others who need to be told how to pray to God, and that Jesus died for them.

African Boys—their Play and their Play-things.

LETTER FROM REV. J. A. BAIN TO A SABBATH-SCHOOL SCHOLAR IN SCOTLAND.

The little black boys and girls in Africa have their romps and games just as you have, though of course very different. They have their games at ball, which consists in choosing sides, and the ball is thrown up, while the one side try to keep it from the other as long as they can. Then they have popguns, something like those at home, only made of bark from a tree, or of reeds; and they spin tops. They don't have dolls, for they have not often themselves as much cloth as would cover a doll, if they knew how to make one. But they make little clay figures which are meant to look like *cows*, though the only parts of the figures like a cow are the great big hump on the back, and the tapering horns. Little black boys and girls are really very good tempered; they rarely fight, and if you give one of them even a pinch of salt, no matter how many there may be, every one gets a little.

You think children are happy when they have nice, big, airy houses with lots of nice things in them. The little African only goes into his house if it rains, or if he is going to bed; and if he is tall, then he must stoop to get in, and then, once in, it is all dark, unless there be a fire, which will likely smoke badly, as no houses have chimneys. The houses are just like so many bee-hives, and if you begin to build, you will probably finish your house in two or three days at the most. A little blackie knows nothing of breakfast, lunch, dinner, or tea. His mother gives him a little basket of cooked maize made into a *brose*, and some beans or leaves boiled, which are eaten with the brose. This in the morning and at night is quite sufficient to feed any child.

Often war comes on a peaceful village, and children are torn from their friends and their village, which they may never see again. They grow up as the slaves of those who capture them, and they in turn will no doubt do the same to other villages, and perhaps even to their own old home of long ago. All this is very sad, because it is very true; and the only way in which the horror of war, with its bloodshed and cruelty, will cease, will be to tell these poor people of that God who is the friend of young and old, rich and poor alike.

Just near us lives a poor woman whose nose, ears, lips, and hands have been cut off by the Awemba, who, when they carried others off, did not think her worth taking. Another poor man near us only three weeks ago suffered the same, though death mercifully ended his sufferings. One village five miles from here had thirty or forty women and children carried away by the Awemba, who came down on them when they were all happy in the joy of gathering in their harvest home. A poor little baby was found sleeping, all unconscious that its mother was already miles away, hurried by the cruel captors, her neck tightly pressed in a slave-stick.

My dear —, neither you nor I can change the hearts

of these cruel and blood-thirsty people; but we can pray to God to change them, and He who knows their sorrows and sufferings will hear and send relief to their distress. Poor, dark Africa groans with the injustice of centuries.

The Word of God in India.

A missionary just arrived in India could not speak to the people, for he had not learnt their language. "What am I to do?" he sadly thought. "It will take me months to learn Hindi; and, meanwhile, the poor people are living and dying in heathen darkness."

Then God put a beautiful plan into his head. "I cannot *speak* to the natives," he said to himself, "but I can *write*."

So he got down his Bible, and carefully copied out a number of texts, such as "God is love," "Jesus Christ came into the world to save sinners," etc., each on a separate bit of paper, and then he went out into the high road, and gave one to each person he met. And he went on giving away the wonderful words of life, though he saw no result.

At last, one day, when he was in a different town, a Hindu came to him to ask him to come and see a dying man in a village some way off. The missionary went at once, and found the man very ill, but when he saw the missionary a look of joy came over his face. "Tell me more words of Jesus," he exclaimed, "for I am going to be with Him in heaven; and I want to know more about Him first."

"Are you a Christian?" asked the missionary in surprise.

"Yes," said the dying man. "Thank God, I am not afraid to die, for '*Jesus Christ came into the world to save sinners.*'"

"What missionary taught you this?" asked his visitor.

"No missionary ever taught me," was the reply: "I never saw a missionary till I saw you just now."

"How then did you learn our Faith?" asked the missionary.

"I learnt it thus," answered the dying Christian: "There was an English missionary in a place a long way off; and he used every day to write verses from the Bible, and give them to the passers-by. Some of the people of our village used to pass the missionary's house, and from time to time got these texts—a different one each time—and gave them to me, because I had learnt to read, and most of our people could not do so." Here the poor man drew from under his pillow a number of worn and faded pieces of paper with texts printed on them. "I read them again and again," he said, "and saw how much better Christ's religion is than ours, and at last I became a Christian."

This was *one* result of that missionary's work. Do you think that after that he ever felt that he had labored in vain?—*Sunrise for India.*

A Three-Year-Old Missionary.

This little girl lived away off in India. Her mamma had often urged the *ayah* (native nurse) to learn to read, but she would shake her head and say, "No, *Mem-sahib*, I am too old to learn."

Annie's mamma had a little school on the veranda, and the little girl would sit by and listen while her mamma taught her dusky pupils their letters off a large chart.

Almost before any one knew it Annie had learned her letters, and would correct the little native children when they made mistakes in saying their alphabet.

Then the *ayah* said, "Why, *Mem-sahib*, if a little child not three can learn to read, surely I can. I will try."

Then her little daughter, Harambibi, declared she would also learn. Upon this her daughter-in-law and her son announced their intention of joining the class.

Then the cook's little Sundri said, "Teach me, too, please." So at last a nice class gathered round her mother's feet to learn to read the Bible.

Annie heard her mother say, "I can't go to the city to talk to the women on account of the baby; but if I take a pretty picture and the baby, and walk down to the road leading to the river, I may get an audience."

This plan was quite a success, and Annie stood by her mother's side an attentive listener, while pictures of the prodigal son, the good Samaritan, and others were shown and explained.

One day while her mother was seated on the veranda busily engaged in mending a pile of stockings, she looked down the shady garden path and saw her little girl leading some native women, strangers to her, up to the house.

As they stepped on the veranda Annie said, "There, mamma, I have brought you some women for you to tell them about God." And she ran to fetch the Bible pictures.

The women bowed down to the ground and explained that they had come to the mission well to draw water, and the little *Missie Baba* had spied them and asked them if they knew about God, and had insisted on their coming to her mamma to be told about Him.

After this one visit Annie's mamma never saw these women again, but who knows what good seed may not have been sown in their hearts, to bear forth fruit unto eternal life?

Another day Annie was prattling in this wise to her *ayah*: "My little baby brother is in heaven, and when I go to heaven he will run to meet me and say, 'You are my dear sister Annie; I have been waiting and watching for you for so long.' And then he will take me right to Jesus, and Jesus will be so glad to see me and love me so, and then my little brother will say, 'Come, I will show you where all the pretty flowers grow,' and he will take me to a river on whose bank beautiful flowers are growing. I will have milk and honey to drink in heaven."

The *ayah* turned to the lady in great surprise, and asked, "Why, *Mem-sahib*, is heaven a place like that? Is what this little one is saying true? Do you suppose you will

ever see your darling baby again? And if you do see him, will he know, will he love you?"

Do you not think that the little girl's mamma was glad to tell the *ayah* about the land where her darling had gone, where there is no more sin or sorrow, pain or sickness? Was she not glad that her little Annie had given her this chance to teach the woman about Him who is the glory and light of that land?—*Children's Work*.

A Little Hindu Christian.

A little Hindu boy writes the following letter:

I go to a mission school, and every morning the master tells us about Christ and heaven, and I have wanted for a long time to love Jesus, but I have not dared to. Often at night have I cried myself to sleep under my blanket that I must still be a Hindu, when so many of the little boys who were Christians seemed so happy.

One day we heard that one of my uncles had become a Christian, and my father was very angry, and said he hated all the Christians, and vowed that he would take me out of the mission school. But some way the more father talked about it, the more I wanted to be a Christian. Now I will tell you just what led me to decide fully that I would really serve Jesus. There was a tradition that somewhere in one of my father's fields there was a pot of gold hidden beneath the earth. So my older brothers resolved to call a man who would tell just where the gold was. It came to my mind that I would settle the question forever; that is, if the gold was found, I would conclude there was still something true in the old religion; if it was *not* found by all their efforts, I'd give up all faith in everything but the Christian's God.

The following was the ceremony I watched with great eagerness: One Rama was called who had a lucky birth, and professed to read the future, and to know what was hidden in the earth. Then a bat was killed, and the liquid from the eyes of the animal was taken to moist the wick of a lamp; the lamp being filled with perfumed oil, was lighted and placed beneath a human skull, and Rama, putting lampblack on his hands, covered himself with cloths, and sat down in front of the lamp, and in a few moments he told us that in a certain place a pot of gold and rupees of ancient date would be found.

We all proceeded to the place, when he said: "Draw a circle round this spot; give us tobacco to smoke." Also he added: "A devil guards this place. A kitten, rice and lemons must be given him." These were brought, and Rama said the devil was appeased. Then some of the men began to dig. "Now," thought I, "I shall know whether I must serve the Christian's God or the Hindu's." They dug a while, and then what do you think! Solid rock was reached, the buried treasures were not there. My father and brothers were so disappointed that they began to beat Rama. I was overjoyed, and creeping behind a hedge began my first prayer to God. I there gave myself to Him, and such joy filled my heart I wanted to run around and tell everybody.

Ella's Missionary Bank.

"O mamma! a week from to-morrow is the quarterly meeting of the Mission Band, and I haven't a cent in my bank," exclaimed Ella Brown one Friday afternoon, as she came home from school.

Now, to belong to this Mission Band and attend the quarterly meetings, taking tea in the church parlors, listening to the dialogues, recitations, and music, and seeing the banks opened, was a great privilege, and one Ella wouldn't miss for anything; and though she could go without taking her bank, she had too fine a sense of honor to do anything of the kind. Her mother looked up quite surprised, saying:

"Why, how does that happen?"

"I don't know, I'm sure. I forgot all about it till to-day."

"Where is your bank?"

"Upstairs, in my bureau drawer."

"Ah!" said Mrs. Brown, with a peculiar accent, "that explains it all. 'Out of sight, out of mind,' you know. If the bank had been where members of the family could see it occasionally, a little girl's bad memory might have been helped, and the Mission Band also."

"I'll go and get it this minute," said Ella, and off she ran.

Then Anna, her older sister, and confidential adviser of her mother said:

"It would be serving Ella just right not to help her at all this quarter, and see how her money comes out. She is so thoughtless and careless. Last quarter I had to put in seventy-five cents, just before she started for the meeting, to make out a dollar. I knew that was about what she ought to give, if the Mission Band is to raise one hundred dollars this year."

"Well, well! we must see about that," replied her mother. "Ella must learn to plan better, and to practise some self-denial, and at the same time we must see that the missionary society does not suffer through her neglect."

At this moment the little girl returned with her missionary bank, which she placed on the mantel.

The next morning at breakfast Ella exclaimed: "Oh, I am so glad it is Saturday! Papa, can I have fifteen cents to go to the roller-skating rink?"

"Yes, and here are five for candy," replied her indulgent father. As she was passing through the parlor she spied the neglected bank, which seemed to be reproaching her by its presence. For a few moments she stood fingering the two dimes she had just received, then slowly walked to the mantel, dropped them in, and went up stairs. The mother's heart rejoiced as she noticed it, but she wisely refrained from saying anything, and waited to see if this spirit would last.

On Sunday the bank was observed by her brother Charlie, a very generous boy, who put in a quarter, saying, "Wish I had more, sis, but that will help a little."

On Monday Mrs. Brown, wishing an errand done in another part of the city, gave Ella two car tickets, as the walking was muddy

"Please give me two five cent pieces instead," said the little girl. Her mother smiled, and gave her the change. "I can ride one way and walk the other," thought the child. But just at dark, when the family were beginning to feel anxious, a couple of very muddy rubbers were taken off at the back door, the clink of two pieces of money was heard in the bank, and a rosy-cheeked girl with unusually bright eyes and a very good appetite sat down at the table.

Tuesday and Wednesday passed with no additions to the bank.

"Dear me!" sighed Ella; "only fifty-five cents, and I mustn't ask for any money." Thursday she watched anxiously all day for a chance to save or earn a penny, but all in vain. "Oh, how hard it is to get a dollar!" she said, as she went to bed to lie thinking of the little Armenian girls having to go back to their wretched homes just as they had caught a glimpse of better things, and might have become teachers or Bible readers. Friday morning she chanced to wake earlier than usual, and looking out of the window saw that the snow had fallen during the night. Hastily dressing, she took a broom and began to clean the paths. Being unaccustomed to such work, her arms and back began to ache and her hands to smart, and when it was done large blisters were visible on the inside of her hands; but she bravely determined not to complain, but ask her father for ten cents for the job. The hired girl told the story, however, to her parents before she appeared at breakfast; and when, a few minutes later, her father called her to him, looked at her hands, and gave her twenty-five cents and a hearty kiss, her eyes overflowed with tears, though her heart was very light. When she returned from school Friday afternoon her mother said:

"Bennie wants to go to the Mission Band with you, and I told him he might if he would put half his money in your bank. He has forty-four cents."

As Bennie finished putting in his money, and the grand total of one dollar and two cents was announced by the joyful little girl, her mother asked:

"What lesson have you learned this last week, Ella?" and the answer came quickly:

"Never to put off my missionary money till the last of the quarter, but to think of it all the time, and lay aside a little every week."—*Advance*.

KITE FLYING IN JAPAN.—A deep loved game among the Japanese boys is flying kites made of tough paper on bamboo frame. A part of their fun in this game is to endeavor to cut the strings of all other kites that may be flying about them. Miss Bird says that she saw some kite fighters working for two hours to get their kites into a proper position for sawing the adversary's string in two. When at last one kite was cut it became the property of the victor and both parties exchanged three very low bows. Many people stand by and watch the boys at this game.

How Nell Contributed to Home and Foreign Missions.

BY KATE S. GATES.

The Young Ladies' Mission Circle of the Park Street Church was holding a special business meeting, and the subject under consideration was: Could they assume the support and education, for one year, of a girl in Japan? "We shall have to raise \$100 besides what we have in the treasury," said the president. "And the question is, Can we do it? It is quite an undertaking, and we must not pledge ourselves to do it unless we are sure that we can. What do you say?"

There was no answer from any one for a few minutes, the girls all apparently being busy with their own thoughts; then Nell Willis spoke, in her bright, determined way: "I believe that we can do it if we make up our minds to it, and I wish that we could raise as much of it amongst ourselves as possible. Fairs and such things are well enough, but we've had them of all sorts, and somehow I never feel as if I really gave anything that way. I think it would be nice to really do this ourselves. There are twenty members of the Circle, and if each one could earn or save \$5 in some way, we should have the money without troubling anybody. That's my proposition."

"It's just like you, Nell," said Grace Potter, "and I like the plan. We shall all feel a more personal interest in the girl, and the work to. I will agree to try to do my part if the rest will."

There was a long and earnest discussion on the subject; but finally, the girls unanimously voted to do it, and then followed a lively talk about ways and means.

One would save her share by wearing her last year's hat another season; another would save on horse-car tickets; another would give up confectionery.

"I do believe," said Nell Willis, half laughing, half pouting, "that I shall have to make the greatest sacrifice of inclination after all. I've set my heart on a new suit this spring; it is an absolute necessity if I am to appear in public; and I was going to have it made—did ever you hear of such wild extravagance? But, you know, I hate and despise sewing. Well I'll make it myself, and the heathen shall have what I save, though she never will know what I've underwent for her sake."

"Maybe some of the rest of us will 'underwent' something about that time, Nell," said Grace. "I think I shall find it convenient to keep out of your way as much as possible while the dress is in process of construction, for, you know, you aren't over and above amiable at such times."

"I know; don't harrow my feelings by dwelling on the subject; but really girls, you don't know how I am actually lotting on having one really pretty dress. I haven't felt that I could indulge in one for a long time, as you may know."

"There's my vacation all gone to misery," she thought, dolefully, on her way home; "but then, I'm willing to do it, and I will step into Miss Morley's to-night and tell

her, so she won't save any time for me." But, somehow, Nell did not find it so easy to do her errand as she had anticipated. The little dressmaker seemed rather despondent.

"Tired, Miss Morley?" said Nell, brightly.

"No, not very; and that is not the worst of it," was the reply; and then the good little woman astonished herself and Nell by bursting into tears.

"Do, please, excuse me," she sobbed; "but somehow I feel all discouraged to-night. Times are hard, and folks economize by doing their own sewing all they can. I've lost two orders to-day. It is all right, of course; but it is a little hard on me."

"Dear me," thought Nell, in dismay; "what ever in the world am I going to do now? They say that duties never conflict; but it seems to me they come somewhere near it here—which shall it be, home or foreign missions? Oh, mercy me!" she exclaimed aloud; and then stopped in confusion, and got away as quickly as possible.

It had suddenly occurred to her that she might save enough to pay Miss Morley by buying a cheaper dress. "I'd kill two birds with one stone, wouldn't I—or dress, rather—and contribute to both causes? But oh me! wouldn't it be hard for me to do it? It would do me good to mortify my flesh. I suppose any way I must think it over."

Nobody knew anything about it; but Nellie fought the battle out with herself that night before she went to sleep—and conquered.

"When do you begin on your dressmaking?" asked Grace one day.

Nell's face flushed.

"I—wasn't equal to it, after all," she said; "so I economized on the dress, and hired it made, after all."

Grace looked up in surprise. "Now see here Nell Willis, that isn't like you, and you know it; so confess, like a good child."

At first Nell would not tell, but finally Grace got the whole story.

"You dear old splendid," she said, kissing her heartily. "I'll get mamma to send her some of her work, and I'll remember it myself. Dear me, how much a body has to think of to be sure and do right by everybody!"—*National Baptist.*

DO WHAT IS NEXT TO THEE.

Do what is next to thee;	Do it with all thy strength;
Love doth not measure,	Be not delaying,
If not thy pleasure,	But swift obeying,
Still thine the peace will be.	For night will come at length.
Do it with all thy might;	Do all with care and zest;
Brief is the living,	Patient in doing,
Blest those in giving,	Watchful, pursuing,
As in God's holy sight.	So life's long days are blest.
Do it for Jesus' sake,	Do thou with prayerful heart,
Though it be trying;	Always rejoicing;
Sweet thy denying,	Let thy sweet voicing
His love can ever make.	Some good to all impart.

Board of Church Extension of the Methodist Episcopal Church.

Rev. A. J. KYNETT, D.D., LL.D., Corresponding Secretary,
1026 Arch Street, Philadelphia, Pa.

General Conference Action.

The Bishops in their quadrennial address said: "The Board of Church Extension makes an encouraging exhibit of its operations during the quadrennium, and shows itself one of our grandest Church agencies. Perhaps no one of our connectional benevolences encounters greater perplexities in administration than this, mostly growing out of the vastness of its field, and arising from the disproportion between its annual income and the demands made upon it for assistance to needy churches. Two hundred and fifty thousand dollars a year in donations would not meet the calls it is compelled to consider, but would make a nearer approach to satisfying the clamorous representations of urgent cases, and bring the cause nearer to the hearts of our people than it has ever been.

"In its circumstances the administration is necessarily conservative, and we are glad to know that its integrity defies the scrutiny and challenges the criticism of the most captious."

The General Conference adopted reports carefully considered in the Committee on Church Extension:

1. Directing that "as the peculiarity of the German work requires special treatment, and as the plan of the German conferences concerning the same comes sufficiently within the rules of the Board of Church Extension to have their work duly credited, the officers of the Board of Church Extension be instructed to include the receipts and disbursements of the German conferences for Church Extension in the annual reports of the board."

2. That collections for Church Extension in cities must not be taken for local Church Extension societies, but for the parent board as the Discipline provides.

3. On the subject of Loan Fund and Annuities, it was directed, first, that the plans for the Loan Fund for Church Extension heretofore adopted and from time to time approved, as shown in the Report of the Board of Church Extension to the General Conference, have our approval, and we recommend their continuance. Second, that the principal sum of all contributions to the Loan Fund, including sums offered and accepted subject to life annuity, shall be preserved, without diminution on account of annual charges or expenses, a perpetual fund, and amounts required to preserve the same may be paid from any funds in the hands of the treasurer other than the principal of the Loan and Annuity Funds and collections for Church Extension. Third, that sums contributed, subject to life annuity and not directed by the contributor to the Loan Fund, shall be placed in a sepa-

rate fund to be called an Annuity Fund, and shall be used only by loans while subject to annuity. Said fund shall be credited with the principal amounts so contributed, and with interest derived therefrom, and shall be charged with annuities paid thereon, and with any loss or depreciation of value, and with an equitable proportion of expenses of administration. The net residue, after the termination of annuities, shall be at the disposal of the board for its general purposes.

4. That the by-laws be made carefully to conform to the provisions of the Discipline and resolutions of the General Conference and of the General Committee.

5. On the subject of insurance of Church property it was directed that a commission of seven, including the corresponding secretary, be appointed with power to act, and under instructions to investigate the whole subject, and report to the General Conference of 1892 some means by which to secure a more general and economical insurance of Church property.

6. New paragraphs were adopted to take the place of paragraphs 393 and 394 of the present Discipline, as follows:

"¶ 393. Before any real estate is purchased for either church, parsonage, or other purpose, let the society in all the States and Territories, where the statutes will permit, first be incorporated. Let the articles of incorporation provide that the societies shall be subject to the provisions of the Discipline and the usage and ministerial appointments of the Methodist Episcopal Church in the United States of America as from time to time authorized and declared by the General Conference of said Church and the annual conference within whose bounds such corporation is situated; that the secular affairs in such corporation shall be managed and controlled by a board of trustees elected and organized according to the provisions of said Discipline. Let such articles further provide that such corporation shall have power to acquire, hold, sell, and convey property, both real and personal. When this is done, let all property acquired be deeded direct to the society in its corporate name.

"¶ 394. In States where Church property is required to be held by trustees, let all deeds under which the Church acquired property, whether designed for church or parsonage purposes, be made to the trustees, naming them and their successors in office, followed by these words: 'In trust for the use and benefit of the ministry and membership of the Methodist Episcopal Church in the United States of America, and subject to the Discipline, usage and ministerial appointments of said Church, as from time to time authorized and declared; and if sold, the proceeds shall be disposed of and used in accordance with the provisions of said Discipline.'"

A foot-note was ordered to be placed in connection with these paragraphs, stating that "forms for incorporations, deeds, etc., can be had of the Board of Church Extension," and the board is under implied instructions to provide such forms.

Freedmen's Aid and Southern Education Society, Methodist Episcopal Church.

Rev. J. C. HARTZELL, D.D., Corresponding Secretary,
190 West Fourth Street, Cincinnati, Ohio.

General Conference Action.

To more fully express the scope of the educational work of the Methodist Episcopal Church among both races in the South, the name of the Freedmen's Aid Society was so amended by the General Conference as to read, the *Freedmen's Aid and Southern Education Society*. The word "Freedmen" was retained because so much of history and sentiment cluster about it. In the thought of the Church, the mention of that word, at once, recalls the sufferings in the past and the great wants of the present, among this people in our midst, and also quickens the conscience of the nation and the Church as to their duty in helping them. The added words, "Southern Education," indicate that the work of the Society is in the South, and is the establishment and maintenance of institutions of learning among the people of that section. The Discipline provides that "in presenting the claims of this cause the preacher in charge shall state plainly that the educational work of this Society is among both colored and white people."

The General Conference approved the policy of the Society as announced in the action of previous General Conferences which declare that there should be no exclusion from any of the schools aided by the Society on account of "race, color, or previous condition." The General Conference also heartily approved the establishment of institutions of learning among our white people for the special benefit of white conferences, and also schools among the colored people for the benefit of our colored conferences. The sentiment of the Church evidently is, that, while there shall be no exclusion on account of color, still, if the people themselves prefer to have separate conferences, and churches, and schools, they can do so and be aided by the General Church, provided there is no law abridging the rights of any. In other words, the Church desires our people everywhere, North and South, to have the fullest and freest liberty in educational and Church work, and also that they should receive the largest possible sympathy and aid from the whole Church.

At least a quarter of a million of dollars a year is needed to carry forward this great work.

The reports of the closing exercises of the several schools for the year just ended, indicate great prosperity. More than seven thousand students have been in attendance the past year. A large number of graduates have been sent forth to lives of usefulness and success.

Money given now will do more good than at any former period of the work. The schools are better organized and the facilities for teaching improved, and the character of the students greatly advanced. No pastor should fail to raise at least his full apportionment.

Our Church in the South.

Consider how this educational work is related to the Methodist Episcopal Church in the South. Twenty years ago, on what was slave territory, we had only a small membership along the border; but now in that same section are found nearly one-fourth of our entire membership. In that time nearly 4,000 new church edifices have been erected. The *increase* in membership has been over 350,000. This growth has been about equally divided between the Anglo and Africo-Americans, showing that our Methodism preaches the Gospel alike to all. Our membership in the South now numbers 425,000, which represents a population of 2,000,000. What will be its numbers in another generation? In the past twenty years the increase has been eight-fold! With less than one-fourth the same rate of increase, another generation will give the Methodist Episcopal Church 1,000,000 members, and a population of 5,000,000 souls in the sixteen Southern States.

Whence are to come the ministers for the pulpits, the Christian teachers for the schools, the Christian men and women to lead in the home, industrial, and professional lives among these masses? They must come largely, and in many parts of the South almost wholly, from our own Christian schools. Not to furnish these leaders is to fail in our mission as a division of Christ's army.

Quarter of a Million a Year.

The past twenty years of work, successful as they have been, can only be regarded as the laying of foundations for larger work and greater growth in the future. The grandchildren of the present Negro population will number 50,000,000. The Methodist Episcopal Church, in the providence of God, has fallen heir to an immense responsibility in giving Christian leadership to those multitudes, who will soon dwell on American soil. Our Church has over 200,000 white communicants in the South. The masses of these, with their families, are poor, and greatly need aid in developing institutions for the education of preachers and teachers.

We are developing self-help in this educational work, both among the students and the conferences.

Our students last year paid in incidentals and room-rent \$20,957.55. This was paid in *addition* to paying their own bills for board, books, etc.

The Southern conferences are raising more and more money each year for their own schools. Louisiana Conference has raised \$8,000 the past five years, and is raising \$2,000 in 1888. Mississippi, South Carolina, Arkansas, Little Rock, and other conferences have made special assessments, and are doing heroic work in raising money.

But the chief responsibility of this work rests upon the general Church. If the pastors will raise at least their *quarter-million apportionment*, all will be well.

If any pastor does not know what his quarter-million apportionment is, he can have it by dividing his apportionment for a million for missions by four, and the quotient will give it.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Missionary Society Receipts.

J. M. PHILLIPS, Treasurer.

Receipts for Fiscal Year.

COMPARATIVE STATEMENT.

	1886-87.	1887-88.
November	\$5,991.23	\$10,295.84
December.....	9,523.74	13,163.56
January.....	20,526.66	9,170.67
February.....	12,779.80	14,506.44
March.....	161,469.59	180,793.66
April.....	242,889.97	271,446.49
May.....	90,718.03	10,518.62
Total to May 31.....	\$543,159.02	\$509,897.28

Pray for Protestant Missions in Italy, and in all Roman Catholic countries, that the pure Word of God may be welcomed and Jesus Christ honored. Pray for our Educational Institutions in Mission Lands that they may be the means through which we can the better introduce the truth that saves. Pray for the Missionary Cause, that Christians may everywhere be more ready to give themselves and their means for the salvation of the world.

Mr. Hiram M. Forrester, an honored and very useful member of the Board of Managers of the Missionary Society for many years, died in this city last month, in the 76th year of his age.

Mr. J. E. Stevens has been elected a member of the Board of Managers of the Missionary Society to fill the vacancy occasioned by the death of Mr. H. M. Forrester.

We received a long and very able communication from our St. Petersburg correspondent on "The Gospel in Russia" too late for insertion with the other articles on Russia in this number. It will appear next month.

There was a large gathering of missionaries and delegates from one hundred and thirty missionary societies assembled in Conference in London last month. At this writing we have only a partial report and will defer an account of it until next month.

The *Star of India* states that Mr. A. S. Dyer has purchased and will hereafter edit the *Bombay Guardian*. The Rev. George Bowen was the editor for many years. After his death the Rev. J. E. Robinson was the editor until he left for

America, and Rev. H. C. Stuntz was his successor.

Mr. F. G. Smith, the proprietor of the Bradbury Piano has built a four-story house corner of Raymond and Willoughby Streets Brooklyn, N. Y., and has given the use of the building as a home for Bishop Taylor's missionaries, and for the Training School of Mrs. W. B. Osborn of Philadelphia. We understand the Training School is to have the part it may need for five years free of rent, and the School now in Philadelphia will be moved to Brooklyn the first of next October.

The Board of Managers of the Missionary Society, at its regular meeting in June adopted a resolution requiring all missionary candidates and their wives to appear before the Committee on Nominations and General Reference for examination as to their general fitness to be missionaries.

A Chinese Anti-Opium Society has been organized at Peking, China, and of our missionaries the Rev. F. Brown is president, and the Rev. W. S. Hobart is treasurer. The objects of the society are to expose the evil effects of the use of opium; to pledge non-users against forming the habit; to urge users to break off the habit. Let every one pray for its success.

It was stated at the General Conference that the Bishop Taylor Transit and Building Fund Society was \$70,000 in debt. This was denied by Bishop Taylor the next day, and the denial as to any indebtedness has been since repeated. The treasurer, Mr. Richard Grant, informs us that the society is not a cent in debt. There is a mortgage on some school property in Chili amounting to \$48,000, but the property and not the society is held for it. The society is promptly meeting the interest each year as it becomes due.

The Rev. R. S. Maclay, D.D., for 27 years a missionary in China, and for 17 years a missionary in Japan, has been elected Dean of the Maclay School of Theology at San Fernando, California, 15 miles north of Los Angeles, on the Southern Pacific Railroad. He has accepted the position and has been transferred from Japan to the Southern California Conference. His address after July 1st will be San Fernando, California. After nearly 45 years of missionary labor in foreign lands, he returns to the United States to continue his missionary work by aiding in preparing missionaries to go forth and preach the Gospel. He will be greatly missed in Japan, and many will pray that he may be long spared to bless the Church in his new field of labor.

The General Conference of the Methodist Protestant Church divided its Missionary Society into two Boards. The

Foreign Missionary Board is located at Baltimore, with Rev. F. T. Tagg as Corresponding Secretary. The Home Missionary Board is located at Grafton, Va., with Rev. B. Stout as Corresponding Secretary. A good move. We hoped our General Conference would either give us separate collections for Home and Foreign Missions and arrange for the proper distribution, or divide the Society into two Boards. We believe the time will come when this will be done. Let each stand on its own merits. There is some sentiment against the change, but some honestly in favor of it. Had we a home Board or a home Department to receive and expend money given for home missions we would not have the Woman's Home Missionary Society claiming money left in a will to the Home Missionary Society of the Methodist Episcopal Church, when the will was made before the Woman's Society was organized.

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Officers and Standing Committees of the Board of Managers.

At the regular monthly meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church held at the Mission Rooms June 19th, 1888, the following officers were elected:

The Senior Bishop was elected President of the Missionary Society, the other Bishops as Vice-Presidents, and the following additional Vice-Presidents: E. L. Fancher, M. D'C. Crawford, J. H. Taft, D. Wise, Geo. J. Ferry, A. D. Vail, C. B. Fisk, J. S. McLean, John French.

Rev. S. L. Baldwin, D.D., was elected Recording Secretary to fill the vacancy occasioned by the resignation of Bishop FitzGerald.

The members of the Standing Committees were appointed as follows:

AFRICA.

A. K. Sanford, H. A. Monroe, C. S. Harrower, J. Stephenson, A. Fowler, W. L. Phillips, B. M. Adams, H. W. Knight.

MEXICO AND SOUTH AMERICA.

J. S. McLean, A. L. Brice, A. S. Hunt, J. H. Bentley, S. Hunt, C. C. North, A. Longacre, Geo. F. Eaton.

CHINA.

J. H. Taft, J. E. Searles, Jr., S. F. Upham, P. A. Welch, O. H. Tiffany, L. R. Dunn, S. C. Pullman, J. E. Stevens.

WESTERN EUROPE.

M. D'C. Crawford, T. H. Burch, H. A. Buttz, C. S. Coit, C. B. Fisk, J. Elliott, C. F. Grimm, J. R. Day.

INDIA, BULGARIA, AND TURKEY.

A. D. Vail, A. E. Conover, G. H. Gregory, J. F. Goucher, E. B. Tuttle, J. M. Cornell, R. Vanhorne, B. M. Adams.

JAPAN AND KOREA.

C. B. Fisk, G. G. Saxe, G. Oakley, C. Scott, O. H. P. Archer, J. Miley, D. R. Lowrie, J. W. Mendenhall.

SELF-SUPPORTING MISSIONS.

Richard Grant, John S. McLean, Anderson Fowler, A. S. Hunt, J. M. King, C. B. Fisk, J. W. Mendenhall.

DOMESTIC MISSIONS.

D. Wise, J. B. Merwin, J. D. Slayback, J. French, C. B. Fisk, A. S. Hunt, S. Hunt, H. W. Knight.

FINANCE.

J. H. Taft, J. E. Searles, Jr., Wm. Hoyt, G. I. Ferry, A. E. Conover, J. M. Cornell, W. I. Preston, J. Elliott.

LANDS AND LEGACIES.

E. L. Fancher, L. Skidmore, J. Floy, O. H. P. Archer, A. Speare, Wm. Hoyt, G. G. Reynolds, P. A. Welch.

PUBLICATION.

J. M. King, J. F. Goucher, G. H. Gregory, D. Wise, A. Longacre, A. K. Sanford, J. M. Buckley, O. H. Tiffany, J. B. Graw.

WOMAN'S MISSION WORK.

G. G. Saxe, C. S. Harrower, J. French, J. R. Day, D. R. Lowrie, J. Miley, J. H. Bentley, M. D'C. Crawford, L. R. Dunn.

ESTIMATES.

J. D. Slayback, A. D. Vail, W. H. Falconer, G. J. Ferry, J. S. McLean, S. F. Upham, J. M. Buckley, A. L. Brice.

AUDITS AT NEW YORK.

G. Oakley, T. H. Burch, E. B. Tuttle, J. Floyd, L. Skidmore, W. L. Phillips, Richard Grant.

AUDITS AT CINCINNATI.

J. Cochnower, R. Dymond, A. Shinkle, E. Sargent, R. A. W. Bruehl, J. H. Bayliss.

NOMINATIONS AND GENERAL REFERENCE.

The Chairmen of the other Committees. (At the adjourned meeting of the Board held June 26th the first named in the above Committees were nominated and elected Chairmen and J. S. McLean was elected Chairman of the Committee on Nominations, etc.)

Our Missionaries and Missions.

The Rev. Wm. Burt has been appointed Treasurer of the Italy Mission.

The address of Rev. Geo. Byron Hyde has been changed from Tetela to Xochiapulco, Estado de Puebla, Mexico.

The address of Rev. C. P. Hard, M.A., Presiding Elder of the Ajmere District, has been changed from Ajmere to Jabalpur, Central Provinces, India.

Rev. W. C. Kitchin of the Japan Mission has returned to the United States and has resigned as a member of the Mission from July 1.

The Rev. C. A. Ratcliffe, who went to Angola as one of Bishop Taylor's missionaries, has returned to the United States and has taken work in the Maine Conference.

The Rev. S. L. Baldwin, D.D., was for many years a missionary in China and is now pastor of St. John's Meth-

odist Episcopal Church in Boston. He was last month elected Recording Secretary of the Missionary Society of the Methodist Episcopal Church as successor to Bishop Fitz Gerald. He will be a valuable addition to the Mission Rooms, and with his gifted wife will be gladly welcome here.

The Rev. Leroy M. Vernon, D.D., has resigned as missionary in Italy and will return to the United States with his family. Dr. Vernon established the mission and for seventeen years has been a faithful and successful missionary. We regret very much his loss to the mission.

Signor Gattuso di Brancaccio, pastor of the Methodist Episcopal Church in Milan, gave in May two addresses in the Municipal Hall in Milan, upon the "Philosophy of Peace and War." The addresses were received with much favor, and great applause was given the speaker.

The Rev. Dennis Osborne, a native of India, converted under the ministry of Wm. Taylor in that country, will spend a year in the United States under the direction of Chaplain McCabe, in the interest of the missionary work. Mr. Osborne was a delegate of the Bengal Conference to the General Conference, speaks English fluently and eloquently, and is well known in this country, having made a tour of the continent four years ago in a similar service. He is accompanied by his wife and son, who assist him in singing native hymns and other exercises. Applications for his services must be sent to C. C. McCabe, D.D., 805 Broadway, New York City.

The Lucknow Mission College in India has for its Faculty: the Rev. B. H. Badley, D.D., Principal and professor of English literature and logic; the Rev. J. H. Schively, B.A., professor of English history; Babu B. M. Banerjea, B.A., professor of science and mathematics; Pandit J. C. Ganguly, professor of Sanscrit; Babu R. C. Bose, M.A., special lecturer, Mr. S. S. Day, head-master, Centennial High School. The college opens July 2, 1888, in the premises of the Centennial High School.

Dr. Badley writes from Lucknow, April 3: "Our educational work in Lucknow is prospering and every passing month gives a brighter prospect for our college. We are to open in July. Government has just awakened to the fact that moral teaching is needed as well as intellectual. What the result will be we cannot say, but one result will be to help our mission schools."

The Rev. Andrew Ortlip writes from Liberia of the death of Bro. Gortner and Sister Meeker who went to Africa last year with Bishop Taylor's band. Brother Ortlip had been very sick, but through the nursing care of Amanda Smith he had recovered.

The Rev. E. W. Harned writes from Tatika, Cavalla River, Liberia, that he is stationed at that point. His mission house is arranged as follows: "Building 12x22, with a partition seven feet high, partially dividing it into two rooms. Along the whole front of the house is a veranda seven feet wide, which we use as our home, sitting, dining, sewing, reception, play, school-room and church. Indoors for bedrooms and general storage. We are slowly getting crops in for another year. The planting, clearing and building which the natives promised a year ago have all been neglected, and this leaves us one year behind."

At the District Conference of the Yokohama District, Japan Conference, the Rev. I. H. Correll, Presiding Elder, the last of March, it was reported that two churches were self-supporting and the remaining ones were reaching up towards it. Two church buildings were in course of construction. The funds necessary for the erection of one of these, were entirely provided by the Japanese, and more than three-fourths of the cost of the other was paid by them.

Missions in Louisiana.

The Rev. W. P. McLaughlin, Presiding Elder of the Mission District, Louisiana Conference, writes:

"New Orleans is half Romish and half pagan, with a little Protestantism squeezed in between. In the English-speaking work in New Orleans the congregations have been good and the religious interest is deepening. During the past quarter, the Rev. Dr. Albert, Editor of the *Southwestern Christian Advocate*, preached to the St. Charles' Avenue Church, the first and only instance on record of a colored man preaching to a white congregation in New Orleans.

"In the Scandinavian work Brother A. T. Lund has been faithful in Mobile and expects shortly to establish a mission in Pensacola, Fla. Brother John Nelson has established missions in seven different places in Louisiana, Mississippi and Tennessee. During the past quarter he has travelled 3,680 miles, held ninety meetings, and had eleven conversions.

"In the French work Rev. P. T. Rabidoux has an open air service twice a week in Congo Square.

"The Lake Charles region is being settled by the best type of Northern immigrants, many of whom are already members of our Church and there is great need of regular preaching services among them. There are 1,500 Italians in New Orleans, and more are coming on every ship. Twenty-seven have been converted and they want a pastor. We should have one of their countrymen as pastor and evangelist among them. No Protestant Church is doing anything for them."

Worship of the Jews in Russia.

BY I. H. LISHEWESKY.

The Jewish temple in Russia is built somewhat like our churches, only the pulpit stands a little elevated in the circle of the auditorium, surrounded by benches. During week days itinerant and native expounders of the law assemble there; and from morning till late in the evening, sometimes without intermission, make the most exquisite and hair-splitting definitions of the precepts of Moses' law. These intellectual combats and artistic exertions on the rope of Talmudistic metaphysics are sometimes carried to such a degree of excitement that not infrequently the fingers of one zealous contestant are found tightly clasped in the mutilated hair of the other not less zealous opponent, who, nevertheless, is far from relinquishing a single jot from his proposition. At night the benches are turned into beds, and commentaries and "precious" copies of the Talmud into pillows; and the temple at large is turned into a dormitory until next morning, when the tournaments are again resumed. These scenes, with some variations, continue during the whole week until Friday noon, when the temple is put into some tolerable condition; and in the evening of the same day the Jewish Sabbath (Saturday) is inaugurated. The services consist in prayers, devotional exercises, and the singing of hymns, of which the following verses may serve as an example:

"In life's short journey we delight
To meet Thy day of rest;
Wearied with six days' care and toil,
We love Thy Sabbath rest.

"Thus said Thy God in richest love,
Hear, O my people, hear!
Thy dust and sackcloth lay aside,
In glorious robes appear."

These preliminary services of their Sabbath are attended by the males only. The ladies, as a rule, stay at home and prepare the eatables for the coming day, as they are not allowed to do any work whatever, not even cooking, on their Sabbath. On Saturday morning, they again repair to the temple for worship, which lasts about two hours, and consists in reading an appointed portion of Old Testament prayers, supposed to have been composed by Ezra, and read by the public reader and people alternately while standing, with their eyes closed, and the upper part of the body oscillating forward and backward. Only married ladies, in a gallery hanging over the auditory and shut off by curtains, attend the services. After some liturgies, the services are closed by the inculcation of the "thirteen creeds" (something like our Confession of Faith), that were composed in the twelfth century by a celebrated Jewish scholar, Moses Maimonides, whom, to the present day, they call "the great eagle of the doctors," "the glory of the East," and

"the light of the West," "the great luminary," etc., and all these swelling epithets are summed up by them in the saying that, "from Moses unto Moses, there was not a greater than Moses." The following are, in substance, the thirteen creeds: 1. I believe with a perfect faith, etc., that God is the Creator, and Governor of all things; 2. That He is the only God; 3. He is incorporeal, incomprehensible by man's reason, and dissimilar from all created things; 4. He is the first and the last; 5. He alone is to be worshipped; 6. All the words of the prophets are true; 7. Moses is the father of all the wise men, previous and subsequent to him; all the prophecies are true, etc.; 8. Every part of the law, at present in our hands, has been transmitted to us from Moses; 9. This law never will be changed or superseded by any other record of the Creator's will; 10. The Creator knows all the deeds and thoughts of men; 11. He rewards those who obey and punishes those who transgress His commandments; 12. The Messiah will surely come, and His arrival must be waited for, however tardy it be; 13. The dead will rise when it pleases the Creator.

On their Sabbath afternoon they have preaching. Psalms are chanted. At the setting of the sun, a third series of services closes up the Sabbath, with a petition that God may accept all the offerings, etc., for Abraham's sake.

A Methodist Sunday-School Benevolent Society in Italy.

BY MISS M. E. WINELOW.

Of all the civilized nations of the earth, Italians — at least the lower classes — are least addicted to the virtue of giving; their hands seem from long habit most naturally to extend themselves in the attitude of asking for alms. But the Sunday-school (a comparatively new institution in Italy) is attempting, and in some cases successfully, to reverse this order of things, and teach the next generation of Italians that it is more blessed to give than to receive. The letters of Italian evangelists from time to time contain rejoicings over a collection for missions of one or two dollars.

But the first systematic attempt at this sort of thing has been made by Madame Rosa, wife of the Methodist minister at Milan. This lady has formed the children of her Sunday-school, thirty-three in number, into a benevolent society whose officers are chosen from among themselves. The terms of membership are one quarter of a cent a month, and there are certain fines which help to fill the treasury and give the boy treasurer something to take care of. Last winter the girls met once a week and made up quite a number of warm garments for the poorer children of the town, whom they invited to

be present at their Christmas festival, and to whom they gave gifts instead of receiving them themselves. The money for the tree and its adornments, as well as the materials for the garments, was all earned by the children, and the boys prepared and decorated the tree. A very pleasant entertainment of music and recitations was at the same time given by the members of the society to their older friends.

During the past year the elder boys and girls have visited the hospital every Sunday afternoon, singing for, reading to, and praying with, the sick. Six of the elder members of the little society have recently been admitted to the communion (Holy Supper, as it is called in Italy), and others are looking forward to that step.

Madame Rosa is herself doing a good work for the children of Italy by translating sermons, tracts, stories, etc., from English for their use. She has published several volumes of these under different names at her own expense. As, however, she is not more highly gifted with this world's goods than Methodist ministers' wives elsewhere, she found the burden rather too heavy, and the Foreign Sunday-School Association relieved her. — *Zion's Herald*.

Miscellany.

The *Missionary News*, published in Samokov, Bulgaria, May 16, says: "In Kailudere, a village in Southern Bulgaria, which contains less than a hundred dwellings, the little church of 32 members with an average attendance of less than 60 (about half of either sex), has the past year paid twenty liras toward its pastor's salary; twelve for its teacher; two for work on the church building; four to the Bulgarian Evangelical Society; three and a half to aid the churches; one and one-fourth for the poor and half a lira to the famine fund in Asia Minor. This total of about 44 liras (\$193.30), is an average of nearly \$6 to each church member, or of \$3.36 to each attendant, and is given by those whose homes have no floor but mother earth, and no windows but the door or chimney. In giving for Christian and benevolent objects it is the banner place in Bulgaria.

Baron Hirsch has shown a princely generosity. According to the London *Christian* he has offered two million pounds for the foundation in Russia of primary schools for the children of poor Jews, and forty thousand pounds in addition for works of charity. Both offers have been accepted by the Czar, and the amounts will now be paid into the Bank of England, Baron Rothschild and Baron de Worms being the trustees responsible for the payment to the Russian Minister of the Interior of the interest, which will amount to £100,000 per annum.

WHAT OF THE NIGHT? THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH, D.D.
Editor.

AUGUST, 1888.

805 Broadway,
New York City.



A JAPANESE WOMAN PREPARING A MEAL.

Japan.

The Japanese Revolution.

Rev. Abel Stevens, D.D., LL.D., who has recently visited Japan, in a letter to the *Christian Advocate* admirably summarizes the wonderful revolution which that nation has experienced :

Look at the late history of the country, and you will acknowledge that never has the historical student, the statesman, or the churchman had to deal with a more extraordinary chapter of events. Our own Government opened Japan to the world, and began the unexampled revolution now going on here by Commodore Perry's squadron in 1854. Though it seemed an hostile interference, the Japanese have found it to be the most auspicious event in their history; and they have taken advantage of it to reorganize their national life.

First. They have,

1. Abolished their own dual sovereignty, and dethroning their Shogun, or Tycoon, have restored to power their Mikado, the representative of the legitimate dynasty—the most ancient of the globe, compared with which the royal families of Europe are but parvenus. The Japanese dynasty is more than 2,500 years old. The Shogun usurpers have been displaced after controlling the country for more than 700 years. The last of them still lives, but in retirement, an example of clemency, the conscious security, and civilized policy of the actual government.

2. They have thrown off the strongest system of feudalism that history records after it had existed, with its daimios and local armies and revenues, longer than the Shoguns. What it took two reigns in France under Richelieu and Louis XIII. and Louis XIV. to initiate, and the Revolution alone could complete, has been effected in Japan in about a quarter of a century.

3. They have transformed a vast and dangerous military *noblesse* (the Samurai), more than two millions strong, into common citizens. They were the "two-sworded men"; one of the swords being for the famous *hara-kiri*, or suicide from a point of honor, a more tenacious point of honor than the duel in the West. The government, by adroitly granting the right of wearing two swords to all citizens, virtually extinguished this symbol of caste or *noblesse*, and with it has ceased the Samurai and the barbarous *hara-kiri*.

4. They have established a single national army, a navy, and a general police after the Western models. All these are clothed in European costume, and drilled in European manner. The police is pronounced the best in the world; it consists mostly of the old Samurai and their sons. They are the best clothed men in Japan, except the high nobility, arrayed in spotless white, including white caps and gloves, and save their bronze faces they look like European gentlemen.

5. They have organized a remarkable system of national education, which Gen. Grant pronounced, when

there, the best he had seen in his circuit of the globe. It was devised by an American.* It comprises primary or common schools, normal and polytechnic academies, and an Imperial University on the model of the German University.

6. They have established a mail system, and have entered into the "Postal Union"—planned and inaugurated by an American. After the example of England, their postal department includes the savings-bank system, and the deposits (mostly by the poorer classes) for the last year amounted to \$12,500,000, nearly double the amount of the preceding year—showing the rapid growth of this sign of civilization.

7. They have established a scientific medical Faculty with native physicians educated in Europe, and all the European improvements in place of their old medical jugglery. They now have good medical professorships in their learned institutions.

8. They had no knowledge of the public journal before the arrival of Perry; they now have the public press, including no less than 500 periodicals—dailies, weeklies, monthlies; political, literary, scientific, and even humorous.

9. They have introduced the steamboat, the telegraph, the telephone, etc., now made by native hands. Native companies navigate the river and neighboring seas with excellent steamers, quite satisfactory to foreign travellers.

10. They have adopted the European costume, not only in the army, navy and police, but in the court, and increasingly among the people.

11. They are proposing to introduce the Roman alphabet in place of their old and difficult literary characters; and have a society and a journal for the promotion of this change.

12. They are to have in 1890 a constitutional government—the first native example of it in Asia.

13. They have outsped any State of Europe in "Dis-establishment" (except in the provincial or local case of the English Church in Ireland), for they have separated Shintoism and Buddhism from the government, and abolished their administrative Bureau of Religion. A prince of the royal blood used to be at the head of Buddhism, but the old religions are now left to stand or fall by themselves. Universal toleration prevails. The ancient faiths are considered barbaric and incompatible with the new career of the empire. The government acknowledges itself to be without a religion, and is considering what form of Western cultus it may best adopt.

14. They have legally recognized the Christian Sabbath, and it is observed as a day of rest by all government offices, the public schools, banks, etc. This was an unopposed concession to the many Europeans and Americans formerly in its service, but will be a momentous guaranteed preliminary for the future of Christianity in the country.

These are only some (not all) of the remarkable improvements already made. Though alluded to in my

* David Murray, LL.D., then of Rutgers College.



A JAPANESE TEA PARTY.

former letter, they may, I repeat, be well enough recalled here; for they are the logical foreground of our calculations respecting the coming Christianization of the nation, and, therefore, of the problem that we are hereafter to discuss. Such an example of national self-regeneration is assuredly without precedent in recorded history, and it has gone already too far for any serious retrogression. Nearly all of these incredible innovations have taken place within about twenty years.

Second. These advancements have prepared the nation for Christianity. With them has spread over the land the modern scientific thought of Europe, and this, with the teachings of the missionaries, has rendered the old religions virtually effete, not to say ridiculous, to the growing intelligence of the country. I have mentioned that "all" the journals are favorable to the project of Christianization—that the leading one (the *London Times* of Japan), once hostile to Christianity as an unpatriotic innovation, now urges its universal adoption as a necessity of the new civilization, and of the full recognition of Japan in the comity of the Western powers. I have quoted from an educated Japanese writer, who declares that he and his countrymen generally, heretofore opposed to it, have undergone a profound change, and that the whole country is "now ready and willing to be Christianized."

Third. But now, in presence of these startling facts, I must emphasize that it is not so much from any personal or moral sympathy with Christianity as from motives of national ambition and policy that the nation is so favorable to it. It knows it must have a religion of some kind; it cannot keep its old faith; it cannot adopt any other religious system of Asia; it is convinced that to become Europeanized it must be Christianized. Its one great ambition is to become Europeanized, and to take an honorable position among the great civilized powers. It wishes a religion which recognizes the one true God, which has a good moral code, and is favorable to modern progress. It is enlightened enough to see that Christianity alone has these conditions; and it is determined, therefore, to have Christianity, and will have it, in some form or other, in a very few years. Every thing that tends to this consummation is encouraged by the nation.

New Japan.

BY BISHOP H. W. WARREN, D.D.

Japan is an amazement of accomplishment and of possibilities. As the soil of the far north or the high Alps springs into a surprising suddenness of bloom when the snow melts and the summer sun shines upon it, so this nation leaps into an extent and exuberance of life that it is scarcely possible to believe even when one beholds it.

The achievements of modern thought and practical application are adopted at once, and with improvements. A telegram from America, addressed "Warren, Tokyo," finds me without delay in the vast city. You can send telegrams in half a dozen languages from small country

stations. There is no better mint, dry-dock, postal, or light-house system in the world than Japan possesses. They manage railroads with less accidents than other civilized nations, and while French and English steamers go to wreck on these tempestuous waters, a Japanese company that owns over fifty steamers scarcely ever loses a ship.

America has not as good a common-school system as Japan to-day. It is incredible, but I saw there little fellows reading freely in three languages, and boys of ten or twelve talking better English than any college boys I ever saw could talk French. In little towns of small islands I was surprised by being addressed in good English by young boys.

At Kobe, a town of 30,000 inhabitants, the medical college set out its microscopes, anatomical plates, medicinal plants, etc., set a student at each table to explain, and invited the inhabitants to come and see and hear. Nearly one-third of the population improved the opportunity to see what modern science could do for the bodies of men.

They have a department of architecture in the University of Tokyo. I found one of its students in Seoul, Korea, putting up their new mint for coins, and our new mint for ideas. Both buildings were admirably constructed, and the architect conversed as freely and easily in the technical terms of his art as any architect of my acquaintance. And yet this man learned both his English and his art in Japan.

A concert was recently given in Tokyo by some blind musicians. First they rendered Korean music on Korean instruments; then Chinese music on Chinese instruments; then European music on European instruments. Good judges of the last told me that it was very superior. A demand was made for its repetition in the largest obtainable hall, and the tickets at \$2 each were all taken within twenty-four hours. Men came over twenty miles to attend. The Japanese people freely say to Western nations, "Give us half a chance, and we will beat you at your own performances." Considering how they carry off prizes in philosophy and the highest studies at Johns Hopkins University, and at Cambridge, England, no man can rebuke their boast.

Meanwhile, what of religion? An amazement of possibilities more than of achievement, and yet much of the latter. There are 19,000 Protestant communicants in Japan to-day, and they increase half a thousand a month. Counting 15,000 for the Greek Church and 25,000 for the Roman Church, and adding 3,000 for probationers and secret believers, and we have 62,000. A missionary was lately invited into a village of 1,500 inhabitants to explain Christianity to them. He found the school-house fitted up with seats and filled with an attentive and profoundly interested congregation. A word for Christ had never been spoken there before. That man did not build on other men's foundations.

In response to an invitation given one afternoon, I addressed in the evening one hundred persons, including

the leading lawyers, judges, doctors, and teachers of the place. It is thought by the best judges that fifty English teachers could be located at once in town and city schools with a fair local support. Surely never in history was a nation so really stretching out its hands for knowledge. Are we filling these empty hands? Candidly, it strikes me that we are McClellans rather than Sheridans. We are doing necessary intrenching. Perhaps not yet doing the necessary dash. Look at the intrenchments.

The train drops you in western Tokyo. Seven minutes' walk through shaded paths brings you to Aoyama, as Christian a spot of its size as there is in the world. Here are twenty-five acres, once a government experimental farm. That large building, worth \$14,000, is Goucher Hall. Its name suggests its origin. It is used for recitation rooms, offices, etc., of the Ei-Wa Gakko. That other fine brick building surmounted by a tower and clock, worth about as much, is the Philander Smith Biblical Institute of Japan. Its name indicates its origin and purpose. Scattered around on this elegant campus are truly commodious houses of five able professors and the dormitories for the students. These last must be immediately increased. What other name shall indicate the origin of a building? Five thousand dollars are needed to double the effectiveness of all that is there already; for nearly all students that come there to live are converted. The recitation rooms will hold and the professors can teach twice as many as the dormitories will now accommodate. Two hundred and sixty students were enrolled the past year.

The Canadian Methodist Church unites in this work of higher education by furnishing two able biblical professors, and the Southern Methodist Church is expected to furnish a professor of Old Testament Exegesis. This is rather West Point than intrenchments, and thence shall come the Sheridans. But can Japan wait?

When the Conference was in session, and all the air throbbed with the voice of prayer and praise, when the earnest men and saintly ladies were asking how they could meet the great calls of God for a nation that had been born in a day, and wanted to be led up to manhood, I confess that it seemed to me the most Christian spot on earth. I remember that just when that thought came to me in the holy hour of sunset, there boomed through the air the sound of an enormous bell from a heathen temple in a grove close by. "Where the Lord builds a temple the devil puts up a chapel." In this case the last was put up first.

I cannot close without bearing testimony to the excellence of the workers of the Women's Foreign Missionary Society. No better work is done here than they do. They were offered a plot of this ground, where they hope to erect a building for a girls' school. New Japan will demand co-education, and we shall anticipate the demand. God's fields are ever white for the harvest. Alas! that the laborers are so few.

As I write, Japan—the Land of the Rising Sun—and Korea—the Land of the *Morning Calm*—are behind me,

and China, where the sun set ages ago and has not yet arisen, is in sight before.

Education in Japan.

BY S. H. MC'ALLISTER.

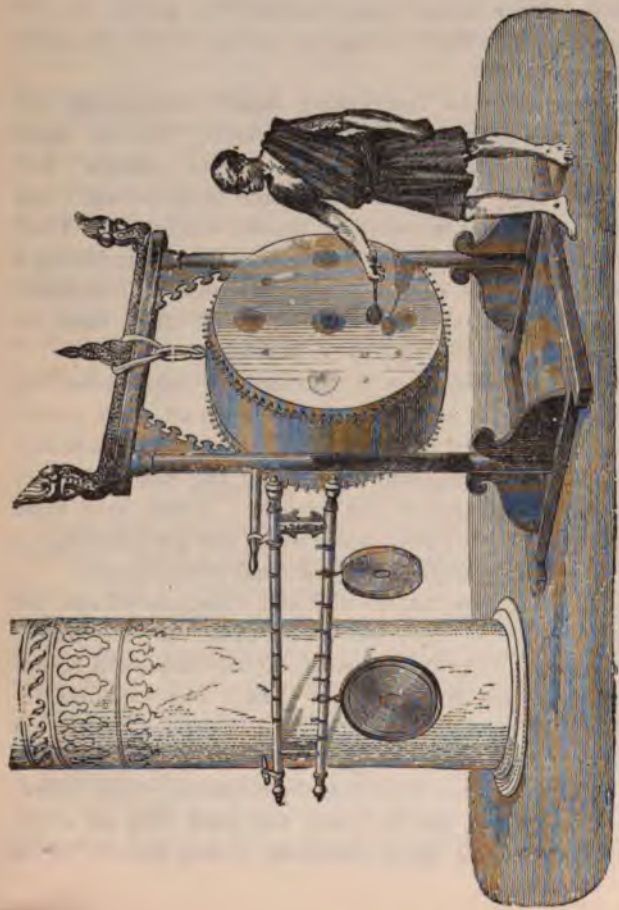
In the southern part of Japan is a small city beautiful for situation. Hither came, less than a score of years ago, a humble and gifted scholar from our own land, who had the power to quicken other minds and set them to investigating. Students flocked about him, and his fame went abroad, because of scholarly results. Japan had recovered so far from its stupor as to feel the need of more light. So from Tokyo, the capital, came a call for the successful teacher to leave his field at Nagasaki and hasten hither to work in a wider domain. For some time three French, three German, and five English teachers had in charge what was termed a university. Into this institution already some nine hundred students had entered. It really was then little more than a school of languages. But as the new teacher was put in charge of it, happy changes were soon experienced. It was broadened, and deepened, and ennobled. At this time Japan had become ready for assistance. Christians in Europe and America now caught sight of the dawning of a glorious day for Japan, and a delegation of teachers from those lands hastened to this country, that had been so long involved in darkness, setting up the standard of the Cross and offering to all the opportunity to seek and know.

The private school made way for the public by preparing teachers and causing the people to see the value of an education.

Henceforth, new forces were rapidly multiplying, and the cry was going up all over the land, "Give us more light." The missionaries had private schools; still they lent their hand and their voice to encourage every public movement in behalf of general education. They were instrumental, to no small extent, in introducing a system somewhat similar to our own, making it compulsory throughout the land for every well child, from six to fourteen years of age, to be in school.

As the present form of government supplanted the feudal system, it seemed desirous to do all in its power to forward general education. The present Mikado has been wise in calling into his cabinet the most scholarly and influential men of the country. These have done their best to push on the noble work, and are planning for school improvements and educational advancement.

In passing from city to city and village to village, the leading interest expressed is in behalf of the public schools. In Tokyo, Yokohama, Kobé, Osaka, and Kioto, the schools are doing a grand work. The Japanese require English to be taught in their schools. They seem bound to have a knowledge of our language. In their universities some of their best instructors are from America and England, and to hasten this work they are sending many of their most promising young men to foreign



A JAPANESE PRIEST BEATING A TEMPLE DRUM.



A JAPANESE POETESS.



A JAPANESE WOMAN PLAYING A KOTO.



JAPANESE CHILDREN.

countries, that they may become proficient in the language. Perhaps the missionaries are doing more for the spread of the English tongue in Japan than any other one agency.

The educational affairs of the country, including nearly all the schools, are under the control of the minister of education. The schools are classed as primary, middle, normal, colleges, and universities.

Three years are fixed as the minimum and eight as the maximum course in the primary school. The middle schools answer to our grammar schools, and the colleges to our high and fitting schools. The university has departments of law, science, literature, medicine, having *special courses* in law, physics, chemistry, biology, astronomy, geology, philosophy, political economy, engineering, and Japanese and Chinese literature.

The Training School is for the purpose of fitting students for teaching. No one can secure a school here without first presenting a certificate of qualification from one of these schools. The universities, normal and fitting schools, are sustained by central, and the others by local, taxation. Boys and girls are not allowed in the same school-room except in the primary schools.

The salaries of teachers are fixed by the Governor. Parents and guardians are encouraged to be present at examinations.

In some of the colleges they have departments, known as agricultural, commercial, and industrial.

The following are the latest official educational statistics:

Schools.	No. schools.	No. teachers.	No. students.
Elementary,	29,233	97,316	3,233,226
High,	142	1,133	15,690
Normal,	65	714	7,270
Technical,	103	583	8,913
Universities,	1	194	1,880
Others,	1,326	2,213	58,006

Of these, nine are supported by the central government, twenty-nine thousand and eight by local governments, and one thousand eight hundred and fifty-three by private funds.

The total outlay on these schools by the Government is 858,356 yens, and a yen is equal to \$.75 of our money.

In the schools the boys go through a course of military drill, and the girls are trained in the use of the dumbbells. On entering the school-room and going out, the pupils are required to move according to martial rule.

Formerly the schools were connected with religious establishments, and the teaching was under the authority of the Buddhist and Shintoist priests; but now they are entirely separated from the church and are managed by the state.

Japanese teachers are much better qualified for their work than I had anticipated. I have found the schools in charge of men, but have met a few women who are assisting. The popular feeling here is that women cannot be first-class. Man is the lord and woman is his servant; but as the schools work on, this error will be removed.

It may, it is believed, be safely stated that no other country has advanced more rapidly in public instruction than Japan for the past ten years. The seventy-four thousand Buddhist and fifteen thousand Shintoist priests are no longer the controlling power. Though the present Mikado is a Shintoist, he is not a bigot nor a man worshipper.

Japan, with its million of gods, is asking for something that will give life, and because of this deep want the missionary, who comes to this land with the love of God in his heart and true wisdom in his mind, is welcomed, and has become respected for his good works. So to-day, it can be safely said that the leading minds of Japan have come to realize that the light from the West is ushering in a good time to their country, and so they are saying, "All hail to the heralds of the Cross!" It is now clear to be seen that Japan is to become Christianized. Already it has been suggested by the dean of the university that the fitting schools be put into the hands of the missionaries of Japan. The reason assigned is that they are doing the most thorough work in the line of education. The missionary educators are thoroughly alive here, full of hope and hard work; and what is exceedingly encouraging is, their schools are nearly all self-supporting. So the people are being educated to do for themselves.

Tokyo, Japan.

Reforms in Japan.

BY REV. H. LOOMIS.

Among other reforms and changes the cause of temperance is making hopeful progress in Japan. There is in Tokyo a Woman's Temperance Association which has a membership of 250. They have recently published, a treatise on the evil of the use of intoxicating drinks, and a fourth edition of 1,500 copies was required in the first month. The lectures of Mrs. Leavitt have also been published, and are having a wide circulation.

The Yokohama Temperance Society has over 100 members. The most of them are officials connected with the local government, the prison and police department. Only a portion of them are Christians, but they are accustomed to meet very often to study the Scriptures, and they are collecting money for the purpose of establishing a school for the poor. On the 11th of February the first public meeting was held at the Union Church in Yokohama. It is estimated that there were about 600 people at the meeting, and it was regarded as a great success.

A temperance society has been established at Sapporo, on the island of Yesso, and there are 130 members. They have adopted a badge, and are very zealous in trying to impress upon others the evil of strong drink. Not all of them are Christians, for there are many others who have been convinced that the use of strong drink is a great evil and a hindrance to the progress of their nation.

An extensive brewer at Mishima was for a long time desirous of becoming a Christian, but did not feel that



CROSSING A RIVER IN JAPAN.



A JAPANESE DOCTOR.

he could continue his business and serve God at the same time. After a long and severe struggle he closed his brewery and gave the large and costly building to be used as a church, and the upper story has been converted into a school-room for girls.

A committee has been formed in Tokyo for the purpose of establishing a White Cross Society in Japan. The chairman of the committee is Bishop Bickersteth, of the English Church. A meeting was held in the rooms of the Chamber of Commerce at Yokohama on the 29th of February to explain the object and methods of working of the White Cross Societies.

A good number were present, and it is hoped that this effort may help to produce a change in the life and habits of many in the East. A considerable part of the residents here, being away from the restraints of Christian homes and religious influences, adopt the low and debasing system of morals that prevails in these corrupt and heathen lands. This is one cause of the bitter hatred and opposition to missions that is met with among those who visit or reside in the East. Those who abandon themselves to the godless customs that prevail around them do not like to meet even the silent reproof of pure and holy lives.

Two or three persons living in the town of Furuichi invited a native evangelist to come there and teach the people. So a man went there in July last and preached. It was the first Christian service held in that place. About 160 persons were present and it was arranged that services should be held there every month.

But whenever there is a Christian preaching the Buddhist priests raise the question, "How shall we defend ourselves and keep out this religion that has come here to destroy our influence and take away our support?"

So at this place a Buddhist lecture was appointed for the next day, and it was intended to oppose, and, if it was possible, destroy whatever influence the Christian teacher had gained.

But the night before some thief broke into the temple and stole all the gold ornaments from the idol, and it had to be repaired before there was any further service. Such an act quite astonished the priests, and demonstrated to the people the foolishness of idolatry.

When it became generally known to the inhabitants of the place they came to look with contempt upon the Buddhist religion on account of its inability to protect its gods from destruction and their spoliation became a matter of general ridicule.

In imitation of what is being done by the missionaries the Buddhist priest at Hikone has established what is called a "Young Men's Education Society." The object of this is to instruct the young boys in the teachings of the Buddhist Scriptures and in this way prepare them to oppose the doctrines which the Christians teach.

One of the best and most influential newspapers in Japan has recently published an article in which it states that while holding neither Christian or anti-Christian

principles, it is much pleased with the changes that have taken place in the status of Christianity in this country. At the same time it is not at all satisfied with the present position of the government in relation to western religion.

The belief is expressed that the rapid and extensive diffusion of Christianity will be for the best interests of Japan. It needs only to contrast the life and conduct of the Christians with the other Japanese to see the great difference and the benefits that follow the adoption of this new and better faith.

A Romance of Real Life.

There is in Japan a place called "The City of Gardens." It is not surprising that a locality with so pleasant a name should be specially inviting in this season of flowers to the Japanese, who love to linger by its temple. In that spot not long ago four persons happened to meet: one an old man accompanied by a young girl; another a middle-aged man accompanied by a lad.

The men were resting and refreshing themselves; but the younger of them, Kakujiro, attentively regarded the elder, Suda, and at length charged him with having slain a brother of his many years ago. He had been seeking Suda ever since to revenge his brother's death. Suda admitted the charge, but justified the deed on the ground that he had been insulted, and expressed himself quite ready to face his present challenger in a duel.

For this the pair proceeded to make arrangements, when, not unnaturally, the young girl interposed, and besought her aged father not to risk his life. Her father's accuser gazed at her, and sadly said she reminded him of a little girl he and his wife had lost in a crowd many years before. Suda then said that she was not his child, but had been found by him at the time and place indicated by his opponent, and that he had adopted and cared for her.

To complete the story, Kakujiro mentioned that his daughter, when lost, had carried a bag of charms, which the girl present immediately produced from her bosom. This settled the question of her identity, and Kakujiro discovered that, in seeking for an enemy he had found his child. Of course, after this, all question of duelling was dropped, especially when the lad broke silence and reminded his elders that that method of settling differences was now old-fashioned, and was regarded only as a barbarous relic of the past. The little party, therefore, went away friendly and happy.

The Gospel Story in Japan.

BY REV. H. LOOMIS.

In the year 1615 the Prince, or Daimio, of Sendai, sent an embassy to Rome with costly presents to the Pope, and grateful acknowledgments of the benefits received by the introduction of the Catholic religion. The name of the Daimio was Date, and the head of the embassy was Hashikura Rokuyemon.

In return for these costly gifts and expressions of hearty allegiance, and to show his appreciation of what had been accomplished in the spread of the Catholic faith in Japan, the Pope gave the leader of the embassy a diploma and a variety of tokens of his pleasure and esteem.

These gifts are now carefully preserved in the archives of the local Government, and are shown to visitors upon application to the proper authorities.

A short time ago one of the descendants of the Daimio went to Sapporo to attend the Agricultural College located at that place. He found there a Christian church, which has grown up through the influence and teachings of the first President (Professor Clark, of Mass.). This church has no ecclesiastical connection with any other body of Christians, and is composed mainly of the scholars and officers of the school.

Prince Date thus became aware of the truth and value of the Christian faith. But, like so many others, he put off the consideration of the subject until some other and more convenient time.

Before his course was completed, however, he was taken sick with consumption, and when it was apparent that he could not recover he was visited by the Christians who earnestly besought him to accept of Christ as his Saviour. The result was that he was led to an acceptance of Christ and received baptism. Soon after this he died, rejoicing in the love of Christ and His comforting presence in the dark valley and shadow of death.

Such a peaceful end, and such an evidence of heavenly joy and comfort, made a deep impression upon all his companions. It was the first Christian funeral in Sapporo, and it is estimated that 2,000 persons were present. The preacher used the opportunity most effectively to tell the people of Christ and His salvation.

Another member of the Date family has been in Tokyo receiving instruction from one of the missionaries.

In the town of Sorachi, not far from Sapporo, is a government prison where some Christians have been accustomed to go from time to time and hold services for the benefit of the officers, and men in confinement. It is reported that some time ago there were twenty-one who had been baptized, and ten more were waiting to receive baptism. It is thought that there will soon be a self-supporting church in that place. As yet they have no preacher, but the leading men of the congregation take turns in conducting the services on the Sabbath, as well as during the week.

Permission has been asked of the government to circulate the Scriptures among the prisoners. This has been granted, and many are pleased to be able thus to learn a better way than they have yet known. It is the wish of the officers that every inmate may possess a copy of the New Testament; but, as they receive but a small salary, they are unable to purchase so many, and have asked for donations for this purpose.

One who has had much experience and success as a teacher in the prisons, and is an active Christian, is now

on his way to Sorachi as an employee of the Government, and will give most valuable assistance in the instruction of the prisoners.

In October, 1886, a Christian named Mr. Ozaki became the local Governor of Shimosa Province. With him was associated Mr. Nakago, who is also a believer. Both of them felt that they had a work to do, and began to tell the people that there was a better and a much happier life than they had yet known, and that a belief in Christianity would advance their best interests here as well as in the world to come. Many became interested in their words and were taught the nature and character of God and the way of salvation through Jesus Christ.

Then they gave up their old superstitious beliefs and customs, and a considerable number truly repented of their sins and became followers of Christ. The number of such persons is increasing quite rapidly. Fourteen have already received baptism. A preaching place has been opened on the Sabbath, and a Sabbath-school organized, of which Mr. Ozaki and Mr. Nakago are the superintendents and teachers. There are between fifty and sixty scholars.

There is also a Bible Readers' Union which meets regularly, and, after reading, they unite in conversation upon the Scripture read, and in the singing of hymns. A prayer-meeting is held once a week, and Christian lectures twice a month. Speakers are obtained from Tokyo, and are welcomed by large and appreciative audiences.

The members of the church at Kurume, in the Province of Chikugo, have organized a Young Men's Christian Association, and are trying to educate the believers in the knowledge of divine things, and also to bring others to know and confess that Christ is God and the Saviour of the world. The Association was formed in September last, and they hold a prayer-meeting every month, and the members go to different towns and villages and lecture on Christian subjects. In this way an interest in religion is being aroused in other places, and at the same time such efforts are strengthening those who are engaged in them.

This activity on the part of the Christians has caused, as usual, an awakening among the Buddhists, and a lecture was recently given by one of their number in opposition to Christianity. Many went to hear what the speaker would say, but his discourse was so full of errors and bigotry that the hearers called out in derision, "It is not true," and so annoyed the speaker that he was obliged to close.

Then the Shinto priests appointed a meeting and attempted to refute and overthrow the doctrines of Christianity. But they were treated in the same way, and their effort was also a failure. This was not the work of the Christians, but others; and, though not to be commended, it showed that the people are becoming more enlightened and despise the errors and superstitions of the past.

In the meantime, the Christian lectures are not disturbed, and the number of attendants at the regular ser-



NIPPON, BASHI—A FAMOUS BRIDGE IN TOKYO, JAPAN.

VICES is increasing. Quite a number are now waiting for baptism.

A teacher in the Buddhist Seminary at Nagaoka, and one of the pupils, have become Christians and openly professed their faith in Christ. The teacher was at once dismissed, but an associate of his and about a dozen more of the pupils attend the Christian services quite regularly, and are apparently candid inquirers after the truth. The people of the town have fitted up a place for a foreign Christian teacher, and great interest is felt in securing a good man for the place.

Yokohama, Japan.

Recent Statistics in Japan.

BY REV. GIDEON F. DRAPER.

The statistics for 1887 reveal the fact that there are at present, working in this empire, the representatives of twenty-four Missionary Societies, not including the agents of three Bible Societies. These may be divided according to their nationalities as follows: Seventeen belong to the United States; four to England; and one each to Canada, Scotland and Switzerland. Following Dr. Dorchester's method of classification, in his article in the *Christian Advocate* of January 26th, we may separate them according to creed, as follows:

Baptist and kindred Societies	3
Christian Society	1
Congregationalist Society	1
Episcopalian Societies	4
Friends' Society	1
Methodist and kindred Societies	5
Presbyterian and kindred Societies	8
(Including the German Swiss Evangelical Prot. Miss.)	
Unitarian Society	1

Japan has proved such an attractive and promising field of labor that the number of societies desiring to share in the work of its evangelization is large; greater than one would expect in view of the comparatively recent date at which the land was thrown open to Christian effort. In considering the work accomplished it is well to remember that the Presbyterians, (Dutch) Reformed, Baptists and Episcopalians had representatives on the field in 1859 or '60, whereas the Congregationalists were not in the field until '69, and the Methodists not until '73. While it was not possible to organize churches or do much direct work before 1872, yet those who came earlier had time to acquire the language and gain a knowledge of the people, so that their time was not lost.

Several of the societies mentioned have their only foreign representatives here.

Of course the number of workers belonging to these different bodies varies greatly. Three have but one man each, while one has forty-nine male and female workers, not including the wives of the missionaries. The entire number of foreign workers is 253.

Six missions have combined the results of their labors in the "United Church of Christ in Japan." This includes all the Presbyterian and Reformed Churches, save

the Cumberland Presbyterians. The Congregationalist mission has decided to join this already strong union, thus making it the most extensive of all the Protestant bodies in the empire; indeed nearly twice as large, in point of numbers, as all the others combined; for the "United Church" reports 12,512 members, while the whole number of native Protestants is but 19,829.

Nearly one-half (117) of the foreign workers, also, are connected with this body.

Next in numerical force are the Methodist Episcopal and Canadian Methodist Missions with a membership of 2,352 and 1,012 respectively. No other missions have a membership of a thousand. Three report from 500 to 900 each; three from 200 to 500; and the others from 177 down to 0.

The movement that is on foot to unite the Methodist bodies, if carried into effect, will result in a native Church of considerable strength with a large foreign working force.

The total Protestant membership shows a gain of five thousand over the figures for 1886; a grand gain and yet how painfully small when we consider the thirty-five millions still without the fold. These figures, however, by no means indicate the limit of Christian influence. Japan is being permeated with the new leaven. It is already working, and we trust the time is not far distant when the empire shall be thoroughly leavened with the Gospel truth.

One of the greatest problems on the mission field is, how to put the native Churches, as speedily as possible, on a self-supporting basis. Until this is approximated at least, the growth of the Church is limited by the funds appropriated from home, and the reality of its spiritual life can be but feebly manifested. Hence we study with interest that column of the statistics which displays the amount raised by the natives for all purposes during the year. The sum is 41,571 yen (one yen equals about 75 cents). This is a most encouraging gain over the previous year; not in the total merely, but also in the percentage, which was 2.09 yen, as compared with 1.81 yen, per member the year before. Three-fourths of the amount was raised by the newly united Churches.

This new body includes ninety-nine organized churches, fifty-eight of which are reported as wholly self-supporting. The Cumberland Presbyterians report but seven organized churches, all self-supporting. There are but eight other such churches reported, and two of these are native independent churches, leaving but six to be found amongst fifteen missions, the total of whose organized churches amounts to 113. Our own Church reports 46 churches, only two of which are fully self-supporting. There is still much room for improvement in this vital point.

On the whole, the results of the past year's work are most encouraging, while the present year gives promise of even better things. He who could not thank God and take courage must indeed be a "Faint-heart."

Christianity is not persecuted. The Buddhist priests, its vigorous opponents, use infidel arguments against it

public lectures, trusting more to modern "free thought" and materialism than to their ancient Buddhist gods for their weapons of offence against the new religion that is putting their craft in danger, and has already, by its progress, taken the bread out of many of their mouths. Materialism, infidelity and indifference are more powerful foes to the progress of the truth in this land than any other, though the latter is by no means so moribund as some would have us suppose. Prof. Huxley* is one of the accepted leaders of thought amongst the English and Japanese. His latest utterances against prayer and miracles are quoted by the leading English paper of the day, the *Mail*, with the highest approval. This paper says that Prof. Huxley's conclusions "are accepted by the vast majority of devotees of western science with reverential awe."

In spite of its foes the truth is prevailing, however. The church of Christ is here to stay, and its great need is for a more careful accommodation of its teachings to the prejudices of even such learned men as Prof. Huxley, and a more intimate connection with the great Source of all truth, wisdom and peace.

odate.

The Story of Sakuma.

BY REV. H. LOOMIS.

A young man named Sakuma Kichitaro was formerly a student in Mr. Fukuzawa's school at Tokyo, and while there was a zealous opponent of the Christian religion. In the course of some of his companions he succeeded in breaking up the religious meetings held in connection with the first General Assembly which met in Tokyo in November, 1885.

After completing his studies he went to his home in the country, and became an active member of the Liberal party; and in his zeal for that cause spent a considerable part of his fortune. He afterwards concealed himself from his political friends and associates who had become guilty of crime, and for this offence was arrested and confined in jail for some time awaiting his trial.

During his stay in the jail, a Christian official placed in his hands a copy of "Martin's Evidences of Christianity," which he read with much interest and pleasure; and was thus convinced that the religion which he had hitherto denounced was true; and he now embraced Christianity with the same zeal that he had hitherto opposed it.

When he was afterwards sent to the prison he asked for the privilege of taking Bibles with him that he might read them for the good of the inmates; but his request was refused. Still he was not discouraged and resolved to do what he could.

His efforts to help others met with no favor but met with opposition. Not only did his companions refuse to receive his teachings but they even tried to prevent his private worship. Yet he was not at all dismayed, and continued his work as usual. Every morning and night he

knelt in the midst of his ungodly and scoffing companions and poured out his heart to God in earnest and audible prayer.

This conduct greatly annoyed the others, and they apparently resolved to put an end to his devotions. So when he was upon his knees in prayer they would catch hold of his feet and pull him down; and thus in various ways annoyed him in order to compel him to cease. But, like Daniel in the heathen palace, he knelt as before, and day and night and morning offered prayer to God.

One night, after the usual prayer and the attendant persecution, he was lying awake, filled with anxiety in regard to his duty, and looking up to God for light and help, when there suddenly appeared a strange brightness filling the room and a glorious form stood before him with a look of blessing and approval. No word was spoken; but he recognized in the radiant apparel and benignant face the person of the Saviour, and his soul was filled with inexpressible joy and peace. After a little time the vision passed away and all was dark and quiet as usual.

Sakuma supposed that this was an apparition seen by himself alone, and he was amazed when two of his companions asked, "Did you see that?" When he replied "Yes," they added, "We saw it also, and it was the Christians' God."

From that hour these two men were completely changed. Like Saul, on his way to Damascus, they both turned from being persecutors to be servants of Christ.

One of them was a physician, named Kaneki, and he belonged to a family that had been noted for a long time for their wickedness. For ten generations his ancestors had been great criminals, and many had suffered capital punishment on account of their crimes. He had followed their example, and according to his own statement there was no wickedness of which he had not been guilty. Although adopted by a priest, he had disregarded the instruction received, and pursued the course of evil.

The other man, a school teacher, named Saito, from the Province of Boshu. He was not a hardened and reckless criminal (like Kaneki), but on account of his political views had been led to some words or acts that had incurred the displeasure of the government and had caused the sentence of a brief punishment in prison.

Both these men were very humble on account of their past sins, and earnestly sought to know the will of God. It was a great pleasure to Sakuma to teach them the love of God in Christ Jesus, and both were soon rejoicing in a sense of pardon through that blood which cleanseth from all sin.

On being released from prison Dr. Kaneki came directly to Tokyo to profess his faith in Christ and receive baptism. Then he went to his home in Boshu and began at once to labor for the salvation of others. He soon arranged for a Christian service in the town of Hotta, where efforts had been made before, but with no success. The result of his labors, and that of some others who went to assist him, is that there is now a church formed con-

sisting of eighteen members and several more are applicants for baptism.

Among the latter is Mr. Iwasaki, the Kocho, or head man of the place. His two sons and one daughter have already been baptized, and a second daughter has applied for baptism. It is a matter of special interest and encouragement to all that Christian services are being held at the house of the chief official and most influential man in the town. Dr. Kaneki is the elder of the church, and the leader in all Christian work.

Mr. Saito is teaching a school in the vicinity, and has convinced the people of that neighborhood of the folly of the heathen systems and the truth of Christianity. A meeting was recently held at his house at which seventy persons were present and listened most eagerly to the exposition of God's holy Word. His wife is an applicant for baptism.

Since Sakuma has been released he has led many others to the Lord, and among them nearly all of his own family and immediate friends. He is acting as an evangelist in the region where he lives, and it has been the purpose of his heart to become a regular preacher of the Gospel. His wife is a woman of superior education and abilities, and she is in full sympathy with him in all his desires and efforts to teach his people.

The preceding story of his vision while in prison was given by Sakuma at Yokosuka soon after his release.

Yokohama, Japan.

A Season's Itinerating in the Hokkaido.

BY REV. C. W. GREEN.

The missionary let loose in the Hokkaido (the geographers' Yesso or Yezo) of Japan, finds stretching out before him a territory of more than 30,000 square miles, containing a growing population of upwards of 200,000 souls, with less than a dozen Protestant missionaries to look after their spiritual welfare. He sees in this vast field characteristics both intimidating and inviting. While a cooler climate than that of southern Japan promises some advantages over other fields, the newer character of the country, the almost total absence of good roads, the sparseness of the towns, and consequently of good inns, and the mixed community of the inhabitants, who are largely settlers from other parts of Japan, present conditions that are calculated to deter from work otherwise attractive.

Nevertheless, here is new ground to be broken, having in it the seeds of promise; and to one who, like Paul, would reluctantly build upon another man's foundation, there is here furnished abundant opportunity of laying such Gospel foundations as will not require replacing, even when the "new heaven" and the "new earth" shall have superseded "the first." Here in this part of what, from a historical point of view, has been called New Japan, with mountains to cross and rivers to ford, and required to encounter the indifference, if not opposition, to things religious born of the selfish pursuit of this

world's goods, the itinerant will find serviceable, perhaps absolutely indispensable, a fortitude and perseverance such as distinguished and forever honors the pioneers of Methodism.

From this virgin soil he may confidently hope, while he waits, to see the kingdom of righteousness arise in majestic beauty and divine glory. In the very difficulties to be met, which only the idea of planting the Gospel wherever man is found will render insignificant, may lie an inspiration and the stimulus that nerves the spirit of man as he thinks of the glory of conquest and intensified by the greater obstacles of the undertaking.

The evangelistic efforts to be described began the last of August, just after conference, and continued, with intervals at home, until November the 12th, when rough weather made too dangerous further endeavor. They necessitated about 1,000 miles of travel by land and sea, and embraced some points not previously reached by Protestant missionaries.

They included journeys to Ichikishiri and Kabato *via* Otaru and Sapporo, to Suten, on the West coast, between Fukuyama and Otaru, *via* Mori and Oshamambe, at the head of Volcano Bay; and to Esashi *via* Fukuyama. They were prosecuted over territory the roughest and along ways the dreariest, but nevertheless were stimulating to faith and encouraging to hope, and gave promise of glorious fruitage when the Lord of the vineyard shall have given His rain and sunshine to the Gospel seed.

My plan during the season was to take with me one of our Japanese preachers, who, with his knowledge of the language and people, could do the greater part of the direct work, while I furnished the necessary attraction, and perhaps added dignity to the occasion. Accordingly, after spending September 4th with our little flock at Otaru, preaching to them the Word and celebrating with them the Holy Sacrament, I took their pastor and proceeded to Ichikishiri, where about a score of believers, in imitation of the Sapporo church, have an independent organization. For two nights we gave to this little company of earnest souls what help we could, and then crossed to Kabato.

Here we found and baptized fifteen candidates, whom, with two others, we organized into a class, appointing one of their number who had come to us from another church the leader, and arranging that the Otaru pastor should visit them monthly. A four o'clock start in the morning, seven and a half hours in a dug-out, accomplishing more than twenty-five miles down the Ishikari river, with hardly a sign of human habitation for the entire distance, and we were again on the railroad ready to take the train for Sapporo, where my family were awaiting my coming, that they might return with me to our Hakodate home.

October 20th found me in Mori, where I joined our Japanese preacher from Hakodate, he having preceded me by one day. A few nights' labor here, with but indifferent success, and we were *en route* for Sutsu. At Ashamambe we spent the Sabbath, and, for so small a

place, secured a large and attentive audience for the evening.

Going on to Sutsu, we engaged a theatre for two nights and had audiences to fill it, numbering five or six hundred. Buddhist priests and Christian believers of the Greek Mission in Japan were at the time holding meetings, and engaged in controversy, so that we were in season to reach a greatly interested number who might have been otherwise indifferent to the message we carried. A journey requiring three days, with two or three meetings on the way, brought us back to Hakodate.

My last excursion for the season had for its object our Fukuyama station and Esashi beyond, where we have tried to do some work, but as yet have no fruit remaining. On this trip also I had our Hakodate pastor to accompany me, and our five days' stay in Fukuyama gave us opportunity for considerable work, which was well received and must exert an influence upon the minds of the many who so patiently listened to the word of life.

The Gospel mass-meetings were attended by hundreds, most of them said to be representative of officials, teachers, merchants, and the town's best citizens.

At Esashi the weather was unfavorable, and while I remained we got but a small hearing. My colleague, however, remained longer, went on to a neighboring town, where he was favorably received, and then returning had a much larger hearing than favored our first effort.

It will thus be seen that the work attempted was largely, though not wholly, in the line of public preaching. In connection with these public efforts to teach the people, opportunity for private instruction was sought. Posters announcing that for certain hours of the day we would meet inquirers in our room were set out in front of our hotel. Announcements to the same effect were made from time to time to the audiences gathered to hear the public addresses. But this has but little attraction for the hundreds who will sit in company for hours listening to Gospel truth. Either sufficient interest is not awakened, or native reserve stands in the way of personal and direct inquiry; for hardly any availed themselves of the opportunity to come for instruction such as they individually might need.

Of one inquirer, however, I have a very distinct memory. He came in one morning while we were at Sutsu, and introduced himself as a Shinto priest, but said that he wanted to hear more particularly concerning the way of which we were the teachers. For the greater part of the morning he remained to ask questions concerning the religion to him so new and strange, and seemed to be most sincere in his search for truth.

But to evangelize a heathen is not a work of a few hours or days. The truth in greatest simplicity must be set before him, and he must have time to study it, until some faint conception is formed of the plan—God's own plan—for saving lost souls, and even then he may and is likely to go away sorrowful; for the cost of becoming a

consistent follower of Christ is in this land by no means slight. And yet the itinerant finds among these multitudes many hearts prepared as good ground for the seed of the kingdom, and though he sow in tears he knows the day when he shall reap in joy draweth nigh.

Hakodate, Japan.

Itinerating Among the Mountains in Japan.

BY REV. GEO. W. ELMER.

In August, 1887, we accepted a position in the Government Academy, at Matsumoto, in the Province of Shinshu, 170 miles northwest of Yokohama.

We agreed that I should teach five hours per day for three days in the week, and my wife for two hours a day for five days in the week.

On the 31st of August we left the hospitable roof of the "W. F. M. S." at Yokohama, and began our journey northward. We spent three days with Brother and Sister J. O. Spencer, at Aoyama, and two more with the ladies of the "W. F. M. S.," at Tsukiji, in Tokyo.

On September 5th we bade good-bye to all our friends and the old familiar sights and took the train for the first seventy miles of our trip; this occupied seven hours. The first half of the ride was very monotonous, but the latter part was through the most lovely mountain valleys that it has ever been my lot to see, even in this land of the beautiful.

Arrived at the terminus, we found it too late to proceed farther that day. We decided to put up at a Japanese hotel close by; and before morning the fleas had taught us the value of the insect powder which we had fortunately brought with us. Between the novelty of the situation and the onslaughts of the fleas—whose numbers seemed "legion"—we got but little rest and awoke more wearied than we had retired.

At seven o'clock we were ushered into a very antiquated four-wheeled vehicle and began to climb the "Usui" Pass—4,400 feet above the sea. When we had once more reached level ground the scene became one of utter desolation. The road, which in the feudal days had been one of the busiest thoroughfares of the empire, was now almost entirely deserted. Whole villages were destitute of inhabitants. The sliding paper screens which had once done duty as doors were now entirely innocent of covering, excepting here and there a few strips that fluttered in the breeze with a most indescribable air of languor and distress. The few people whom we did see had a sleepy, ancient look that reminded one of "Rip Van Winkle" and "Sleepy Hollow."

To add to the dreariness of the picture the road itself, for miles, ran through the centre of a field of lava and along the base of the still active volcano, Mount Asama. The fields around us were barren and covered with vitreous rock, giving ample evidence of their last fiery baptism, which happened over 100 years ago.

By nightfall we had accomplished a little more than half of the second stage of our journey. Again we quit

up at a native hotel, and here we not only had a repetition of the last night's experience with the fleas, but at midnight found ourselves almost suffocated; the hotel being very large and our rooms central ones, there was not sufficient ventilation. But we survived and have lived to pass through many similar experiences without special harm.

Next morning we started early and at ten o'clock we had reached the end of the stage route, and shortly after we had also arrived at the end of our long cherished belief; that the rural native was honest and unsophisticated, for these mountaineer jinriki men had no sooner seen the women and helpless little ones than their prices had raised two hundred per cent. But we were anxious to get to our destination, so we submitted to their demands and started off in high spirits, though very weary in body.

Arrived at the foot of a mountain pass of some 3,500 feet, the men rebelled and refused to go any farther without another extra man to each jinriki and a further advance of price. We demurred, and then they refused to go at all. We finally succeeded, by an exorbitant bribe, in persuading three couples of them to take my wife and the women and children; the principal of the school, who was with us, and myself attempting to walk to the post town—a distance of some twelve miles. About a third of the way up the pass we fortunately succeeded in getting a pack-horse each for ourselves and the required extra man each for the jinrikis.

The pass itself is six and one-half miles long, including ascent and descent, and the progress was very slow indeed, so that we did not get to the post town until dark. Here we were enabled to get jinriki for the principal and myself. We started at once, and crossed the next and last pass by lantern light. The road ran along the brink of tall precipices, and as the dim light of the lanterns, from time to time, showed the awful depth of the gorges it made our blood run cold. The descent was especially startling, but we made it safely. At the foot of this pass we found all the teachers of the school awaiting us. But as it was already late we stopped but a moment.

They got into their jinriki, and we started off again, glad to be once more upon the level. There were now some twenty-four jinriki all in line, and they made wonderful speed, shouting and yelling as they vied with each other in trying to go even faster. The scene was one that defied description; these twenty-four jinriki, with two yelling, half-naked coolies to each, the rattle of the wheels, the flashing of the lights and the echoes reverberating from the surrounding hills forcibly called to mind scenes from the "Inferno."

When I arrived at the hotel in Matsu Moto, I found that my wife and one of the children, our baby, were with me, but the nurse and our four-year-old daughter were missing. Getting the others into the hotel I started one way and some of the teachers another to search for the wanderers. I had not proceeded very far when my heart was made glad by the voice of our little one calling, "Papa! papa!"

We soon had supper and laid us down to rest, for we

were now too wearied to mind the fleas, and the next morning we awoke much refreshed.

We now went to look at our new home, expecting to find our goods there, but alas! they had not arrived, and did not come for a week or more thereafter. We remained at the hotel during this period and then removed to "our own hired house."

During our stay at the hotel the street in front of it was crowded from early morning to late at night, with those anxious to get a glimpse of our faces and to see how the foreigners lived and acted. If we went out for a walk, we were accompanied by crowds of people, young and old, who would follow wherever we went and stop when we stopped, finally returning to the hotel with us. Even to this day, though they no longer follow me, they still throng my wife and little ones whenever they venture in public.

We now began to experience difficulties of another kind from those caused by fleas and insufficient ventilation. We had been unable to get our furniture brought over the narrow mountain roads, and now essayed to get some made by the local workmen. Their first attempt was at a bedstead for the little ones. Well, it came; made of hard, heavy wood. The foot and head boards as well as the sides were nearly two inches thick and each was made entirely separate from the legs, and so constructed that it has to be set up and taken down by a joiner each time we have occasion to move it. Their next attempt, a desk, was a better success. Then they undertook a dining table; they made it of massive boards and placed under it skeleton like legs, about an inch and a half thick. I refused to receive it until these should be changed, and now it boasts of legs that would do honor to a billiard table, or an elephant. Next we ordered a stove—a wood burner—and though we succeeded in getting a substantial one, its numerous bolts and rivets make it look more like a steam-boiler than a stove.

Another difficulty was in getting meat. After much searching we succeeded in getting some fowl. We had tried the native beef, and as it had required two days' boiling before we could masticate it, we rejoiced in the anticipation of eating chickens of the first day's boiling, but alas! they proved as fibrous as the beef and as impenetrable as the northwest passage. There were no potatoes to be had for some weeks after our arrival, and so we could not make yeast for bread. But many of these trials are now happily things of the past. I shall never forget the joyous face and delighted air with which my wife uncovered the first batch of Irish potatoes which she had been able to procure, nor her exclamation, "aren't they lovely, dear; aren't they beautiful."

My next experience was in getting a horse for my circuit riding. I enlisted the aid of all my acquaintance, and scoured the country round, but for a long time could get nothing that could make over three miles to the hour. I finally got one as a favor from a gentleman in town, which answers my purpose very well, though he is rather small for a six-foot man to look dignified upon.

Our house is an entirely Japanese one, and is situated within the walls of the castle of the former feudal lord of the province. It has a wooden frame, shingle roof, and sides made of sliding frames covered with thin paper. There is also a set of wooden sliding-doors to put up outside of these in very windy or wet weather. The doors slide in a double groove and large interstices are left between them, even when shut, and as the thermometer here often falls below zero, you can imagine how closely we hug that ugly stove, when we have the opportunity. We are also much inconvenienced by swarms of rats, upon which traps and poisons seem to have no effect. They not only eat our food but ruthlessly gnaw holes in our clothing and hats and shoes. They have already spoiled nearly everything that we brought with us from Yokohama.

The town is quite large and has a population of about 50,000. It is a queer, sleepy old place; years behind the age, in fact, a relic of the old feudal regime, and not at all like the progressive young Japan we have been used to seeing in Yokohama and the open ports. The stores all close at dusk, not even leaving a side entrance open for customers. Even the theatre and the generally popular "lecture hall" are unable to perform more than occasionally. Drunkenness is very rare, but so are also all other signs of life and energy, whether good or bad. When we have a piece of meat cut, or a piece of furniture made, I must go myself and personally see to all the details. When we need firewood we have to order it brought from the forest, and though we have tried to do so have not yet succeeded in convincing the wood cutters that it will be to their interest to cut it into proper lengths for us, at an advanced price. They say, "We have always cut and sold it in these lengths and it would not do for us to change now." And this is the spirit of all the people of the province.

This is one of the great silk-producing districts, and the people make large sums of money in a very short time during the silk season, and then as quickly spend it, and for the rest of the year live in squalor and apathetic indifference to all else but their hopes for the next year's yield. This doubtless accounts in part for the utter lack of energy and enterprise on the part of the inhabitants.

When we first came we found that the church had no regular Sunday-school, though a class of children were instructed in the Bible at the day-school on Saturday afternoons, and this was reported as the Sabbath-school. But the little ones have now been induced to come to the church regularly on Sunday mornings. Our little church here is one of the oldest in the country, though it still has only twenty-five adult members—one in 2,000 of the population.

Now I must tell you about my circuit. Our town—Matsumoto—lies exactly on the 36th parallel, east of Greenwich, and between the 36th and 37th degrees of latitude; according to the map in Griffis' "Mikado's Empire." It is situated in a flat-bottomed basin, among the mountains,

at an elevation of 2,500 feet above the sea. Many of the peaks that surround us are double that altitude above us. It is extremely cold during the winter and very hot in summer, I am told; though the nights of the latter are reported as very cool.

Besides the church in Matsumoto we have a preaching station in the main street, where service is held each Sabbath evening for the benefit of the heathen. We get good audiences but as yet have had no fruit from our labors.

On the Friday, or sometimes Thursday, preceding the first Sabbath in each month I start early in the morning and ride thirty-five miles south to Sakashita, preaching at the church there on that evening. On Friday, or Saturday morning, I again ride south for twenty-five miles to Iida, and preach at the church there that evening and Sunday morning, and then ride back, northward, thirty-three miles to Takato, and preach at the church there in the afternoon; thence seven miles west to Sakashita again for the evening service, returning home on Monday in time for school work on Tuesday. When the weather gets a little warmer I am to add another town, Suwa, to this ride; taking it in on the first evening. Suwa is twenty miles southeast of us, and partly on the way to Sakashita, so that it will add but twelve miles or so to the distance.

On the second Sunday I preach at the church here, and then ride nine miles to Azusa, preach there, and return in time to preach at the station in the main street in the evening.

On the Friday, or Thursday, preceding the third Sabbath, I again leave home at daybreak, this time going northward, and ride thirty-three miles to Inariyama. We have no church here, so I lecture on Christian themes in the principal school-house of the town, and on Friday, or Saturday morn, as the case may be, I ride on for another eight miles north to the castle town of Matsushiro, where we have a church of some twenty-five members. Here I remain until Monday morning, preaching, or lecturing each night and on Sunday morning. On Monday I make the return journey of forty-two miles and prepare for school next day. In the spring time I am to leave Matsushiro on Sunday afternoon and go to the country town of Nagano, ten miles west of it, to preach there that night and make the return trip from there on Monday.

On the fourth Sunday I start early in the morning and go six miles to Nanukaichi, preaching there in the morning, and then on for another five miles to Ogura, holding afternoon service with them and returning to Matsumoto for the evening lecture at the Main Street Station.

These are only the regular appointments; of course there are numerous other duties, such as Bible classes, special lecture services, etc., etc. The work is very pleasant indeed, though extremely arduous, owing to the very rugged nature of the country and the extreme severity of the climate; the mountain passes over which I have to go being already covered with snow and ice. The

night riding is also extremely hazardous, country bridges being anything but securely laid, while many of the dry beds of the rivers have no appreciable roadway at all. But the delighted faces of the Christians that I meet at the stations are ample compensation, to say nothing of the privilege of working for the Master and the joy of each re-union with my wife and children at my return to Matsumoto.

In the latter part of October I made my first trip to Sakashita and Takato. The road ran through a beautiful valley and between tall mountains which rise precipitously on either side. In the centre of the valley a mountain torrent rushes madly along, roaring as it leaps from point to point in tiny cataracts, or gurgling over its rocky bed in shallow rapids as it hurries along on its way to the great ocean many miles away. On each side of the river there is, for some distance, a wide level plain at an elevation of 100 to 200 feet above the waters of the stream. This plain is from one-half to two miles in width, and is fully cultivated and dotted with villages and hamlets throughout its entire length and breadth. The tinkling of the bells upon the horses, the singing of their leaders, and the merry laughter of the farmers, as they criticised myself and pony, coupled with the novelty of the ride and beauty of the scenery, caused the time to pass very swiftly during the first stage of the journey.

After having ridden twelve miles in the sharp morning air I began to feel the need of some refreshment and stopped at the post town of Shojiri long enough to get a meal for myself and pony. The ride from here was very lonely for some miles, and part of it over a high mountain pass; the road diverged from the stream for some distance but struck it again farther on, where it had broadened out to nearly half a mile in width. Here I once more came in sight of houses and farms. At one place a priest's house was built up on the side of a precipitous mountain, hundreds of feet above the plain, and away far above this again could be seen the tiny temple over which he presided and which had been built in honor of the river god supposed to control the neighboring stream.

All along the road that sign of a nation's progress, the telegraph, accompanied me, and here and there a group of surveyors could be seen, with their bright flags fluttering in the breeze, and their busy hands and instruments deeply engaged in laying out the route of some new railroad, or highway. These contrasted as strangely with the quaint houses and antiquated tools of the farmers, as did the foreign style of dress of the surveyors themselves with the native costume of their assistants.

But I grew very tired of riding ere nightfall, and began to long for a glimpse of Sakashita, and I was very much astonished upon entering a tiny village of some 150 houses to be told that this was the object of my search. I had heard much of this place during my residence in Yokohama and had thought that it was a large town and Takato some little adjacent hamlet, but still another surprise awaited me when on entering Takato the next day

I found it to be quite a good-sized town of some 4,000 inhabitants.

I was too tired to preach that night, and after a chat with Brother Otake, the pastor, I sought my hotel and some supper. This latter was, of course, in native style and of native food entirely. When about retiring I was surprised to hear the voice of Christian prayer in the next room, and soon learned that my neighbors were two Christians from our church at Iida. They were delighted to meet me and I was glad of the opportunity of making their acquaintance, especially as I would be unable to go as far as Iida on this trip. They were on their way to Tokyo, and as they were going through Takato on their way, on the morrow, we agreed to meet there at the service. I afterward learned that one of these brethren had done a very strange thing just before he had left his home for Tokyo. His aged mother was quite ill, in fact upon her death bed, but the brother was very anxious to go to Tokyo at once and so sent for the doctor, who having looked at the mother, assured the brother that she would live at least another week, so that he might go in safety. He took this assurance and left her, only to be telegraphed for to return to her funeral, on the very day of his arrival at Tokyo.

On Sunday morning I preached and held love-feast in the church at Sakashita, and then rode over to Takato, preaching and holding love-feast there that afternoon, returning to Sakashita in time for the evening service. About a half-mile outside of Takato I met a deputation of the members who had come out to meet me, and enjoyed a pleasant chat with them on the way in. During the love-feast the two brothers, whom I had met at the hotel, came in from Sakashita, and it has never been my privilege to witness a more delighted group of faces, or a more hearty welcome than greeted their appearance.

This Takato church had a very peculiar and unusual origin. The brother of the ex-daimyo, or feudal baron, had been to Matsumoto and there heard and believed the Gospel, and on his return set zealously to work imparting his new faith to the ears of others. A little church was gradually formed, of which he was for a time a consistent member, but circumstances and the world proved too strong for him. He back-slid and finally died an impenitent sinner.

On Monday morning before daybreak I set off on my return journey and arrived home before supper.

A striking instance of the speed with which dumb animals conceive an affection for their keepers occurred when I sought my pony that Monday morning. I had only purchased him from the Japanese some fifteen days before and up to that time he had never seen a foreigner, but when I entered the native farmer's, where he had been kept the past two nights, he neighed as joyfully as if he had been a foreign horse and in my possession for years.

On the next Sabbath I went to Azusa to preach. Brother Ozawa, the pastor, had come over the day before to pilot me. He went in a jinriki and I on horse-back;

we arrived there about noon and his excellent little wife had dinner all ready for us. After partaking of this and feeding my pony, I chatted with the people for a while and then preached to the members of the church, some fifteen in number, and afterwards exhorted the few strangers who had dropped in. After the service we had love-feast. There is no church building here, so the services are held in a room of one of the farmers' houses, as they are in most of the country places.

On the road close to Azusa I passed a temple, nearly new, but not yet finished; the priests have tried in vain to raise funds to finish the building and furnish it. Brother Ozawa said, "What a grand thing it would be if each of these temples could be made Christian churches," and my heart readily responded, amen. Thank God more than one has been already so transformed and there are doubtless more to follow. Many of the priests, too, have been soundly converted to God and are numbered among His followers.

At the riverside I found a burying-ground where each of the tombstones was formed of a large boulder, egg shaped, its only polish being that made by the power of the rushing torrent, near by, from whose bed it had been taken. Each one was set in a socket hollowed out from another similar boulder. The standing stone had its broader end uppermost and a few Chinese characters were cut upon one of its surfaces.

On the next Saturday I again mounted my pony and started northward for Matsushiro. The scenery is even more beautiful than that on the road to Sakashita and the road more steep and rugged, crossing no less than four mountain passes; the first two each about five miles long, the third much shorter, but the last one more than nine miles from base to base. The scenery from the tops of these passes is grand beyond description. For miles around, as far as the eye can reach, nothing but a mass of mountains could be seen, with here and there a shining stream, or a glittering waterfall shimmering in the sunbeams. But if the scenery was beautiful from the other passes, that from the last one crossed, the Banba Toge, was still more lovely. The tops of the higher peaks were all crowned with snow, while a little lower down their sides were bathed in silvery clouds. At my feet and almost at the very summit of the pass lay a beautiful lake, its blue waters as calm and smooth as glass. Below this and at the foot of the pass stretched for forty, or fifty miles, a perfectly level, oval-shaped plain. Through its centre, for the whole distance, wound a beautiful, serpentine river, and the plain itself was thickly dotted with towns and villages; while the broad and winding roads, traversing the distances between, gave such a variety to the view, that one might look upon it a thousand times without any diminution of pleasure. The land is nearly all laid out as rice fields; as these have each a turfed border, to hold the water in the rainy season, and have to be shaped according to the configuration of the ground, they present every imaginable variety of shape and outline. This, with the contrast of the brown turf

and the black earth within the border, gave an added variety and life to the view which must be seen to be appreciated, or even understood.

A few miles from the foot of the pass I stopped in the town of Inariyama to call on Brother Takada and his bride—whom I had had the pleasure of uniting in the bonds of matrimony but a week before—after drinking a cup of tea with them I rode on to Matsushiro. It was already dark when I got there, and as there had been some misunderstanding about the date of my coming, none of the brethren had come out to meet me. I went to the hotel where Brother Correll had usually stopped when in this part of his district, but only to learn that they had given up business some months before. There were but two other hotels in the town and these at long distances from each other. I wandered from one to the other, only to receive from each the same dismal reply, "We are full and cannot receive you." Then I tried to find a place for my pony but with like results. All the hotels and stables were full to overflowing. At last I found the church and the pastor, Brother Nishikawa, himself a stranger, having been only four days as yet in his new place. I told my story and then got the sexton to go out and buy some food for myself and horse, and we took up our quarters in the church. We put the horse into the vestibule and here he remained until Monday morning, the members using a side door on Sunday to save interfering with his comfort. I myself slept on a shake-down in the pastor's tiny room, some nine by twelve feet.

I preached and held love-feast on Sabbath morning, and after the service examined an applicant for baptism. She was a woman of about forty years of age. She gave her answers with rare frankness and honesty, and more than once as she told her strange story she stopped to brush away the falling tears. She said: "I have been a believer in Christ and the true God for many months, but my husband has been, and still is, bitterly opposed to Christianity. When I first told him of my faith in and love for the Master he was very angry and forbade my coming to church. But after many troubles and much entreaty on my part, finally said that if I would stay away from Christian services altogether for one hundred days and let him pray to his gods that I might entirely forget Christianity, he would no longer molest me, nor make any opposition to my being baptized, if I still wished it. He evidently thought that his prayer would avail and that I should indeed forget all about it and give up my faith. Every day, and many times a day he would kneel down before the idols and pray so earnestly, that I might forget it all. And now my one hundred days is up and he does not oppose my coming to be baptized. I am ready to do and suffer all for Christ. I want to live and die in Him and to pray daily that my husband, too, may be brought to see the truth as it is in Jesus, and he himself come and be baptized." She told much more that I have neither time nor space to recount. I promised to baptize her the next time I came to Matsushiro.

I was somewhat surprised upon going out into the church yard on Sunday morning to find a heathen temple therein, containing all the paraphernalia of idol worship, but I was not at all shocked, for we have one in our own back yard at Matsumoto. Both of these places being hired ground are subject to the conditions of letting these temples remain and that their worship shall not be interfered with. "Liberty of worship" prevails in Japan now as well as in America.

I preached again to a goodly audience on Sunday evening, and returned home tired but happy on Monday.

Matsumoto, Shinshu, January 30th, 1888.

A Trip to Hakodate in Winter.

BY REV. WHITING S. WORDEN, M.D.

The islands which compose the Empire of Japan, extending from 30° to about 46° N. latitude, exhibit a variety of climate. In the south the climate is almost tropical and in the north it resembles that of our Northern States. It is not my purpose to write an article on the climate of Japan, but to give my readers an account of my trip from Yokohama to Hakodate, in which the great contrast between the climate of Central and Northern Japan in winter will be made manifest.

Yokohama being in N. latitude 35° 30', and Tokyo being only eighteen miles further north, the climate of these two places is about the same, as they are both situated in Yedo Bay. Early in the month of January I was in Tokyo and took dinner at a restaurant in the centre of the city, a few steps from the Ginza, the Broadway of Tokyo.

This restaurant was the same place where, last year in August, twelve of the alumni and former students, representing the three colleges of Syracuse University, sat down to the annual banquet of the Syracuse University Students' Association of Japan. The restaurant was a two-story building, the first floor being used as a bakery and confectionery store, and the second floor as a dining-room.

To reach this dining-room it was necessary to climb a very steep and narrow flight of stairs, which reminded me of a ladder, and was a constant menace to the bones of those who patronized this place.

Having climbed in safety these steps I found myself in a very pleasant room indeed. Although it was the month of January the windows were wide open, admitting the warm sunshine and fresh air.

There was no fire in the room and yet the room was comfortable. Flowers were growing in the open windows, and on the table were vases full of branches of plum and cherry trees in blossom. A full blown cabbage in a large vase completed the decoration of the table.

It was the 15th of January when I took the steamer in Yokohama harbor for Hakodate. It was a lovely day; there was no snow on the ground, and the air was warm and balmy. The captain of the steamer, which was to

take me 550 miles to the northward, said that he had just come from Honolulu, whither he had carried 1,500 Japanese to work on the sugar plantations.

The Japanese are not fond of leaving their own country, but the inducements held out to them were too much for their love of their native land. Fifteen dollars in gold for a man and \$10 to each woman per month with passage paid to Hawaii was sufficient inducement for them to leave their country, where at the best the men receive from 8 to 10 yen (silver dollars) and the women from 5 to 6 yen per month.

The captain and officers of the ship kept talking to me of the cold weather which we were about to encounter in our northern voyage, and to these men the change from the tropical climate of the Sandwich Islands to the snow and ice of North Japan, in the space of a few weeks, was a severe test of physical endurance.

Our course at first was south for about seventy miles, until we rounded Noshima at the entrance of Yedo Bay, when we turned about to the north and sailed along the eastern coast of Nippon.

About half way between Yokohama and Hakodate is the harbor of Oginohama. This is an important place, as it is the port of Sendai, one of the chief towns in the north. The harbor is small, but a very good one, being nearly surrounded by high hills, which protect it from the winds. Here, I was told by the natives, snow never remains on the ground, although the hills surrounding are often covered with snow and were so when I was there. We reached this place after twenty-six hours' sail, and, as we were to remain here for eighteen hours to discharge cargo, I had an opportunity to go on shore.

The village, which is built on the narrow strip of land between the water and the foot of the hills, has about fifty-two houses and one hundred and fifty inhabitants. There is a good school, with sixty-two scholars, a post-office, and a telegraph office, and the ubiquitous imperial police in this village. A steamer connects here with the steamer of the Nippon Yusen Kaisha and the railroad which runs through Sendai and on to Tokyo. I found the people very pleasant, and the two men who acted as guides to show me around seemed anxious to hear about the true God. They took me first to the graveyard on the side hill, then to the top of the hill where I had a fine view of the harbor, and from thence to the school house and temple. The temple was at the top of a very high hill. We reached it by climbing up some two or three hundred steps, passing up a path lined on either side with magnificent trees, a hundred or more feet high.

It was a beautiful place, and calculated to inspire awe and reverence, and I was much disappointed on reaching the temple to find it in a dilapidated condition, the home of birds and crows. I asked my guide if many came to this temple to worship and he answered, no. I found at the foot of the hill another temple in good repair and evidently well patronized.

Surely, I thought, it is easier to worship at the shrines built on the low level of our own ease and selfishness

than to climb to the altars of purity by the pathway of sacrifice and self-denial. Here, in this place, beautiful by nature and suggestive of an Almighty Creator, I tried to tell these two men of the true God who dwelleth not in temples made with hands, and of Jesus, His Son, who died that all might be saved. My guides seemed interested in what I was saying, and followed me back to the ship. One of them said that he wanted Jesus Christ's book. On board the ship I had quite an audience of natives, who listened to me while I read from the Bible, and talked to them of Jesus.

Seeing the interest, I promised them that if they would gather the people together, and come for me with a boat, that I would go on shore and read and talk to the people. And now occurred one of the strangest experiences of my life. I would not record it, but it shows so well one phase of missionary life.

I had some misgivings about going on shore in the evening, but I determined that if the boat came for me at seven o'clock, the time appointed, that I would regard it as a leading of Providence to go. Precisely at seven o'clock I heard the splash of oars, and a boat came alongside and I took a seat in the boat and was rowed in the darkness to the shore. Just before we touched the landing my boatman called out, *O kyaku mairimasu* (a visitor is coming), and soon I saw a woman come out of a large house with a lantern, who came running down to meet me. She led me into this large house and into a room where there were a number of men and women assembled.

I bowed to those in the room and was warmly welcomed by them. Immediately after taking off my boots, according to the Japanese fashion, as no boots or shoes are worn by them in the house, a woman took hold of me by the arm and tried to lead me away to another part of the building. I was somewhat surprised but saw at once the character of the house to which I had come, and determined these people should hear for once in their lives about Jesus. In the midst of laughter and the efforts of the woman to lead me away, I told them that I would remain where I was, that I was a different kind of a man from what they supposed me to be, and that I had come to read and speak to them about the true God. I then seated myself on the floor with my feet toward a large *hi bachi* (fire-box), and began to read from the Bible. Some of the men and women kept on laughing and talking but soon all in the room became quiet and attentive, and I read to them St. Paul's speech to the Athenians on Mars Hill, and also some verses from the Gospels, sang "Jesus Loves Me," and repeated the Lord's Prayer. After promising to send them some papers, I bade them good-bye and took the little boat, and was soon on board ship again.

I am not sorry that I preached the Gospel in this house of darkness and gate of hell. It was like bearding the lion in his den, but God was with me to help and save me. At daybreak we weighed anchor and were again on our way to Hakodate.

The coast of Japan, along which we sailed, is very abrupt and mountainous. The captain pointed out several harbors which he said were good, and one, a very large harbor, which he averred would hold the whole British navy.

Travelling in Japan in winter is not the most enjoyable, as the appliances for heating are very poor. Now we began to feel the cold. Early on the morning of the fourth day we rounded Hakodate Head, a bold headland which rears its lofty head over 1,000 feet above the sea, and came in sight of Hakodate.

Hakodate looked very pretty as we approached it early in the morning. The sunbeams striking upon the snow and ice made them sparkle and flash like so many diamonds and pearls. The town is situated on the side of the headland, and some of the streets are quite steep, and afford our English and American friends residing here fine opportunities for coasting, which are well improved.

This headland is connected by an isthmus with the Hokkaido, so that Hakodate is built on a small peninsula.

Our Methodist compound is situated in the most elevated part of the town and just at the base of a peak which rises over 1,000 feet high. Here are the residences of our missionaries and the Caroline Wright Seminary. This seminary, erected in memory of Caroline Wright seven years ago, is a substantial two-story building in the form of a double L. This school has been very prosperous, and has done a great work for the Japanese women and the cause of Christ.

There are at present ninety-five scholars, seventy of whom are boarding students. The results for Christ are very encouraging, every student who has remained any length of time in the school having professed belief in Christ. Here, as in other schools in Japan, a much larger percentage of boarding students are brought to Christ than among the day scholars.

The school reaches the highest as well as the lowest classes, the wife of the judge being numbered among the day scholars, and the daughter of the Governor of the province being a boarding student. A full course of eight years' instruction in English is offered in this school, at the nominal rate of seventy-five sen per month for tuition and three yen for boarding, including charcoal and oil. As this school is not yet self-supporting, no one could do better with their money than by taking a scholarship in this school. Besides English, vocal and instrumental music, sewing in both Japanese and foreign styles, knitting, crocheting, and fancy work are taught. The girls' faces are bright and happy, and they bang their hair *a la* American style.

These girls have good voices, melodious and harmonious. The question whether the Japanese can be taught to sing has been answered, for I heard singing in chapel which would have done credit to any girls' school in America. The present needs of this school are great. For want of accommodations scores of applicants to become boarding students have been turned away. Is there

not some one in America who will help this school to become a greater power for good, by furnishing the necessary money for more ground and additional buildings? We have a good church building in Hakodate, and a self-supporting congregation. Self-support is Brother Green's hobby.

One of the incidents which makes us realize that we are far from our "hame," occurred while I was in Hakodate. Brother McInturff, who was appointed to Hiro-saki, a town in the northern part of Nippon, had gone over with Brother Draper to get a house in readiness for his family, whom we had left in Hakodate with sister Draper. Word came that the house was ready and arrangements were made for Mrs. McInturff to leave and go to her new home. The baby was wrapped up so that only a little hole for breathing was left, as the weather was quite cold, and carefully put into a sled, and Brother Green pushed it down to the boat, while I carried in my hand a pail of precious *pan done* (yeast.) We carried the baby, sled and all, into the little boat, and then into the steamer, and there in the cabin of the ship Brother Green asked God's blessing upon this lone woman and her little babe, who were to spend the night alone on the ship and brave the dangers of the deep, far away from friends and home.

But she was not unhappy nor timid, and remarked cheerfully, that she was going home?

I wish that I had time to write about Hakodate more fully, concerning the people, native and foreign, and the houses, whose roofs are weighed down with heavy stones so that they will not blow away; of the public garden and the museum, where there are many specimens from the animal, vegetable and mineral kingdoms, and strange implements used by the Ainos, but my article is already too long.

On my return we encountered a terrific storm. I had never been in a severe storm at sea before, and I realized more than ever the weakness and helplessness of man in the face of nature's might. We were graciously spared from accident in the darkness, and I reached Yokohama just three weeks from the day of departure.

The storm had been one of unusual severity, and I found two or three inches of snow on the ground in Yokohama, which soon faded away. Let no one be deceived about the climate of Central Japan, and come here without good, heavy woolen clothes. While the temperature is never very low, yet we find it necessary to dress as warmly here as we did in Syracuse, New York, in the winter.

Yokohama, Japan.

"Japan furnishes an example that tells largely in favor of a vegetarian diet. The Japanese are a people of muscle and of great physical endurance, and the diet of the working classes is entirely of vegetables and fish and they are very economical feeders at that. The amount of manual labor they perform is prodigious."

Six Hundred Miles in Northern Japan.

BY REV. HERBERT W. SWARTZ, M.D.

On Monday, Oct. 10, 1887, I received a telegram from Rev. G. F. Draper, in Hirosaki, calling me there, as Mrs. Draper was very sick.

I at once made preparations and at four P.M. embarked per "basha"—stage—taking my Japanese teacher with me partly for his company and partly because I thought it safer and better than to travel entirely alone.

There were no other passengers, the driver and "betto"—footman—were our only companions. We rattled along as fast as the horse could go. At every little village we stopped for them to assort the mail, and about every ten miles we changed horses.

These stops consumed a great deal of time. The driver lounged about, smoking and gossiping while the betto changed the horses, but when we finally started he was in a terrible hurry, with whip and voice urging the horse to his utmost speed.

Down hills and over bridges we whirled along, while the driver never kept the reins well in hand, which did not increase my confidence in his ability nor remove my doubts as to our safety.

The only satisfaction I experienced was from the fact that we were "getting there."

Through the villages, to clear the road, the betto would run ahead of the horse, blowing a copper trumpet about eight inches long; the trumpet was about eight inches long, not the blow, for it seemed to me I never saw a man who had such a long breath as that betto had, until I found that the trumpet would sound when he drew in his breath, only it struck a note about three steps higher than when blowing out.

The night was cold, the seat was narrow and hard; the reckless driving, often bringing my head up against the top of the stage, was not enough to keep me from getting very sleepy, but very effectually prevented even a moment's sleep.

Long before daylight we reached the half-way place, where we not only changed horses but stages, drivers and betto.

Here we stood around for nearly an hour, shivering, waiting, expecting every moment to start out. No place where we could rest, except a small office in the front part of the hotel, and that was so stale that we preferred the street; finally, when I had begun to wish that I had walked the rest of the way, we started on.

By and by light came; we had a chance to get a little breakfast once while they were changing horses, but what was our dismay when we found we had a baulky horse!

I proposed getting a jinrikisha—a little two wheeled carriage, sometimes called "pull-man-car," because the motive power is furnished by a man. These horses are seldom baulky, and for the promise of a few sen—cents—extra will run as fast as they can.

The driver said the horse would start up soon and go all right. When he would stop the betto pulled his head

to one side and tried to get him started at an angle ; by and by he would plunge ahead, almost jumping on the betto and almost upsetting us ; then, for a ways, he would go like the wind, so we managed to get along pretty well. But at our next change how the driver scolded the old man who brought out the new horse !

When we started we saw what the trouble was. This horse was not baulky, but he would only go at a snail's pace.

I again proposed to get jinrikishas, but the driver assured me that by and by he would speed up and get there quicker than jinrikishas could. I trusted that he told the truth, as he had before, but alas ! he—didn't.

I did not find it out till we were out of the village and there were no jinrikishas to be had. All that ten miles they kept passing us and we, to express it mildly, were very sorry that we had believed the heathen driver.

But about twenty-five hours after starting we reached Morioka, over one hundred miles north of Sendai, where we stopped for supper.

From here our way led over the mountains. No stage went ; jinrikishas could go, but we must walk part of the way, they said.

We called men who claimed that to go at night was difficult and dangerous, and they must have extra pay. They found that I was bound to go, and they were bound to make me pay all they could. I finally had to give nearly double what would have been a fair price, and we started out, each of us with two men to draw.

It was soon dark ; and I, by turning up my overcoat collar, tried to form a sufficient support for my head so as to let me go to sleep, but we would always come to a bridge or a bad spot in the road where I would waken with a start just as I had gotten comfortably asleep.

These repeated shocks were not at all pleasant, but it was impossible to keep awake.

Toward midnight the men stopped for lunch at a little hotel, and I stretched myself on the floor and went to sleep. Soon they woke me and said they had found some men who lived on the other side of the mountain and had sold to them the job of taking us over. I was willing, so we started off with our new teams.

After a little we came to the place where we must walk ; while we were in the most difficult and dangerous places our candles gave out and we were in darkness.

One of the men gathered some tall grass, or straw, that grew by the roadside, and, making little bundles, used them as torches.

I had the usual experience of stepping on what I supposed were stones and finding them puddles of water. Once I nearly walked off a bridge on to the rocks and water below. I thought that if we had the flames and hobgoblins, it might compare with the valley that Bunyan's Pilgrim went through.

By and by the moon came up and made it possible for us to get along without our straw torches.

Toward morning we stopped at a house on the summit

where the men ate some breakfast and bought some candles.

As we could now have lighted lanterns, and had passed the most difficult part of the way, and the road before us was mostly down hill, we felt quite encouraged.

That night we rode about forty miles, walked about twenty, and reached Hanawa, the city on the west side of the mountains, at 10 A.M.

Here we took breakfast, our third and last meal on the journey, and called some fresh men to take us on.

The men and the hotel-keeper told us there were three roads from here to Hirosaki, our destination.

The shortest road was about thirty-seven miles, but about twelve miles was over the mountains where a horse could not go, and where we must walk and hire a man to carry our baggage.

I agreed with my teacher when he said we had already had a "feast of mountains," so we quickly decided not to take *that* road.

The longest route was about fifty-seven miles, all good road. I thought, as the men could hardly go more than six miles an hour, it would take till midnight to get there, so we decided to take the middle road, which was about forty-five miles, with about three miles through a mountain pass where we must walk ; and, each with a tandem team of bipeds, we started out.

At about 1 P.M. we came to the pass. We crossed and recrossed the river, it seemed to me, fifty times ; sometimes on stepping-stones, sometimes on logs, and sometimes on the backs of the men. We were about two-thirds of the way through when we came up against a fence and a notice that, as they were building a wagon road, no vehicles were allowed to pass. I was chagrined. The men laughed and said we must go over a spur of the mountain.

If we had met difficulties before, it was harder now.

In some places the men could not get their jinrikishas through alone, and we had to help them.

This doubled the distance we had to walk, and I feared the men would be so tired they could not go on after we came out on the road. But finally we reached the place where the workmen were, and from here we had a delightful road, wide and smooth, winding in and out the mountain side, just down grade enough so the men could run like deer.

It was beautiful ! The mountain rising high on our right, while on our left it was often nearly, or quite, a hundred feet down to the valley below.

I told the men I did not want to die yet and they must be careful how they turned the curves. They laughed and seemed to try to run faster. Thus we whirled along till nearly dark, when we left the mountain and went out on to the plain. Once the men stopped for lunch ; but by and by, late in the evening, we reached Brother Draper's, after fifty-four hours of continuous travelling in which we had made about three hundred miles, twenty-eight of which we had walked.

I was glad to find Mrs. Draper improving and not in a dangerous condition.

The native pastor of the Methodist church, the only church in the city, took great pains to show me about the place. It was just in season for apples and grapes, and as two or three of the church members had orchards and vineyards, quite in foreign style, I had all the fruit I could eat.

I tried to visit the castle, built two hundred years ago, which is situated in the highest part and nearly in the centre of the city, having a circumference of about five miles. We crossed the outer moat, went through a monstrous gate and found ourselves in a beautiful grove which now affords pasturage for the dairyman's cattle. There were two other moats to be crossed on bridges, and in the center the castle, but as no visitors were allowed except on Sundays, we did not go any farther.

In another part of the city we visited a noted temple with a five-storied pagoda. The grounds were beautiful, and the scenery from there was delightful. About fifteen miles to the north was a perfectly shaped mountain standing all alone in the plain.

I was told that it was a young mountain, formed only a few generations ago by a young lady whose father used to give her impossible tasks, and punish her severely, unless, as in this case, the gods came to her aid and helped her finish them. The soil was taken out of the plain where now there is a deep lake, a little distance from the mountain's base.

The mountain sides are covered with a kind of glass-stone, a sort of imitation of crystal, which, when the sun shines, gives a brilliant appearance. On the summit is a temple or shrine, and many worshippers go there every autumn.

Turning our eyes to the southeast we were shown a mountain where were some hot springs, which afford a summer resort and water cure for the Japanese of that locality; groves of uncommonly fine bamboo grow there, and the pastor told me that there was a hole in the mountain side out of which came a cold wind in summer and a warm wind in winter. A little stream of pure water issued from this "cave of the winds." Another very wonderful thing about that mountain was a bed of light-colored earth, which they easily make into a fine powder, sift it and sell it for soap. No soap is made or used in the city; this soap earth supplies all the demand.

Hirosaki is noted for its lacquer ware. They make wooden trays, boxes, cups, bowls and many other useful and ornamental things, so neatly that you cannot discover the joints, then cover with a kind of varnish—lacquer, which is simply the sap of a tree—and it becomes so hard and smooth that hot water will have no effect upon it.

While lacquer is very common in all parts of Japan, yet the Hirosaki workmen use coloring stuffs, made of powdered stone found there, and make a kind of ware found nowhere else.

I spent all my spare change, and some I could not well

spare, in buying specimens to bring home. I knew my wife could not scold me when she saw what pretty boxes and trays I brought her.

I visited the school with Brother Draper; here he teaches eighteen hours a week, and while the pay is merely nominal, it gives him opportunity to reach the young men, and thus many are brought into the Church who in after years may do much toward Christianizing Japan. Here Rev. Mr. Ing, Dr. Maclay's son, Robert, and others have lived and worked, and from here have come seven or eight of the best ministers in our Conference, and teachers and other workers.

The Society has a nice little church building, where, during the week, is a primary school with three young lady teachers.

Mrs. Draper, her Bible woman and the pastor's wife have many knitting and sewing classes, where they also teach the women the way of salvation.

Mr. Draper is a presiding elder, and he goes out on Saturdays and Sundays to hold meetings in various places.

Mr. and Mrs. Draper are doing a good work, and are greatly liked by all the people.

Since my visit, Rev. D. N. McInturff, lately arrived in Japan, has gone to relieve Brother Draper of the school work so he can devote his time to work on his district. A great revival has been in progress there, a description of which I will give in Brother McInturff's own words:

"Our revival closed a few days ago with one hundred and fifteen conversions and as many accessions to the Church. We have a large membership now and much interest is manifested among the people.

"Court officials, merchants, doctors and all classes come to ask about this way of salvation. Our pastor, Brother Aihara, is hard at work and fully alive to all the interests of the Church. He is a thoroughly good man, full of faith, and his people have perfect confidence in him. In the school we are also having a good time.

"We have a fine lot of students and they are doing good work.

"I know of no better place to 'make men' and do great things for God than this. The people seem tired of the old and want to learn more and more of the new. My heart is all in the work, and I am so thankful that I came to Japan and among this people."

But to go back to the time when I was there: On Sunday, after we returned from church, Brother Draper read the baccalaureate sermon preached by Chancellor Sims to the class of '87. It was a grand sermon, and as we were all from Syracuse University, it made us think of the time when we were starting out in the world, and heard the words of advice given us.

From the time of my coming, Mrs. Draper having continued to improve, I decided to return home, so, early on Monday morning we took our seats in jinrikishas and started homeward.

We took the longest road as we had plenty of time

and did not care to repeat the experience of going through the mountain pass.

We rode along all day without anything unusual till, about 5 P.M., we came to a village twelve miles from where we wanted to spend the night, and found all the jinrikishas were out of town, and the ones we had were tired and would not go any farther.

We had made a mistake in not hiring men to go all the way, depending on getting changes, and now here was a change indeed, from riding to walking and carrying our baggage, for, after wasting an hour in trying to find a man or a pack-horse to carry it, we strapped it to our backs and started on. It soon became dark, and our loads grew heavy, but at the next village we found two men who relieved us of our loads and acted as guides to Hanawa.

They brought out some ropes about as large as my arm made of closely twisted bark of the grapevine, which, when lighted, burned without blazing, dimly showing the road. Thus we finally reached the end of the journey and found all the hotels full except one, which we found after much searching, and were very comfortably sheltered and fed. The next morning we were to climb the mountains, and as we would have to walk much of the way, we decided to put our baggage on a pack-horse and walk all the way; so, shod with Japanese straw sandals, we stepped briskly forth almost as soon as light, full of confidence in our walking powers.

The road seemed less romantic when seen by day than the night we came over. We walked thirty-three miles, and coming to a little wayside inn, we asked for lodging for the night. They gave us the best they had, the poorest and dirtiest I have had to endure in Japan, and we tried to rest. The straw sandals, and especially the cord coming up between the first and second toes, being new to me, had left their marks on my feet. One pair, costing one sen—cent—had lasted all the way, and when we threw them away at the end, the man who led the pack-horse thought them capable of doing more service, for he picked them up and saved them. In the morning we got the only two jinrikisha men who lived in the place to take us to Morioka, about twenty-seven miles. We were now out of the mountains, and it was a good road, so they took us there in four hours. We went to the hotel, had dinner, and went out to find the Methodist preacher of the place.

We found him, and accepted his invitation to preach that evening. We went about the city, a large, clean, well built city, bought a few curios, rested some, and in the evening preached from the seventeenth chapter of Acts, 24th to 29th verses.

At 11 P.M. I took the stage for home, my teacher preferring to wait till morning. In the middle of the forenoon of the next day they got the baulky horse again, and I took a jinrikisha and came on alone. All day I rode and felt sure that I would reach home before the stage, but in the evening when about ten miles from home, out on the plains, far from any habitation, the axle of the

jinrikisha broke and I had to wait there till the stage came along and brought me home, reaching Sendai at 11 P.M., tired and sleepy—so good night.

Methodist Episcopal Mission in Japan.

The Methodist Episcopal Mission in Japan commenced in 1872, and organized into a Conference in 1884. In the list of missionaries on page 364, the names of the Methodist Episcopal Missionaries show those who were connected with it last January.

Since then the mission has been reinforced by Rev. M. N. Frantz who is at Tokyo, and Rev. John Wier and wife, and it has lost Rev. R. S. Maclay, D.D., and wife and Rev. W. C. Kitchin and wife who have returned to the United States to remain. Dr. Maclay becomes Dean of the Maclay School of Theology at San Fernando, California.

The mission reported last January 1,970 full members and 524 probationers, with 39 theological students, 600 scholars in high-schools, 602 scholars in day-schools, 3,325 scholars in Sunday-schools. There are 20 churches and chapels, 45 halls for worship, 19 parsonages and homes.

A Week of Prayer in Korea.

BY REV. H. G. UNDERWOOD.

Korea has only been open to foreigners five years. Missionaries have been here but a little over three years, but there are already two organized native churches, with a membership of almost fifty, in this city. At the time of the Week of Prayer several of our Christians inquired as to the reason for the foreigners meeting every night of the week. When told, they seemed pleased with the idea, and suggested that at the Korean New Year the native Christians should unite in a week of prayer. Such a suggestion was hailed with joy, and arrangements were made accordingly. The Korean New Year began February 12, and from that day to February 20, inclusive, we met every night. For one-half the meetings Koreans were appointed as leaders, the missionaries taking the other nights.

It was indeed a blessed season for us all. All seemed anxious to testify for the Lord and to unite in praying for a blessing. It did us good and gave us much encouragement to see their earnestness as they prayed for their country, their king, the other countries of the world, and as they asked God to bless the "foreigners who had come to teach them." We closed the week with the administration of the Lord's Supper, and all felt that it had been a blessed time.

The services stirred our men up to more activity. They have been continually bringing others to us. Our numbers are fast increasing, and, as we see the doors that are so fast opening to usefulness, we say, "Who is sufficient for these things?" From north, south, east, and west come requests for baptism. In the north alone there are over fifty applicants for baptism, and hundreds of adherents. Work is plenty on all hands, but laborers few.

STATISTICS OF PROTESTANT MISSIONS AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1887.

Compiled by Rev. H. Loomis and Published for the Evangelical Alliance of Japan.

BOARD OF MISSION.

	Year of arrival in Japan.	Married male mission-aries.	Unmarried male mission-aries.	Unmarried female mis-sionaries.	Whole number of mis-sionaries.	Stations where mis-sion-aries reside.	Out-stations where no mission-aries reside.	Organized churches.	Churches wholly self-supporting.	Baptized adult converts, 1887.	Baptized children.	Present Membership.				Sunday School Scholars.	Theological schools.	Theological students.	Native ministers.	Unordained preachers and helpers.	Colporteurs.	Bible-women.	
												Men.	Women.	Children.	Total.								
American Presbyterian Church.....	1859	13	1	21	35	6	35	58	25	1,688	199	3,520	2,446	893	6,859	2,075	3,951	3	44	34	48	.....	4
Reformed Church in America.....	1859	10	4	14	19	3	19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
United Church of Christ in Japan (Native).....	1874	3	.....	3	6	1	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Church in the United States.....	1879	4	.....	5	10	3	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Presbyterian Church in the United States.....	1885	2	2	6	8	2	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Woman's Union Missionary Society.....	1871	.....	.....	5	5	2	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cumberland Presbyterian Church.....	1877	3	.....	4	7	2	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
American Protestant Episcopal Church.....	1859	8	3	4	15	2	21	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Church Missionary Society.....	1869	7	2	2	11	5	12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Society for the Propagation of the Gospel*.....	1873	4	3	1	8	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Society for Promoting Female Education in the East.....	1877	.....	.....	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
American Baptist Church.....	1860	8	.....	7	15	6	22	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
English Baptist Church.....	1879	2	.....	1	3	1	11	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Disciples.....	1883	1	.....	2	5	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Christian Church.....	1887	1	.....	.....	1	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Am. Board of Commissioners for Foreign Missions.....	1869	24	4	21	49	8	102	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Independent Native Churches.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
American Methodist Episcopal Church.....	1873	18	.....	15	33	11	41	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Canada Methodist Church.....	1873	9	.....	6	15	3	25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Evangelical Association of North America.....	1876	3	.....	1	4	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Methodist Protestant Church.....	1880	2	.....	1	4	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
American Methodist Episcopal Church (South).....	1886	3	.....	2	6	4	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
General Evangelical Protestant (German Swiss).....	1885	1	.....	1	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Society of Friends, America.....	1885	1	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Unitarian Church.....	1887	1	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total 1887.....		128	20	103	253	69	316	221	73	5,020	510	6,797	4,593	1,810	19,829	7,145	13,017	14	216	102	191	9	33
Total 1886.....		111	17	85	215	50	211	193	64	3,640	629	7,040	4,111	1,546	14,815	4,805	9,889	11	169	93	166	44	61
Increase 1887.....		17	3	18	38	19	105	28	9	1,380	.....	.....	482	264	5,014	2,370	3,128	3	47	9	25	.....	.....

* The S. P. G. Mission decline to furnish their statistics; the figures given for this mission are partly approximate. The American Protestant Episcopal Church reports two Hospitals. There were 41,571 years contributed by the native Christians for all purposes during 1887.

Names and Addresses of Protestant Missionaries in Japan, January, 1888.

COMPILED BY REV. H. LOOMIS.

American Baptist Missionary Union.
YOKOHAMA.

Rev. A. A. Bennett, & w., 67-B, Bluff.
Mrs. L. A. Brown, 67-A, Bluff.
Miss C. A. Sands, *absent*.
Miss E. L. Rolman, 24, Bluff.
Rev. C. K. Harrington, & w., 252, Bluff.

TOKYO.

Rev. C. H. D. Fisher, & w., 5, Tsukiji.
Rev. F. G. Harrington, & w., 30, do.
Miss A. H. Kidder, 10, Fukuro Machi, Suruga-dai.
Miss M. A. Whitman, 10, Fukuro, Machi, Suruga-day.

KOBE.

Rev. H. H. Rhees, & w., 5, Hill.
SHIMONOSEKI, CHOSHU.

Rev. G. H. Appleton, & w.
SENDAI.

Rev. E. H. Jones, & w., 5, Nakajima-cho.
Miss H. M. Browne, 46, Terakoji Machi.
Miss N. E. Fife, 45, Terakoji Machi.

MORIOKA.

Rev. T. P. Poate, & w.

Independent Baptist.

Rev. L. D. Carpenter, & w., Nemuro.
Mrs. H. E. Carpenter, Nemuro.
Miss L. Ayres, Nemuro.

American Bible Society.

Rev. Henry Loomis, Agent, 42, Yokohama.

American Board Mission.

KOBE.

Rev. J. L. Atkinson, & w., 48, Hill.
D. C. Jencks, & w., *absent*.
Miss M. J. Barrows, 1, Hill.
Miss E. M. Brown, 36, Hill.
Miss A. Y. Davis, 1, Hill.
Miss J. E. Dudley, 1, Hill.
Miss E. B. Gunnison, 36, Hill.
Miss S. A. Searle, 36, Hill.
Miss A. L. Howe.

OSAKA.

Rev. George Allchin, & w., 24, Concession.
Rev. J. T. Gulick, & w., *absent*.
Rev. Wallace Taylor, M.D., & w., 15, Concession.

Miss A. M. Colby, 25, Concession.
Miss A. Daughaday, Girls' School, Tosa-bori.

Miss F. A. Gardner, *absent*.
Miss Mary Poole, 25, Concession.

KYOTO.

S. C. Bartlett, Jr., A.B. Doshisha School.
J. C. Berry, M.D., & w., Doshisha School.
Edmund Buckley, A.B., & w., Doshisha School.

Rev. C. M. Cady, & w., Doshisha School.
Rev. J. D. Davis, D.D., Doshisha School.
Rev. M. R. Gaines, & w., Doshisha School.
Rev. M. L. Gordon, M.D., D.D., & w., Doshisha School.

Rev. D. W. Learned, Ph.D., & w., Doshisha School.

Rev. A. W. Stanford, & w., Doshisha School.

Miss F. Hooper, Doshisha School.
Miss L. A. J. Richards, Doshisha School.
Miss M. E. Wainwright, Doshisha School.

OKAYAMA.

Rev. Otis Cary, Jr., & w., Higashi Yama.
Rev. J. H. Pettee, & w., Higashi Yama.
Rev. George M. Rowland, & w., Higashi Yama.

Miss A. Gill, Higashi Yama.
Miss Eliza Talcott, Higashi Yama.

NIIGATA.

Rev. George Albrecht, & w., 25, Gakko-cho.
Rev. Doremus Scudder, M.D., 21, Nishi Ohata Machi.

Miss Kate Scudder, 21, Nishi Ohata Machi.
Rev. H. M. Scudder, M.D., D.D., & w., 21, Nishi Ohata Machi.

Rev. H. B. Newell, 28, Gakko-cho.
Miss L. M. Graves, 28, Gakko-cho.

Mrs. E. C. Kendall, 28, Gakko-cho.
Miss E. C. Judson, 28, Gakko-cho.

SENDAI.

Rev. W. W. Curtis, & w., 3, Rokken-cho.
Rev. J. H. De Forest, & w., 27, Katahira-cho.

Rev. F. N. White, & w., 3, Rokken-cho.
Miss M. H. Meyer.

KUMAMOTO.

Rev. C. A. Clark, & w.
Rev. O. H. Gulick, & w.

Rev. S. L. Gullick, & w.
Miss M. J. Clark.

Miss J. A. Gulick.

TOKYO.

Rev. D. C. Greene, D.D., & w., *absent*.

American Episcopal Mission.

TOKYO.

Rt. Rev. C. M. Williams, D.D. (Bishop), 37, Tsukiji.

Rev. E. R. Woodman, & w., *absent*.

Rev. J. Thompson Cole, & w., 38-A, Tsukiji.

Rev. A. M. Lewish, 51, Tsukiji.

Mr. J. McD. Gardiner, & w., 40, Tsukiji.

Miss S. L. Riddick, 38-B, Tsukiji.

Miss Emma Verbeck, 38-B, Tsukiji.

Rev. A. R. Morris, 4, Tsukiji.

OSAKA.

Rev. T. S. Tyng, & w., 14, Concession.

Rev. J. McKim, & w., *absent*.

Rev. H. D. Page, & w., 7, Concession.

Henry Laning, M.D. & w., 5, Concession.

Miss Emma Williamson, 6, Concession.

Miss Mary Mailes, 27, Concession.

Rev. I. Dooman, & w.

American Presbyterian Mission.

YOKOHAMA.

J. C. Hepburn, M.D., LL.D., 245, Bluff.

TOKYO.

Rev. D. Thompson, D.D., & w., 23, Tsukiji.

Rev. William Imbrie, D.D., & w., 16, do.

Mr. J. C. Ballagh, & w., Shirokane-Mura.

Rev. G. William Knox, & w., *absent*.

Rev. J. M. MacCauley, & w., *absent*.

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Miss A. Warner, 3, Tosa Bori.

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Miss R. J. Watson, 13, Akashi-cho.
Miss M. A. Vance, 14, Akashi-cho.
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Rev. W. C. Kitchin, & w., Ei-wa Gakko,
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Miss J. S. Vail, *absent*.
Rev. E. R. Fulkerson, & w., Ei-wa Gakko,
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Miss H. S. Alling, Ei-wa Gakko, Aoyama.
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Yama.
Rev. Chas. Bishop, w., Oura Higashi
Yama.
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Yama.
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Miss M. E. Hampton, *absent*.
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Miss Hattie E. Crittenden, 120, Bluff.
Miss M. M. Bonnett, 84, Settlement.

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R. Whittington, M.A., & w., 4 Tsukiji.
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Higashi Torii Zaka, Azabu.
E. Odlum, M.A., & w., 13, Hisashi Torii
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Torii Zaka.
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Miss H. Lund, 14, Hisashi Torii Zaka.
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Miss K. V. Johnson, Nishi Nagoya Machi.

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Miss A. D. Kelsey, M.D., 212, Bluff, American Mission Home.

Mrs. E. Sharland, 212, Bluff, American Mission Home.

Methodist Episcopal Church, South.

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Rev. J. W. Lambuth, D.D., & w., 2, Yama.

Rev. O. A. Dukes, M.D., & w., 47, Yama.

HIROSHIMA.

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Miss N. B. Gaines.

OSAKA.

Rev. B. W. Waters.

WAKAYAMA.

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An Interesting Book on Japan.

"A Budget of Letters from Japan" is the title of a book written by Mr. A. C. Maclay, formerly a teacher in Japan, and published in 1886 by A. C. Armstrong & Son of New York. Its twenty-five illustrations are very superior, and in nearly 400 pages the author furnishes a most excellent view of many of the customs and habits of the people, spiced with philosophical comments. We have enjoyed its glimpses and been instructed by its descriptions.

Speaking of the character of the Japanese the author says:

"Their love of novelty is a serious obstacle to thorough and effective missionary work. They delight to remodel and

tamper with whatever falls into their hands. This develops itself into a remarkable fondness for modifying religious creeds to suit their own views. As they have modified Buddhism, as they have rendered their own language and literature an inextricable muddle by repeated innovations, so would they tamper with the Bible and its doctrines.

"It is really bewildering to consider the number of amendments that the native intellect could suggest to the Ten Commandments. In the first place, it would ease up somewhat the strictures on carnal pleasures. In the second place, while freely admitting the general principle that truth is a jewel, it would modestly intimate that an awkward statement of facts should always be avoided; and that the capacity to 'take in' a brother man, instead of arguing moral degeneration, rather denoted mental acumen of a high philosophic order. In the third place, the Sabbath should be a jolly good holiday.

"Then they would indorse, without amendment, the commandments respecting idolatry, profanity, theft, homicide, and filial respect. The tenth commandment would be considered as a moral curiosity, theoretically practicable, but entirely too high-flown for human nature. The eleventh commandment, whereon hang the law and the prophets, would be left to individual discretion; coupled, however, with the suggestion that should a neighbor chance to be too intense for the locality, the combined community should adopt measures for rendering the premises too hot for his comfortable sojourn thereon. Thus would there be a happy amalgamation of Buddhism, Shintoism, Confucianism, and Christianity, an amalgamation in fact, that would suit the pagans of all lands,—civilized or otherwise."

:o:

Some Japanese Proverbs.

BY REV. M. L. GORDON, M.D.

The Japanese are a proverb-loving people, and their language delights in pithy and picturesque expressions. To be diligent, for example, is "to break one's bones." A vain person is "a man with a high nose." A brave man is one with a "large spleen," while one who lacks bravery is said to be "a man of no stomach." A dwarf is called a "squash," and a man of changeful disposition is said to be "like a turkey," literally "like the seven-faced bird." A fault-finder is "one who seeks for holes." To be slow of speech is "to have a heavy mouth," while a person dull of hearing is said "to possess far-away ears."

Many of the thoughts embodied in our familiar proverbs appear also in theirs, but in Oriental imagery. The kernel is the same, but the shell greatly different. Japan being an island empire, few Japau-

ese are unacquainted with the management of boats; and so our "Too many cooks spoil the broth" there becomes "Too many boatmen run the boat on the mountain." In a country where irrigation is a necessary part of agriculture, "He is trying to draw water to his own rice-field" takes the place of our familiar "He feathers his own nest," or "He has an ax to grind." "Like pouring water on a duck's back" in the Japanese mind is transformed into "Like an east wind blowing into the ear of a horse," or "Like throwing water in the face of a frog." A similar idea is contained in the proverb, "As useless as spitting against the sky."

How often we comfort ourselves with "Accidents will happen in the best regulated families." The Japanese speak more expressively when they say, "Even a monkey sometimes falls from a tree." A miser is "one who grasps millet with a wet hand." A narrow-minded person is "a man who looks at the heavens through a tube." By way of celebrating the charms of youth the Japanese say, "Even a demon is in its prime at eighteen." The "poor relation" is a very familiar fact in the Land of the Rising Sun, and there is, therefore, a natural origin for the proverb, "The dependent sends up his plate the third time stealthily."

They have sermons in the Orient, as well as in the Occident, and that they are not always short and interesting appears in the very common expression, "Like the long-winded sermon of the unskilful preacher." Somewhat similar to our rude "Go the whole hog or none," is their saying, "If you eat poison lick the platter." "If you ask him for a chisel he will bring a mallet also" is the Japanese way of describing a man with his wits about him. How much of the anxiety of a mother's heart is in the proverb, "Rearing children is more painful than giving birth to them." A thing to which we are indifferent is "like a fire on the opposite side of the river."

The Japanese are a nation of philosophers and exceedingly fond of argumentation. That this not infrequently lapses into mere wordy disputation is shown by the proverb, *Ron yori stroko*—"Proof rather than disputation." Buddhism has been the prevailing religion for many centuries, and its priests are remarkable for numbers rather than for high character. That they are not above the weaknesses of human nature in some of their practices is evident from the familiar proverb, "The decisions of hell according to a man's money." The Japanese are very bright students and the following proverb, which all my young readers would do well to remember, may contain one secret of it: "To ask a question is the shame of a moment; not to ask is the shame of a life-time."—Cumberland Presbyterian.

Korea.

Customs in Korea.

A correspondent of the *New York World* writes from Seoul, Korea, May 4, 1888:

Every newly opened country is doomed to be misrepresented more or less at first because of the lack of definite information and the consequent enlarging of the few facts that are known, for many statements that have been published at home about this country can be charitably explained only on the hypothesis that truth is elastic. I desire to give through your columns a few facts in regard to some of the more important points about which misunderstanding exists. In the first place, Korea is a limited monarchy. There is a written constitution, which is not, perhaps, absolutely binding on the King, but which is seldom deviated from.

This is a fact which is not generally known, even by many of the foreigners resident in this city, but I have it on the best of evidence. Korean monarchy cannot be said to be limited in the sense that the people are represented in any Council or Parliament, but there are rules laid down which even His Majesty will not overstep, excepting under most unusual circumstances. And a word right here in regard to the practical power of the King. Some have said that he has no power at all, but is imprisoned in his palace and obeys his councillors. Others say that he is perfectly untrammelled in the execution of any design whatsoever. Both of these statements strike wide of the truth, although on opposite sides of it.

To be sure, the King of Korea, according to the sacred and unwritten law of this and all the kindred nations, is considered in one sense a sacred personage, and cannot be exposed to the gaze of the populace except on certain state occasions, but his seclusion is voluntary. Almost every night the noblemen congregate at the palace, and the King holds his court practically the same as any Western sovereign. He has to depend largely upon the representations of those noblemen in making his plans and in delivering his orders, but it must be quite evident that when the noblemen present comprise the leading members of two strong political parties misrepresentations to His Majesty from one side would doubtless be corrected from the other, and so it is the opinion of those who ought to know that the King is not so ill-informed as some have pictured him.

His Majesty, in spite of the disadvantages under which he labors, is the most liberal and progressive man in the empire, and it is due solely to his wisdom and perseverance that the Legation was sent to the United States, for it is an acknowledged fact that a majority of the leading men here are strongly anti-foreign and conservative in their policy. So far, then, from being either a prisoner or a despot, the King of Korea is neither one nor the other. In regard to the independence of Korea nothing need be said. Her relations with the United States, Russia, Germany, Great Britain, France and Japan

have put that above suspicion, and hereafter China will doubtless accept the situation. But it is in regard to social questions that the greatest misunderstanding exists. Koreans are not barbarians or savages, they are not nomads, but they belong to the great family of civilized nations, as distinguished from enlightened nations.

If a system of government reaching even to the minutest details, a complicated social system, a knowledge of arts and industries, a religious and educational system, a literature and the concomitants of these imply civilization, then surely Korea is civilized. Her civilization dates back to a time when Japan was covered with savage tribes.

It is amusing to us out here in Korea to watch the papers and read what is said about this little country. Some one said that suicide was extremely common, when, in fact, it is almost unknown. Even the physician in charge of the Royal Hospital during three years has only heard of one case. Then we will read something about the second-story windows being all closed when the King goes by, when, in fact, there are not half a dozen two-story houses in Korea; or about the King dispensing justice as he travels through the country, while, in fact, he never yet has gone ten miles outside the gates of Seoul.

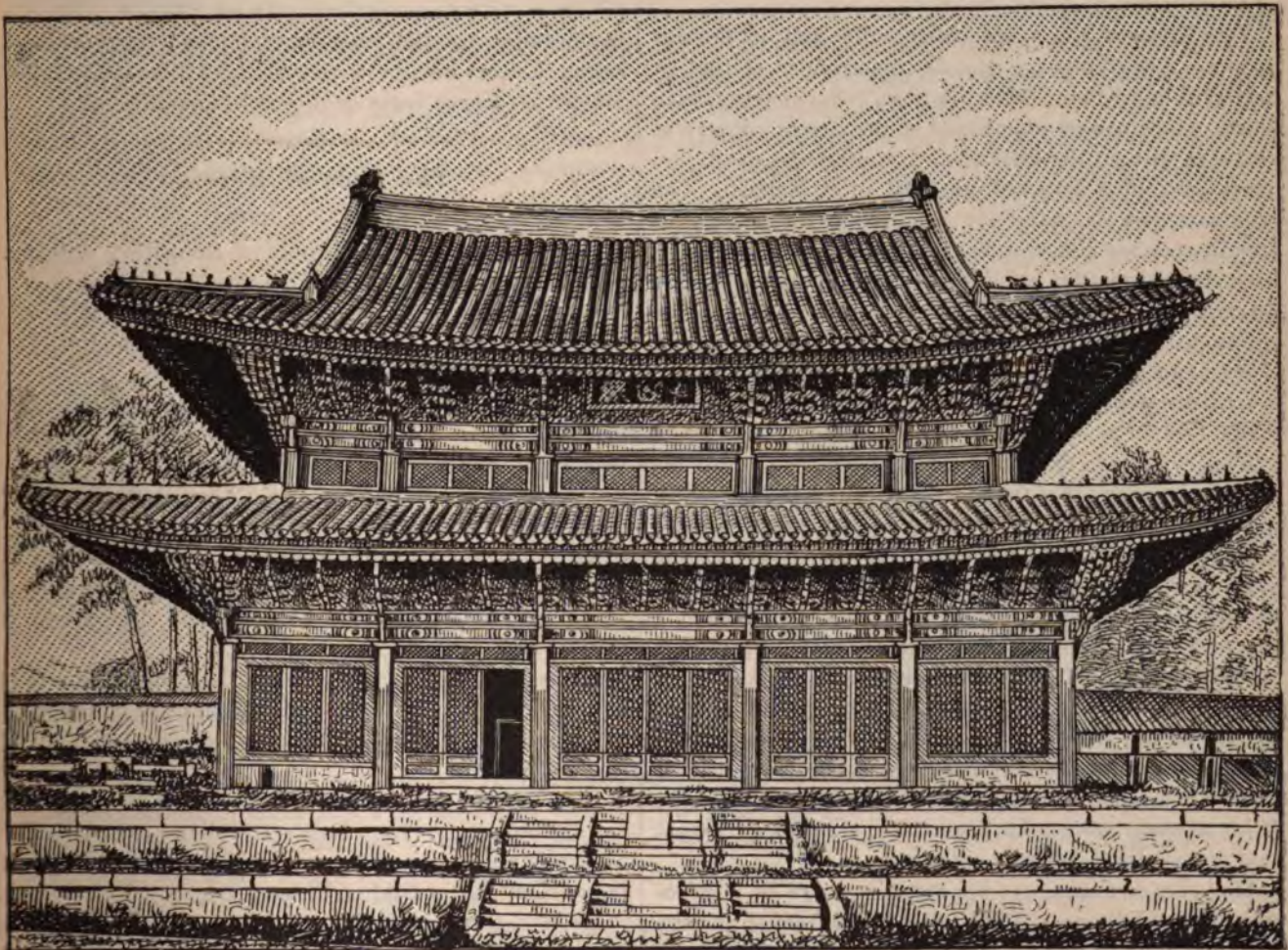
There are plenty of unpleasant features about the social condition of these people without filling the minds of outsiders with imaginary ones. Much has been said about the natives being great eaters of dog's flesh. After a personal observation of the habits of the people for two years I can truly say that it is only the lower classes that indulge in that luxury. By the middle and upper classes it is considered as detestable as by Americans. However, when one goes through some of the poorer parts of the city and sees people absolutely starving to death it does not cause any surprise that such food is made use of. Dog flesh is absolutely unknown in Korean feasts. A foreigner could sit down to the Korean table and eat of almost every dish that is brought him without fear of dog meat.

Their staple article of food is, of course, rice. Rice is legal tender in Korea. Almost all salaries and payments are estimated in bags of rice. Besides this there is beef and fish and poultry. There is a peculiar kind of pickle resembling sauer kraut which goes by the name of "kimchi," and, while it is rather offensive to ordinary olfactories, it is not more so than the famous German dish. The Koreans eat their food highly seasoned with red pepper, and the brightest spots in a Korean landscape are the roofs of houses covered with red peppers which are put there to dry in the sun.

In regard to the position and social status of woman the most various ideas prevail. It is true that the women of Korea are secluded, but not more so than in some more favored empires. Turkey, for instance, shows us a vastly more pitiable state of things in this respect than Korea. Women are not slaves here, as they have been pictured. Their seclusion is in some senses a blessing to



MR. APPENZELLER'S METHODIST SCHOOL AT SEOUL, KOREA.



PAGODA IN PALACE GROUNDS, SEOUL, KOREA.

them. Their lack of seclusion in Japan has led to the most demoralizing results in that country. It is impossible that women should be regarded with the same chivalric spirit here that they are in the enlightened countries, and their seclusion is a painful necessity rather than an evidence of tyranny. And yet, as I have said, women are not nearly so secluded here as they are in Turkey. It is only women of the highest classes there that are allowed to be seen by any man excepting the husband and father-in-law. Thousands of women can be seen on the streets of Seoul in broad day at any time. In walking on any street here a good proportion of the people you meet are women. Many belonging to the middle class have a sort of apron thrown over the head and held in front of the mouth, leaving a space through which they can see and be seen. Women of the lower class, the common working class, go entirely unveiled.

One cannot but be struck by the evidences of happy family life on every side. As the sun is setting and the evening meal is being prepared the father sits out in front of his house smoking his pipe and holding his little son or daughter on his lap while he tells stories and quaint legends. The evident affection and confidence between parent and child are beautiful to see, and one feels that these ignorant people would not exchange their humble cottage and their quiet life for a mansion on Fifth avenue in New York.

The Koreans are a singularly mild and inoffensive people. Their language contains no stronger epithet of hatred or anger than "Meechin-nom," which means crazy fellow. One can go to any part of the city or country at any time without the least fear of molestation, and you never hear of a knock-down fight or a murder. The criminal class is extremely small, and vagrancy and mendicancy are almost unknown. Now, all these points have been brought up against these people, and they do not bear the light of investigation. But no one seems to have mentioned the one great social evil of Korea, and one which must surely be changed before Korea can fairly begin any such progress as Japan has made.

This evil has to do with the recognized rule of all enlightened nations that the individual must be secure in the lawful possession of his own property and he must be allowed to accumulate property. In Korea the strong prey upon the weak. For instance, when a man is made an official, which is the highest ambition of the Korean, a certain extent of territory is allotted to him. From that territory he is required to send a certain number of bags of rice to the granary of the central Government, and for himself he has all the rest that he can squeeze out of the population. His power is unlimited in his own district and he can seize any one's property and appropriate it. If he be unscrupulous he uses this power to an extent that is monstrous in its injustice.

He hears of a man who has saved a score of bags of rice over and above what his family needs for the season. *Soon his minions come down on the man's lawful savings*

and sweep the whole away, leaving simply enough for the man to struggle through the year with.

Can anything be more deadening to enterprise and thrift than this? Who can blame them for saying: "We will raise just enough rice to live on and no more; for why should we accumulate property to be swept away?" When I was about to discharge one of my servants he came to me and said that he had saved some \$50 while in my service, and that when he went away from my place the servants of the local magistrate would take every dollar of it away from him, and he was willing to stay nominally in my employ without wages rather than go. It was only by securing him employment with another foreigner that I saved him from being deprived of his earnings.

Of course such a system is a deadly enemy to all progress and to all healthy national life. It strikes at the root of national prosperity, the security of the individual. But I believe that it is exceptional to find a magistrate who taxes the people extremely. Of course there is always more or less injustice, but the patience of the people is something marvellous, and when the exactions become too frequent and too severe the people rise and mutiny, and usually with success, for it brings about the removal of the objectionable ruler. A brighter day is in store for Korea when her mineral resources are opened up and her financial basis is strengthened. Then there will be a system of regularly salaried officials. No one can examine into the position of Korea to-day without seeing that her horizon is clearing, and it is to the United States that Korea looks to-day as her best friend.

The Gods of Korea.

BY REV. J. ROSS.

Believing that for the purpose of comparing with the gods of other nations it might be interesting to publish a list of Korean gods, I write out for the *Chinese Recorder* notes taken some years ago on this subject and revised at this time of writing:

1st.—*Noshin*, or gods of the road. Some say these are nameless, others state that the deity in charge of roads in the plains and valleys is *Kiang Dsuya* or Tai Goong's daughter. She is worshipped in China at the laying of every house foundation. In Korea at every stage of five or ten *li* there is a small shrine similar to the shrines to the Virgin on the continent of Europe. Worship may be at any time performed at these, but always before starting on a journey.

2nd.—*Shanshin* is the Mountain God whose duty it is to protect from the tiger. His shrines are confined to the mountain. Offerings to these two consist solely of rice and water.

3rd.—*Goosiw dang* is a small shrine on the highest point, five *li* from every city. Every traveller here prays for a successful journey. This god is said to be the same as the ancient Forest God of China.

4th.—*Toji shin* is the local tutelary deity, worshipped in spring and autumn by the presentation of paper behind

each house. Additional offerings may be made according to pleasure.

5th.—*Shiung whang miao* is the generic name given to tutelary deities whose jurisdiction extends more widely than the last. There is one for every *li*, or one for every "square" or collection of villages, one for every district, and one for every *Fu* (city), thus corresponding to the civil division of the country. To these, offerings are presented in spring and autumn, of an ox, food, spirits and fruit. These are offered with *kowtowing*. There is a combined offering by all the people of the *li* (district), &c., which on its presentation to the god is fairly divided among the people offering, and by them taken to their homes and eaten. A district presents one or several oxen.

6th.—*Buddhist Temples*, with three Buddhas and eighteen Lohan or Nahan, are common, but all among the mountains, where worship is performed mainly by and for the numerous monks and nuns. Occasionally some women resort to them for special gifts.

7th.—*Gwanje*, the god of war, has two temples in the capital—one outside the south gate, the other outside the east gate. The only other temple to this god is a recently opened one in Yichow.

8th.—*Dan goon* is the name of the temple in Pingyang to the original founder of the Korean people, who was contemporary with the Chinese Yao Wang. Worship is conducted only by the magistrate of that city. It is regrettable that no facts can be gleaned about this personage.

9th.—*To Kitsu*, the Korean King, invested Wang of Chaohien by Woo Wang there is a temple in Pingyang where the city Tsambog Mandarin is the only worshipper.

10th.—*Nong wang*, the god of rain and water, has no temple; his worship is by women at the brink of a river or other water.

11th.—*Confucius* is worshipped at new and full moon in the capital and every magisterial city. As in China, there is no image in the temple, it being represented by a tablet. The only sheep seen in Korea are those purchased in Manchuria to be offered in sacrifice at the temple of Confucius.

12th.—*Jo wang*, the kitchen god, is worshipped on New Year's Day and at full moon by every family, but there is neither temple nor image.

13th.—The Ancestral Tablet is worshipped four times a year and on the occasion of every death. I may note that the *Da In Kun*, on his return journey to Korea, is reported to have said that with the exception of its opposition to ancestral worship he saw no reason why Korea should not in a very few years be a Christian nation. The same sentiment is repeated by the Mandarin bearing tribute at present into Peking. It is said by these people from the Korean capital that the Mandarins there are satisfied that Christian teaching and customs are right and good; but they would cease to be filial sons if they abstained from worship of ancestors. Excepting that I desire to attract emphatic attention to this fact—which

indeed holds largely in China also—I do not make any comment upon it.

14th.—*Nium Wang* (Ch. Yen Wang) is a generic name for ten deities; the Pluto with the keys of the nether world. To each of these every departed soul must appear and be closely examined before finding "his own place" in one of the eighteen hells.

15th.—*Yag Wang* (Ch. Yo Wang), the god of medicine, is domiciled with the last named in the Buddhist temples or monasteries among the mountains. The doors of these temples are always open, so that whoso desires can go in to pray at any time. Barren women betake themselves to these temples. Before their prayers they must be "clean," *i.e.*, purify themselves and eat no meat for seven or ten days.

16th.—Ursa Major is worshipped on the top of a high clean mountain. The worshippers are mainly women, though some literate praying for greater light and knowledge are at liberty to worship. The worshippers must be clean in person and thereafter proceed to the mountain top.

17th.—Heaven and earth are worshipped by mandarins at the summer solstice; worship consists of adoration without prayer. In every city there is a temple.

18th.—*Chiun Shin*, or fire god, is one of the most important and dreaded deities in the country. The phosphorescent light in the forest are his "lamps." In every city, village and country district his temple may be found, where worship may be performed at any time. He who neglects this worship is reminded of his duty by the burning down of his house.

19th.—Illustrious warriors have had temples to their honor where their descendants worshipped together with a few other willing people. It is stated, however, that when the *Da In Kun* was acting regent he destroyed all these temples excepting the one in his native place, and confiscated their property.

20th.—*Gooroong dan* is a temple situated five *li* north of Yichow, to the nine dragons or the god of the Yaloo river. So august is he that only the highest official in Yichow can worship him, and even he as the representative of the king.

21st.—*Neje dang* is a temple on the north or *yin* side of every city, dedicated to the spirits of those who have died by any of the twelve kinds of violent death. These have no resting place and are therefore miserable and consequently wicked, ready always to avenge their wretchedness upon the inhabitants of the district in which they died or were put to death. Magistrates, therefore, make offerings, promising to do all that is possible for the welfare of their souls, thus deprecating and endeavoring to ward off all injury by the restless ones upon the living.

The people of *Hamgiung Do*, the northern province, are particularly superstitious, and their gods are, therefore, in number limitless and of the most grotesque kind. They are all evil, however, and the people live in wretched fear all their days, necessitating conciliatory sacrifices which impoverish them.

Nine-tenths of the worship of these gods is by the women, the men, as a rule, being disbelievers in their power. Here is surely another argument for providing them with readable Christian literature, as they can almost all read their own language. Their superstitious offerings—often costly—are usually made in stealth, and against the will as without the knowledge of their husbands.

Women only worship Nos. 6, 10, 12, 14, 15, 16. Either sex may worship Nos. 1, 2, 3, 4, 5, 13 and 18. Magistrates only worship Nos. 7, 8, 9, 11, 15, 17, 20 and 21.

One other remarkable form of worship demands notice. In times of great drought mandarins go, not to the temple of Heaven and Earth, but outside, and standing under the great temple of the blue heaven, they look upwards and pray to *Hananim* for rain. By this term—"Lord of Heaven"—they always translate the Chinese *Shangti*, the Chinese *shên* being by them always translated *Kueishên*, the two being invariably combined. From all I have ever heard of the name *Hananim* I have felt thankful that the Koreans had a term which should prevent the shade of any difficulty regarding the question which in older times so sadly, and may I add so unseemly, divided the counsels of good men in China.—*The Chinese Recorder*.

Korea and Its Needs.

BY REV. WILLIAM ELLIOT GRIFFIS, D.D.

Why do not American Congregationalists stretch their missionary picket-line into Korea? Once the prayer was, "Lord, open the door;" and the churches, in true apostolic attitude, "continued knocking." Now a new Rhoda among nations has flung open her gates, but neither apostle nor minister of us is at hand to go in.

Since 1775 some Roman leaven has been secretly working, and the catacomb-like history of papal Christianity in Korea is thrilling with its persecutions and martyrdom. Since 1884 the American Methodists and Presbyterians have been in the capital, Seoul. Now a Christian church of twenty-five members at this end of Asia salutes us. With the doors of the once hermit kingdom thrown wide open, and the cry for light and knowledge already heard, why do not *we* press in?

Where and what is the "Land of Morning Calm"? Who and what are her people? What are her resources, climate, history, religion, outlook? Now that the envoys of the Korean king dwell in Washington, while a few, but among the very best, of Americans dwell, for Christ's sake, in the far-off peninsula, let us try to answer.

Geographically, Korea is the middle one of the three large peninsulas outjutting from Eastern Asia; Annam and Kamtchatka being the other two. Japanward, this bony land is a prolonged and caudal-like portion of the spine of the Manchurian Mountains. Chinaward, it consists of the slopes of this promontory. Sailing along the Sea of Japan, one sees a high mountain wall, which is the western edge of a rocky bowl shallowly filled. Only *two gaps in the green rim* are seen, and here are river

mouths, and the two treaty ports, Gen-san and Fu-san. On the west coast—flat, wet, foggy, fringed with islands and mud flats, famous for high tides, fisheries, Chinese pirates and shipwrecks—are most of the river mouths and ports. On the south are islands enough to make the map look like a plate well sprinkled with pepper.

Divided into eight provinces which, speaking generally, are river basins, with boundaries of mountain and sea, the total area equals that of Minnesota, or of Ohio doubled. The names of the eight provinces seem, at first, compounded of poetic conceits; in reality, they are made by joining together the initial syllable of the two largest cities in each. Literally translated, they mean "peaceful serenity," "tranquil loyalty," "respectful congratulation," etc. The two southern provinces are the warmest and most fertile, and here, rice, cotton, fruits, and well-favored cattle abound; while in the centre and northward, these give place to hemp, millet, maize, oats and potatoes, with beans for horse and man everywhere. Hilly and mountainous, Korea has one long river whose flood freshens for miles the salt sea, and near which her capital, the head of ship-navigation, stands. Near all cities and towns the hills have been denuded of their timber, and many are the bald, skull-like mountains. The dead, however, render good service in preserving the remains of noble forests. Many a lordly grove shelters a hallowed tomb; and, because of the dust beneath, the native woodman spares the trees. Isolated peaks, however, bear witness to the traditional excellence of Korean timber, and under its sheen of gold, and glory of carving, in the temples of China and Japan, stands yet many a trunk from the peninsula. For suppleness and strength, and for use in vehicles and tools, the Chinese prize highly the wood of Korea.

There are few small countries on this planet in which ancient arctic and recent tropical types of flora, fauna, and perhaps even man do so meet, blend, or live side by side. Huge tigers and leopards, suggesting the jungles of India; tiny and tough ponies, recalling Shetland or geologic types; men of nearly white and oval faces closely approximating the Caucasian, with others of pronounced Mongolian type; plants wafted by wind, or carried by sea currents, from Cancer and Capricorn, and the polar and spice regions; rock strata of the oldest formations frowning upon the soil of a day's age, are among the contrasts which tempt the inquirer in science. Too poor and denuded to become, for centuries, it may be, popular with tourists, the peninsula offers fascinating problems to the student of history, language, and the phenomena of nature. So near China, yet no tea, and hence no porcelain industry. So near Japan, yet no earthquakes, and next to no art. Such is Korea, the link as history shows, between Cathay and Zipangu.

Winter is the time for travel in the South, and summer in the North. Rain falls copiously from June to September, but the sky is bright from October to May. The average climate is that of New York State. Autumn is best for hunting the abundant and splendid game.

What resources has the little kingdom to tempt the adventurer or the foreign capitalist? Not a few forays have been made, even in recent years, by Europeans and Americans in the name of trade and enterprise. These the Koreans treated as pirates, robbers, and riflers of graves. Gold, either in royal coffins, or in nugget dust and ore, has been the temptation. The massacre of the *General Sherman's* crew, in 1866, was the immediate cause of the visit of the United States war vessels *Wachusett* and *Shenandoah*, and the naval expedition of 1871, which resulted in five hundred graves, three of which were American. Eleven-inch shell and one-ounce jingal balls were hardly a match, though the courage under white coats and blue were about the same.

For ages Korean gold has been carried out of the peninsula by Arabs, Japanese, Chinese, natives and borderers. The Mikado's mint at Osaka has stamped millions of coins from Korean dust and ore. The silver "shoes" are equally famous. American prospectors declare that Korea is yet to disturb the equilibrium of the gold markets of the world. Korea is also a land of leather; and cattle, hide and horns are conveniently at hand for a nation of thirty-eight millions of Japanese who are learning to wear leather shoes. Ginseng, worth its weight in gold, in silver, or in copper, according to quality, sells well in China.

The stock of no celestial drug store in New York, Boston, or San Francisco is complete without this manikin drug, in which Oriental fancy sees the human figure, and finds a panacea. It was the Jesuit's discovery of the root in Vermont which first started American commercial connection with this land at the end of the earth. Jonathan Edwards's journal witnesses his grief at losing his dusky scholars, who played truant from school to find ginseng. Sold to the Dutch at Albany, for liquor, it wrought havoc with Indian morals. Yet the ginseng market also kept Dominic Kirkland of Connecticut alive during the first rigorous winters at Oneida, the Senecas finding and selling the root.

Unfortunately, under bad government, after repeated pitiless invasions of Japanese and Chinese armies, and suffering under the chronic rapacity of the official class, the people are discouraged from steady employment. Much valuable time is lost in searching for wild ginseng, for gold, or for what may turn up on the surface. The valuable mines, fisheries, agriculture and manufactures are comparatively neglected. The total natural revenue, after the harpies have had their pay, amounts, it is said, to but two millions of dollars.

Good government is the first necessity of Korea. Education, scientific methods, and industrious habits could make her a nation able to defy Russia, China, or Japan, if necessary, and secure a large share of worldly prosperity. The Koreans are perhaps as patriotic, as eager for independence, as high spirited as their Chinese or Japanese brothers. Amid all the vicissitudes of their unfortunate geographical position—like a pigmy between two giants—they have preserved their existence as a na-

tion. Now emerging from their seclusion, their embassies are in Europe and in Washington. They are asking for men, money, knowledge, and the power from the brain and heart, purse and resources of intellect, which Christendom can bestow.

As Christians, our question is, "What are their resources in souls, in character, in mind?" We answer, the Koreans are less stolid than the Chinese, less fickle than the Japanese. By the government census of 1883, they number 10,528,937 persons; of whom (let the Mormon elders note it) 5,332,633 are males, and 5,196,304 are females. The queen, born Sept. 29, 1850, and the king, July 25, 1851, with their son born Feb. 4, 1873, are young, and susceptible to modern and Western ideas. The native intellect is keen and strong, and in the only culture known to them, the Chinese, they have excelled. Once the torch-bearers of civilization to the Japanese, the Koreans invented and use one of the few perfect alphabets in the world. This noble instrument now awaits the opportunity to express, in the vernacular, the Word of God.

Buddhism, once the mightiest power in the land, is now a shadow or a memory. Confucianism is not, nor ever was, a religion in the deep sense, but a system of morals. The Koreans offer the spectacle of a nation without a religion and waiting for one. Hardly elsewhere, humanly speaking, could the quick success of the American gospelers in Korea be explained. A church reared in four years!

The situation is this: The government is neutral and passive. The country is practically open to the Gospel. *We cannot leave the evangelization of Korea to the Japanese.* Earnest as are the Christians in this next-door country, the deep-seated and bitter Korean prejudice against the very name of Japan—born of the awful invasion and desolation of 1592-97—is still too real to be overcome. We American Christians must give the Gospel to Korea. Our diplomacy opened her doors, and tempted her into the world's market-place, introducing likewise modern debts, diseases and disorders, social and political; and *we* should be first to heal and bless, with the blessing wherewith we ourselves have been blessed of God. Shall we do it?—*Congregationalist.*

Protestant Missionaries in Korea.

METHODIST EPISCOPAL.

Rev. H. G. Appenzeller and wife, Seoul; Rev. W. B. Scranton, M.D., and wife, Seoul; Mrs. M. F. Scranton, Seoul; Rev. F. Ohlinger and wife, Seoul; Miss Meta Howard, M.D., Miss L. C. Rothweiler, Seoul; Rev. Geo. H. Jones, Seoul.

PRESBYTERIAN.

H. N. Allen, M.D., and wife, Seoul; Rev. H. G. Underwood, Seoul; J. W. Heron, M.D., and wife, Seoul.

The Methodist Episcopal Mission reported last January 4 native teachers, 3 foreign teachers, 4 probationers, 150 adherents, 4 conversions during 1887.

THE COUNTRY AND PEOPLE OF KOREA.

BY FANNIE ROPER FEUDGE.

(Roger Morton, whose boyhood was spent in Japan, is the son of Missionary parents. He was sent to the United States, at fifteen, to take a college course, and expects when his studies have been completed, to go out as a missionary to Korea. While at home, as the leader of a band of seven boys, about his own age, he is trying to interest them in the two mission fields with which he is familiar.)

ROGER.—“Well, boys, we are to talk about Korea this evening; but I cannot give you as minute a description of the ‘Hermit-land,’ as I did of Japan. First, because there is far less known of Korea than of Japan, as it is only within a few years that foreigners have been permitted to land even on the coast; and secondly because Korea is less attractive than Japan as a mission field. It is not, I think, a great empire with a great history, but a weak people surrounded by strong and covetous neighbors. Yet the Koreans seem to be frank, intelligent, and companionable, and I think they are inclined to be religious, if they only had some one to lead them.”

ALLAN.—“Was nothing done, during all those years, when Korea was closed against the Gospel, to induce the people to open their doors to the missionary?”

ROGER.—“Yes! I heard father say, that during the time of the great activity of Jesuit missions in Japan, an attempt was made also to introduce Roman Catholicism into Korea, and the attempt was in some degree successful; but when the Jesuits were driven out of Japan, the mission in Korea failed also. The attempt was renewed about a hundred years ago, but with only a temporary success; and the Government was all the time extremely hostile both to the missionaries and native converts, persecuting both, with relentless cruelty, till all traces of the hated sect seemed destroyed. About twenty years ago, nine French missionaries were massacred, and this involved Korea in a war with France. Partly as the result of this French invasion, but largely aided by the diplomacy of our own and other governments, the doors of the ‘Hermit-land’ have been thrown open to the civilized world, and the right is granted by treaty, to citizens of the United States, as well as to other foreign residents, to hold their own religious services, and to create for this purpose, chapels, if desired.”

CHARLIE.—“Does this include the permission for natives to attend the services held in such chapels, or for them to be invited to do so?”

ROGER.—“I think not. From all I can learn, native Koreans are permitted to associate freely with the foreign missionaries and other residents in social life; to attend their schools and colleges; become inmates of their hospitals; be treated by their physicians; and even to become familiar with their literature and science;

but no permission has yet been granted for a Korean to change his religion.”

OSCAR.—“I read quite recently, an article in the *Independent*, written by a missionary in Korea, in which it is said: ‘The gates of liberty may be flung wide open in a few months. . . . Despite the progressive sentiments of the king, the conservative anti-foreign party is in power to-day, but it may be out of power to-morrow. It is remarkable that educational and medical work should have made such progress in so short a time. The tide of civilization and foreign influence cannot now be stayed. Five years at longest, will probably see Korea thrown open to the spread of the Gospel; though this may be reached through further revolutions, and deeds of violence worse than the ‘Hermit-land’ has yet known.’”

RICHARD.—“Are there, then, no Christian converts in Korea?”

ROGER.—“Yes! Rev. Mr. Knox wrote from Japan nearly five years ago of a prominent Korean, who heard the gospel message, while on a visit to Tokio, had believed and wished to be baptized. He was very anxious then to have a mission started in Korea, and promised to aid and protect it by every means in his power. This was before I came home; and I remember also another Korean Christian who was staying in Tokio for the express purpose of acquainting himself more fully with the Christian religion, that he might return as a missionary to his countrymen. And within a month I have read from a missionary paper the following item: ‘The first Presbyterian church has been organized in Korea with fourteen members. Professions of Christianity on the part of the natives, are contrary to the law, but the law is becoming a dead letter.’”

SAMUEL.—“This, certainly, is very encouraging, and we may hope that churches and converts among the people of the ‘Hermit-land’ will rapidly increase. Besides, I have read of much secular or ‘preparatory’ work that is being done, which if not strictly missionary, is grandly humane, and must surely prepare the way for the Gospel.”

HARRY.—“To what do your particularly allude?”

SAMUEL.—“To the Government Hospital under the charge of Drs. Allen and Heron, where they are also training a class of natives as physicians; to Dr. Scranton’s private hospital and dispensary, and his mother Mrs. Scranton’s excellent school for girls. In addition to these, it is stated that Messrs. Bunker, Hulburt, and Gilmore, with Mrs. Gilmore, have reached Korea, designated by the United States Government, at the request of that of Korea, to take charge of a Government school, where they have charge of thirty Koreans appointed to attend. This promises well to turn out thirty thoroughly-cultured

and disciplined teachers and officers of State, every one of whom will almost certainly be called to the front. If, in the meantime these thirty strong, earnest patriots should become Christians, who may compute the influence they will exert over the religious destinies of their country?”

“The Presbyterian Orphanage, under the care of the Rev. Mr. Underwood, was highly commended by the king, at its very start; and a royal school of interpreters, started more than two years ago, is still, I think, in charge of Mr. Halifax, an Englishman. All those in charge of these various Government institutions are Christians, and most of them ministers. So that, through they may not be allowed to make direct efforts to evangelize the people, their lives and characters are a ‘living epistle known and read of all.’”

ERNEST.—“Do you know anything, Roger, about the king and queen of this ‘Hermit-land?’ I suppose they are very exclusive?”

ROGER.—“On the contrary, since the very first beginning of Protestant missions in Korea, the king has shown himself to be both able and progressive, and both publicly and privately, treats the missionaries with marked attention and even cordiality—though he seemingly ignores their being religious teachers.”

ALLAN.—“How old is this Korean king, and what is his name?”

ROGER.—“His name is Li-Hi with ever so many magnificent prefixes that I do not remember. He was born in 1852, and is now in his thirty-sixth year. He succeeded to the throne, on the death of King Shoal Shing, in 1864; but being only twelve years old, a Regent was appointed for the interval of nine years before the young king would attain his majority. In 1873, he came into full power—the present being the fifteenth year of his reign. This young king seems brave enough to think for himself; and some time ago, as father wrote me, when the queen became seriously ill, and he found that she grew no better under the treatment of his own physicians, he called in Dr. Ellers, an American lady physician, who, after seeing her royal patient, prescribed for her in the presence of the king and other members of the royal household. The visit was repeated twice during the week, with encouraging symptoms of improvement; and when after the third visit, the queen was so decidedly convalescent that Dr. Ellers was about to take her final leave, the royal patient showed her approbation of the new treatment, by saying: ‘Korean physicians are no good.’

“She further testified her appreciation of Dr. Ellers, by sending her home in an elegant palanquin, as a present from herself. Since then, they have been on the

most friendly terms; and Dr. Ellers is always a welcome guest of the Korean queen. Isn't that a pretty little incident, boys?"

OSCAR and CHARLEY together.—"It is indeed. Can't you give us another?"

ROGER.—"Yes; there is a very touching story, told father by one of our native assistants, that furnishes us boys with a very useful lesson.

"Even before Korea was opened to missionaries, one seed of sacred truth was planted there, by a little Chinese lad only nine years old; and so far as known, this was the very first seed of Protestant Christianity to spring up and bring forth fruit to the glory of God. The little boy's name was Ah Fung, and he had been taught in one of the Mission Schools at Ningpo, to read the Bible, and to go to Jesus in prayer when he needed help. Going with his father, on a trading expedition to the Korean capital, the child got separated from him in a riot that occurred on the street, and was stolen by a cunning thief, who concealed the lad till the father was gone, and then sold him to the governor of the fort. Poor little Ah Fung was very unhappy, though he had a lovely home, and was very kindly treated by the rich officer's pretty young wife, who felt sorry for the forlorn child, and tried to comfort him as well as she could without being able to speak a word that he understood. She had never been happy as a wife, and Ah Fung seemed to her like herself, in having no one to love. By and by, God gave her a dear little baby girl, that the young mother loved tenderly, and grew daily less lonely and sad. Ah Fung was always with them, and as he caressed the bright-eyed, beautiful baby, or swung its silken cradle to and fro, to keep off the flies, he looked eagerly forward to the time when he might fold the tiny, dimpled hands, and teach his dear little play-fellow to say, 'Our Father.' He had learned to speak Korean now, but the baby was too young to listen; and the heart of the fond, girlish little mother grew too full of joy in her darling, to leave room for any other love. So when he tried to tell his mistress of the dear Saviour he loved and trusted in, she would smile sweetly, and say, 'Oh yes! it is very nice, I dare say; and you can tell baby, when she is older; but I am too happy now to listen or think about your Jesus. But, as our Chinese assistant said, 'After a few months, the lovely flower withered in the arms of the sweet young mother, and was borne away by the Reaper, Death.' Then in her deep sorrow, she recalled the words of her little page, about 'Jesus and His love,' and she asked him to tell her the story again. And as the little lad talked of the tender, compassionate Saviour who loves little children, and makes them always happy, in His beautiful home

far away, the sorrowing mother asked again and again, 'Did He love my baby, and if He loved her, why did He let her die?' 'I don't know why,' said the lad, 'but I know He did love her and is taking care of her, for you, till you go too.'

"How can I get there?' said the yearning mother; 'How can I ever get my baby, again?'

"I don't know how, dear lady, but if you, love and trust Him, somehow it will be all right.' And so, as God opened her heart, and the little captive preached of Jesus to the sorrowing mother, she too learned to walk in the way that leads to glory and to God."

RICHARD.—"Then, she was probably the first Korean convert."

ROGER.—"I think so; but the first one baptized, and generally known of, was a young man of distinction, who came to Mr. Underwood for instruction some two years ago, and left in disappointment because the subject of Christianity was not spoken of. But later he found in Dr. Allen's office, a Chinese copy of one of the Gospels, which he took home with him and carefully studied. He then came back rejoicing, saying that he had found what he wanted, a Saviour; and asked to be baptized—'willing to brave all the danger, for the love of such a friend!'"

ERNEST.—"What is the national religion of Korea?"

ROGER.—"They seem, in our day, to have really no national religion, *i.e.*, none that is indigenous to the country, or especially enthroned in their hearts. For though nominally Buddhist, at the present day, this system is known not to have been introduced into Korea until the middle of the fourth century; and to win its acceptance, the Buddhist priests found it necessary to claim the local deities as previous incarnations of Buddha and the new religion only an advanced form of the old.

"A missionary recently writing from Seoul, the capital, says: 'There is not one Buddhist temple within these city walls, and some of the Koreans say that Buddhist priests are not allowed to enter the city.'"

RICHARD.—"As the Koreans seem thus being weaned from old superstitions, let us all labor and pray that their hearts may, like Lydia's, be opened to receive the Gospel of Salvation."

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Notes from Korea.

Dr. W. B. Scranton writes from Seoul, Korea: Our patients, as well as students, come to us from all parts of the realm. The patients many times come with more faith in a cure than our diplomas will warrant us in promising or attempting. We have thus far been permitted to influence hundreds of Koreans toward a belief and reliance in what foreigners can do and teach, and have relieved much suffering. Sometimes our simplest operations are not much short of miracles in their

eyes, and our renown and welcome are increasing daily. One of our first steps is to make the country glad we came, and make them put reliance in what we can teach. This is fast being accomplished.

The women's work is happy in a newly-built home, set in a very conspicuous place and admired by all as the most attractive foreign place in Seoul. They have about an acre of land. The cost of land and improvement, together with the new home, has been \$5,300 in gold. The house is in Korean style, though considerably larger than their large residences.

Mrs. M. F. Scranton is there doing her utmost, and eleven little girls are fast becoming not foreigners, but better Koreans. Their improvement in manners, their gentleness and daily opening minds speak well for their instruction.

I emphasize the fact that they are not being made over again after our foreign ways of living, dress, and surroundings, because it occasionally appears from home and even in the field that we are thought to make a change in all ways. This is not so. We take pleasure in making Koreans better Koreans only. We want Korea to be proud of Korean things, and more, that it is a perfect Korea through Christ and His teachings. In the short time we have been at work here we see that we are slowly doing what is in our hearts to do and are showing Korea Korean possibilities.

Mr. D. A. Bunker writes from Seoul, Korea: "It is my judgment that the Koreans will always cling to their peculiar style of dress, and that this will be the case even after she takes her place among Christian nations. Again, Japan readily Romanizes her language. This the Korean will doubtless never do. This is due to an inherent conservatism and not to any influence which China exerts over her.

"There was much to encourage other nations when Korea opened her gates to the outside world, and the encouragement is greater to-day than it ever was before, viewed politically, financially or religiously. The zeal of the missionaries here (I have not the honor of being one of their number) has not been lessened by a single circumstance which did not exist and was not known to them when they came here. The treaty and the laws of the country are against them. The treaty stipulates that they shall do no proselyting or Christian work. The laws of the country are such that he who accepts a new religion jeopardizes his life. All this was known. But in the face of all this the Spirit of God is working in the hearts of this people and Koreans are inquiring the way. When religious toleration is granted, as sooner or later it must be, if the signs of the times indicate anything, Korea will be a field 'white already to the harvest.'"

General.

Tientsin, and Its Protestant Missions.

BY REV. W. F. WALKER.

This city first appears in Chinese annals more than 400 years ago. It was then a small trading post belonging to the district of Ching Hai, and known as Chih Ku. A few years later it became a military post, and in 1405 the Emperor Yung Lo enclosed it with a wall, which is 20 feet high and lies east and west about one mile in length with a width of more than a half mile, north and south. In the time of Yung Cheng, who reigned from 1723 to 1736, it was promoted to a district city of the third rank, its magistrate having control of an area 30 miles east and west, by 24 north and south, embracing about 300 towns and villages. Shortly afterwards it became a district city of the first rank, and has continued so until the present.

Since 1860 Tientsin has been an open port, and the history of these few years has been one of rapid growth and increasing prosperity. It was an important city before, for it lay at the northern head of the Great Canal, which here empties into what is known on our maps as the Peiho river—and at the same time, at the point where the Tang Chow river and the Great Clear, coming from the provincial capital, Paw Ting Fu, form a junction, and also the Lu Tai river from the east. The Chinese call it the place of the nine rivers, and it naturally became the distributing centre for all the north. Tribute rice passing up the Great Canal must pass its custom houses on the way to Peking, and the merchandise brought either by the Great Canal or in junks from the sea must here pass into smaller boats and other hands to be scattered through the interior. Since it has become an open port, in almost every direction there has been marked progress. The city now has by far the largest part of its population outside the walls. The northern and suburbs are vast cities of themselves—and the men of business represent nearly every province of the Empire. The streets which in 1860 were in a state of nature, narrow and impassable in bad weather, are now almost all either macadamized or down in flagstones. Old ruins of business houses have been reoccupied. Property which then could be bought for a song, requires silver in plenty now to touch it. Waste places in the suburbs have been bought and built up, until the city now claims a population of nine hundred and fifty thousand souls.

When the port was opened a concession of land was made to several Governments along the banks of the river to the southeast of the native city and distant from it about a mile. This concession has become a foreign town, in which reside the Consular representatives of various Western nations, and merchants; while most of the missionaries occupy a place between the native city and this foreign town—but adjoining the latter. The population of this town is, perhaps, four or five hundred

souls, but the sparsity of population does not indicate discomfort, nor need one picture to himself a town on our western frontiers of about the same size to get an idea of this place. Its streets are macadamized and lined with shade trees. It boasts a municipality that disburses thousands of dollars annually in improvements. It has a club, a theatre, a church, a Catholic cathedral, a beautiful park, a public library, a temperance hall, with lamp-lit streets and all the modern improvements. Four lines of steamers discharge their cargoes on its wharves, and sailing vessels from all parts of the world find a market for their wares. Great Britain here unloads her India opium to her shame. And American fabrics start from here to be distributed all through these Northern provinces. It is the great port through which passes Chinese tea to Russia. For it is brought here on steamers from the South, transferred to smaller boats, carried to Tung Chow, where it is loaded on the backs of camels and thus carried overland across Mongolia to Kiacta, in Russia Siberia, and thence westward into Russia. This is a great trade and profitable as may be judged by the fact that Tientsin's foreign millionaire is a Siberian Russian engaged in the tea trade.

In 1860, immediately after peace was declared, the English New Connection Methodists entered and occupied Tientsin as a mission station. Next year the London Mission and American Board came, and our own Church in 1872. These four missionary societies have been the only representatives of Protestantism in this field until within the past two years, during which time the British and Foreign Bible Society have made this their distributing centre for North China and have located their general agent here. The Catholics had a large cathedral in the eastern suburb, at the junction of the three rivers in a most commanding position, and also a large school under the direction of the Sisters of Charity. Both of these establishments were looted and burned, only the bare walls remaining, and the missionaries, after suffering unspeakable indignities, were cruelly murdered by the mob during what is known as the Tientsin massacre in 1860. Since then the Roman Catholics have built another cathedral within the limits of the French concession, and back of it have opened up a general hospital which is under the management of the sisters, and their work despite the cruel attack of 1860 seems to be in an encouraging condition.

The Protestants have in the native city and suburbs nine chapels, owned by their societies or rented. Three of these are opened for Sabbath congregations of believers and inquirers. The others serve the double purpose of street chapels on week days and public Christian worship on the Sabbath. Three of them are on the great street that passes through the city from the east to the west gate. All the others except one are in the eastern and south suburbs. This has probably happened because of their proximity to the foreign settlement and the homes of the missionaries. The number of converts has steadily increased until the largest chapel in the city



CITY OF TIENTSIN.

arely equal to a union meeting during the week of
er. There are perhaps 400 native believers in the

Not so many baptized, but certainly if we include
families of members, and those who like Joseph
ved in secret, this is not too large an estimate for
Protestant native work in the city itself.

ive days of each week the street chapels are thrown
to the passers-by and crowds are gathered to whom
missionaries and native preachers give the gospel,
the result is not always seen in the immediate
ity. The preaching of the gospel in our East Gate
pel opened up for us what is known as the Tsang
w circuit, for here Bro. Shang, one of our native
chers, first heard and became a convert, and, return-
home, told the story to his own and other families.
n this same chapel went the two brothers Wang one
whom is preaching in our Southern city chapel,
ng, and the other is leader of the little company of
evers on Lan Chow circuit. Thus we sow beside
raters, the fruit appearing often in unexpected places,
ied away by the hearer to his home in other parts,
his evangelism eight men, called of God, sent out by
Church, are engaged; by their sides are devoted
s, doing a noble work among their heathen sisters.

In addition there are medical missionaries, whose
ing art and earnest words have led not a few to re-
nce idolatry and accept Christ.

his gives a general conception of the work, but
rally one desires to know what his own Church and
le are doing. Our own Church has in this city three

chapels. One for Sabbath services adjoining the mis-
sion compound and native town of Tzu Chu Liu, known
as Wesley Chapel. The second, at the East Gate, is a
street chapel, and rented property, with no Sunday con-
gregation. Near this place we have recently bought a
site for a new chapel, but have no money to build. We
must either wait until the Board makes us another grant
for this purpose, or some warm-hearted Christian or
Christians give us the needed help to plant the Church
at this important centre on a sure basis. Then we have
a rented place outside the North Wall in the north-
western suburb, where Miss Dr. Gloss, a little more than
a year ago, began a dispensary work, and we a boys' day
school. This place is only opened on the Sabbath, but
through the combined influence of the dispensary, the
school, and the earnest testimony of the school teacher
and his family, there are some thirty probationers and
baptized members in that class. The Woman's Hospital
can never be omitted in mentioning the effective agencies
employed by our Church in work for this great city and
its vicinity. This has been and still is as potent for
good as far as we can see, as almost any means the
Church has seized upon to represent itself to heath-
endom.

Now turn and look at the other side of the picture. In
the city are 136 heathen temples, two hundred Javish and
three hundred Buddhist priests with 30 Buddhist nuns.
There are four Mohammedan mosques with six thousand
Mohammedan families. There are thirty schools supported
by wealthy Chinese, where poor boys are freely educa-

ted in the Confucian classics, and there are two such schools supported by the Mohammedans. There are two great suburbs, the northern and western, in which there is no chapel except our little rented place in the north-west. There is no chapel in the southern part of the walled city. There are large cities, east, west, north, and south within a day's ride by cart, representing hundreds of thousands of souls, while the city itself presses hard for a million, most of whom are not only heathen, but owing to the scarcity of workers may never have an opportunity of hearing the gospel or knowing of a Savior. For this work we have now one missionary and two native preachers, for while we have two families located at this point, the presiding elder's time is almost entirely taken up with the remote circuits of his district and the field is thus left to the labors of three men. We should occupy it in a different way—more laborers for the harvest, North China calls loudly. Tientsin puts in a personal plea. We need more men and more places of our own which may become the rallying centres for our forces in the future. Is there not some man, or company of men, who would love to honor God by planting a church now in some unoccupied part of this great city? Will not some one step out and help us to build on the site purchased by the Society at the East Gate?

Laying of the Corner-Stone of the Theological and Scientific School of Sistof, Bulgaria.

BY REV. S. THOMOFF.

The corner-stone of the new building for the above institution was laid on the 16th inst., in the presence of all the teachers and scholars. The paper put in the corner stone, together with a Bulgarian Testament with Psalms read as follows: The corner-stone of the Theological and Scientific School of the Methodist Episcopal Mission of Bulgaria was laid on the 16th of June, 1888, in the town of Sistof, Drs. McCabe, Peck and Leonard being Missionary Secretaries of the Methodist Episcopal Mission Society in America, J. S. Ladd, Principal of the school, J. J. Economoff, M. G. Vulcheff and G. V. Popoff, teachers, and S. Thomoff, Pastor of the Sistof church and teacher in the school.

After singing and prayer, the writer was asked by the principal of the school to say a few words. The substance of the remarks was, that though the building was small compared with the government school building, yet it was designed to do a very important work for the youth of Bulgaria—to give them a good and sound Christian education. Cultured young men are to be found here and there in Bulgaria; but men imbued with Christian principles and resolved to battle for righteousness and truth are very rare. Bulgaria has great need of just such men, and the Methodist Episcopal Mission, in erecting this building, shows its earnest desire to help in the great work of preparing the future statesmen, legislators, pastors, and teachers of this country, to which the eyes of the civilized world are now turned, and which has a great future before it.

Bro. J. S. Ladd then duly put the Bulgarian Testament and Psalms with the paper, as given above, in the corner-stone, and the proceedings closed with prayer and the benediction.

With the erection of our school building in Sistof, which will be the finest structure in the place, we are giving the people another unmistakable sign that we have come to stay among them. We have had some difficulties with the municipal council, but by our readiness to yield some points in which we believed the law was on our side, we avoided all trouble.

In regard to the question whether it is worth while to appropriate \$4,000 for a school building in a mission field that has hitherto shown such small results, I wish to say that if the Board had appropriated half of that amount ten years ago, the work would have developed by this time in such a way as to justify now an appropriation twice as great for the same purpose. Besides, the town authorities of Sistof contemplate erecting a school building to cost (as the mayor himself told us) at least \$30,000 (150,000 francs). In the light of these facts it will easily be seen that the Mission is hardly meeting the demands of the educational work in Bulgaria. We are heartily thankful, however, for the appropriations granted this year, and if the Mission be given a fair chance we have no doubt it will soon prove a successful field of labor. We need the sympathies and prayers of the Church in America.

Sistof, June 21st, 1888.

Notes from Foochow, China.

BY REV. J. H. WORLEY.

There is no place in China where idolatry is more rampant than Hing Hwa. It causes no little trouble and annoyance to native Christians; yet its own devotees are the greater sufferers. Already this year nineteen lawsuits over village fights have gone into court. This means nineteen battles between two or more villages, in each of which one or more persons were killed. Many cases are never taken into court because of the expense and annoyance caused by the *yamin* runners, or constables. Then there are fights in which none are killed; these also are not brought before the official; so we have some idea of the disturbance caused by these dumb images of wood and clay to which that creature, made in God's own image, a little lower than the angels, crowned with glory and honor, bows down and worships.

Idols, like constables, preachers, judges, kings and emperors, have their appointed territories over which they have jurisdiction, and to trespass on the domains of a neighboring deity is not only an insult to his majesty, but a *casus belli*. The subjects of, or those persons receiving the patronage of the affronted idol, are ready to vindicate its honor at any cost. It is sometimes desirous that the patron deity of some village should be carried over a certain road or past a famous grave or mountain scene, in order to insure good luck to the inhabitants of

the village, or ward off some evil influence of a rival god. In making such a circuit it is quite probable the territory of another deity must be crossed, and such an act might bring misfortune upon the inhabitants of a neighboring village; so that prosperity and life to one party may mean disaster and death to the other.

In the midst of all this opposition the Gospel triumphs, subduing wicked men and giving rest to troubled hearts. In a far away village lived an old woman noted for her devotion to Buddhism. She was foremost in all idol festivals and processions, and was much beloved and respected by her neighbors. She was kind also to the preachers, and whenever they visited her village she would invite them to her house. Soon she became interested in the story of the cross, and believing, found that peace she had sought in vain from the idols. She was now even more zealous in the cause of Christ than she had been in the service of satan. Every Sunday found her at the house of God, though she had to walk over six miles going and coming. There was no exception to this, even in the worst weather.

When the time for the next idol procession came, her place was vacant, and her zeal in interesting others in the grand parade was also wanting. They argued and threatened, but she would not assist either with money or in person. Her house was stoned, and still she refused. She sent for the preacher, and when he came he asked the leading man of the village to meet him at the old woman's house. This man could not, or did not come, but sent another in his stead. When he arrived she said she did not want them to repair the tiles on her house which had been broken, but only asked them not to try to force her to contribute to idol worship. She said the tiles were of no consequence, and those who had stoned the house would be ashamed of what they had done. She was more conscientious now in refusing to worship idols than she was when she was the foremost idolater in the village and contributed so much to the success of idol worship. The man expressed his surprise at her gentle manner and said he expected to be abused. He promised that she should not be molested again.

From the day of her conversion this woman has been telling the good news of salvation to her neighbors, and her labors have not been in vain. Through her instrumentality the most notorious ruffian in the whole neighborhood was converted. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."

In quarrels and village fights, he was the ringleader. Whether the trespasser were idol, pig, cow or man, he always sought redress. After his conversion he found some men stealing a tree. His friends urged him to beat

the thieves; but he said, "No, I will not." He told them he would make them a present of the tree, but they must not steal again. His goat trespassed on a neighbor's crop, and was killed. His friends were greatly enraged and wanted him to beat the man who killed the goat. He said, "No, it is all right; my wife is not very strong now and the goat's flesh is just what she needs."

Work on the Hok Chiang district is very encouraging. The great interest at Tang Tan, mentioned last year, still increases. The weekly prayer-meetings are largely attended by the heathen, and the chapel is filled to overflowing on Sundays. In fact, many of the chapels are too small to accommodate those who come. There are several requests for missionary aid to enlarge the old chapels or build new ones.

The first chapel on Hai Tang island was dedicated in 1885. There was great opposition to the construction of this building for fear it would destroy the luck of the surrounding country. The matter finally came before the native officials and U. S. Consul for settlement. All of those most active in this opposition, and others, in all over twenty families, have become Christians. This commodious chapel is now too small. They have subscribed \$250, and ask the missionary society for a like amount to enlarge it.

New Guinea and Its People.

BY N. F. GRAVES.

New Guinea, often called Papua, is perhaps less known than any other large country of the world. It is one of the largest islands known, and is entirely tropical, extending from the equator to about ten degrees south. It extends to northwest and southeast fifteen hundred miles, and will average about four hundred miles broad.

The island contains near 800,000 square miles of land, being about the size of Borneo. It is quite irregular in form and is deeply indented by large bays, forming extensive peninsulas in both its eastern and western extremities. A broad bay extends from the north coast known as Geelvink bay, and the Etna bay extends from the south coast to within thirty miles of the waters of Geelvink bay.

The sea on the Pacific is quite deep, but is shallow on the Australian side. The island is quite mountainous, but has a damp, hot climate, and is everywhere clothed with luxuriant forests.

The highest of these mountains are from seven to nine thousand feet high, and snow is so often seen on the top of these mountains that they have received the name of the Snowy Mountains. They are far away in the interior, and have not to any extent been explored. The rains on the coast during the hot season are very heavy and malarial fevers are quite common. The forest trees along the coast are enormous in size and many reach a height of 250 feet.

The similarity of the animals and birds on the island and those of Australia, with the shallow water between

the islands, lead many to believe that there was once a communication by land between the two islands. So far as the island has been explored travellers conclude that the birds here are more numerous, and finer, than in any place in the world. The birds of paradise are very numerous and of great variety. The parrots are the largest and some are the smallest ever known. While the island is mountainous the valleys are very fertile, and are well cultivated by the natives. The dwelling houses are unique and singular; most are set on posts about fifteen feet from the ground. They are safely beyond the reach of wild beasts, and not easily attacked by an enemy. The government of the Netherlands is the only European power that has colonial possessions, and that power claims nearly half of the island. The village of Dovay, situated on a fine harbor on the north side, is one of the principal Dutch stations, and is frequented by Europeans and Mohammedan traders.

The Papuans are the original inhabitants of the island, and many of the islands of the Pacific ocean. The Indian Archipelago is the primitive home of the race. The face of the Papuans is covered with a crisp beard, and most of the body is also covered with the same kind of hair.

The people are impulsive and demonstrative, and are considered superior to the Malay race. Those living on the southwest coast have for ages had more or less intercourse with a civilized people, and are more decently clothed, and have fine, large boats and know how to sail them. The villages are generally on the banks of rivers, and they communicate with each other by boats, as well as by land. The land near the villages is cultivated and many palms are planted. They use the bows and arrows as well as the lance, and in their hands they are formidable. They have some peculiar customs. The men marry as many wives as they can buy and maintain; no woman can be sold to a husband without her consent, and any woman may refuse her suitor. After the death of a husband he is buried for two years, and then his bones are taken from the earth and placed in a grotto or cave, and no widow is allowed to marry again until the bones of her first husband are placed in the grotto.

Nearly every village has its own peculiar dialect, and it is said there are more than one hundred different dialects on the islands.

The indications are that the mineral wealth of the island is very great. It is separated from Australia by the Torres Strait, and it is supposed that the mountains are full of valuable mines, and the adventurers are making surveys and examinations, and a very great interest is being awakened.

The great majority of the inhabitants do not seem to have any particular idea of a Supreme Being. Some along the coast have an indefinite idea of the Great Spirit, but they have no form of worship. They are superstitious and have a great fear of death, but have no plan of escape, and have a religious darkness that can hardly be surpassed *anywhere*. The London Missionary Society have had *missionaries at work among them for many years with*

very little success. The natives are very indifferent, but they cherish the idea that their system is good for them, and they prefer to adhere to it. They are suspicious and very hard to reach, but the great kindness of the missionaries have begun to unlock the door that has been so long closed, and now many of the tribes along the coast welcome the missionaries as friends. The work is difficult and the advance is slow.

The language is very difficult to acquire and oral teaching cannot be successful without the language. The Utrecht Missionary Society have several missionaries at work in the field. They have met with unexpected discouragements and oppositions, but the brave men of that Society are in the country to stay and are confident of reaping a harvest. Some of the chiefs have tried to destroy the missionaries and drive them from the country. There are a number of native preachers at work for the London Missionary Society.

Four of the native preachers and their families, composed of twenty persons, were cruelly murdered by the natives of Kolo, a village at the head of Hood's Bay. The murders were entirely unprovoked and were at the connivance of the Kolo chief, who is unfriendly to the missionaries. The murder of these harmless people made a great impression. Many thought that Kolo should be visited by a man of war and that justice should be meted out to the murderers.

The London Missionary Society protested and said "it cannot be too distinctly made known to the world that the missionary of the Cross does not claim, and does not desire any protection from the arms of the government in his intercourse with barbarous tribes."

The true revenge for the Christian is the exhibition of forgiveness and the effort to help those that curse. Almost immediately after the murder of the native preachers other native preachers volunteered to take their places and more were ready to go than could be sent.

The native races are barbarians as well as savages, but the missionaries have made a beginning and are meeting with success, and they believe the time is not far distant when the people of New Guinea will be won for Christ.

The check to Protestant Missions in Korea by the order of the Government to cease the teaching of Christianity was chiefly occasioned by the activity of the Roman Catholic Priests, and their unwillingness to be guided by the wishes of the Government in the location of their mission buildings. To punish them, an order was issued against all missionaries.

The order of the Government forbidding the use of the Indian languages in Indian schools has been modified, in view of the many protests made against it. Instruction may be given in the vernacular a portion of the time and the Indian Bible may be used so far as its use does not interfere with the teaching and use of the English. The desire to have English more generally taught was commendable but the means used to secure it were arbitrary and unwarranted.

The World's Missionary Conference.

The Missionary Conference held in London, June 9-19 had over twelve hundred delegates in attendance, of whom 150 were from the United States. The reports sent out by those who were present generally represent the meeting as one of great mental and spiritual profit. The attendance was good and the audiences generally responsive.

The effort to consider a large number of subjects is always disappointing to those who may be deeply interested in only one and who are seeking all possible light on that. Hence, we are not surprised to find one missionary writing of the Conference as follows:

"I cherished some hope that the Missionary Conference would bring some light and help. And as it was plainly stated that one object of its gathering was that we might 'confer with one another on important and delicate questions, &c., &c.,' there was reason for my expectation. But in common with most missionaries present, I have been disappointed. There was very little *real conference*, and the promised 'free discussion of important questions' became really a miserable bondage, which, as one candid critic has stated, ended so unsatisfactorily that 'no one single subject was thrashed out,' and 'as a congress of experts collected to arrive at approximate agreement on most subjects, this congress was an entire failure.'"

There was no settlement of any special problem. There was a gathering of information respecting the Mission Fields, and an increase of missionary enthusiasm especially in those who took an active part in the Conference, and the papers read, when they shall be printed, will be an important contribution to the Literature of Missions.

One writer gives two advantages derived from the Conference: "Within the comparative limited circle reached, the Conference has done much to enlarge men's sympathies and expand their thoughts on the great subject." Also, "There have been some really valuable papers presented, and speeches delivered, which will be read in print by many who did not hear them."

From the reports made by the *Christian World*, of London, we give some brief extracts.

Rev. J. Hudson Taylor treated of China, which in size was, he said, a Europe and a half, populous, equal in importance to India, with an intellectual, diplomatic Government and able merchants. The people were a great people capable of great things. China was not effete, but young and full of power, with coalfields that would supply the world for 2,000 years, and vast mineral wealth that portended future prosperity. The people were of that kind that when they took a thing in hand, they did not easily put it down. They reconquered Turkestan to every one's surprise, and were prepared to act alternately as soldiers and farmers in their advance, and to take five years' or fifty for their purpose. Telegraph wires

were now spanning the country, and China would soon be a great factor in the world's history. The Apostle Thomas and the ancient historians had attempted to carry the Gospel to China, and the Roman Catholics had repeated the attempt in the thirteenth century; and later the Jesuits went among the Chinese, and after that the first British missionaries. But it was not till Morrison went that the Bible was given to the Chinese. Now, after eighty years of labor they had 32,000 communicants.

But in the same time they had given to China opium, which was doing more harm there in a week than all the missionaries could do good in a year. Mr. Taylor described the dreadful results of the opium traffic as seen by himself, and as treated by him in his capacity of a medical missionary. The opium traffic was the sum of the villainies, worse than slavery, the drink traffic, or the licensing system. We owe China the Gospel to undo the wrong we have thus done to her.

The whole country was now open to them, and not only to men, for even the missionaries' wives and their single sisters could safely travel thousands of miles to tell of the love of Christ. The speaker described the signs of encouragement he had seen when on his own travels through China. In 16 out of the 18 provinces there would be little difficulty in going into almost any city. Now was their opportunity. These people were passing away; and the Bible asserted that for them there was no hope, since they were of the number of those of whom it had been said that their lot would be in the lake of fire. Those present had the keys of heaven in their hand. Would they open the door and let these people in, or lock the door and keep them out?

Dr. Arthur T. Pierson, of Philadelphia, glanced back over the century of missionary work, before which the Church had not been awake to her duty to the world. He pointed out how few out of the many millions of mankind at the present time are Christians, or have heard of Christ, and, pointing to the map behind him, indicated the paucity of missionary stations. He declared there was enough money buried in the form of plate and jewelry in Christian homes in London to evangelize the world. He contended that stupendous results had already accrued from the money spent. He went on to describe in lively terms the result of missionary work in arousing the heathen first of all to a sense of their nakedness, and to a consequent desire to get clothed. Now when the native got thus far, he was raised 9,000 miles above the level of his fellows.

Christ had given them this problem of evangelization, and had set about it cer-

tain principles, one of which was that soul-winning could not be done by proxy. The speaker went on to insist on the greater usefulness of the laity over ordained ministers in missionary work, and proposed that not merely ministers but lay workers should be sent in little groups to the heathen to carry on among them their ordinary secular labors, and to set the example of Christian lives, which was more effective even than giving the Bible to the heathen. The effect of these words, which minimized the value of ordination, was evidently depressing to the Churchmen present on the platform, who preserved a solemn silence, though it was correspondingly exhilarating to the Nonconformists in the area, who cheered and cheered again. Dr. Pierson further insisted on the need of revising the sense of the supernatural. Success would only come from the descent of the Holy Spirit.

Rev. Chas. Warren, from Japan, said that less than forty years ago that country was fast closed. But an entrance was effected through the activity of the United States; the right of residence was granted to foreigners, and thus indirectly an opening was made for Christian missions. The fields now are white unto the harvest, a strong current having set in toward Christianity on the part of public opinion, as testified to by the Japanese press. Some advocated the extension of Christianity for political reasons, in order to get Japan recognized as on an equality with Western nations. Others advocated it, seeing that Buddhism was waning under the advance of Western knowledge, and yet feeling that a religion of some kind was a necessity for the people. Christianity was being recognized as the only religion that could hold its own and produce effective moral changes in the people.

Rev. John Gulick, of Japan, said that a flood of atheistic literature was entering the country from abroad, and the few thousands of Christians in Japan were not numerous enough to influence in the right direction the 35,000,000 of the Japanese. What was done for Japan should be done quickly, as the Japanese were moving forward, and would have to decide soon as to whether they would embrace the religion or the irreligion of Europe.

Rev. James Calvert, "the pioneer of Fiji," found that place the home of cannibalism and had seen it transformed. Mr. Calvert read his speech, which explained that Fiji was a group of islands, among whose inhabitants cannibalism had been a recognized institution, infanticide was a general custom, the burial of persons before death was of frequent

occurrence, cruelty of all kinds abounded, and polygamy was common. The missionaries chosen were men prepared to rough it, who made but little of affliction and the best of every one and everything, and who had now trained the natives to do the work. The speaker said his society had fortunately had the field to themselves; the Romanists had come too late—a statement loudly cheered by the meeting.

Those converted began to teach others, and so the truth spread through the villages and islands. Their mode of life was the best commendation of the missionaries. Fifteen Fijian teachers were wanted for the dangerous field in New Guinea, and forty volunteered. With only five white missionaries they had over 3,000 native teachers. There were 27,000 native church members. There were 1,735 day and Sunday schools. The jubilee of the mission was lately held. Fifty years before there was not an avowed Christian in all Fiji; at the jubilee there was not an avowed heathen. But for trade depression the mission would by this have been self-supporting. The missionaries had to reduce Fijian to writing, and to draw up its grammar. A French infidel count, thrown on their shores, was converted there, and became printer and bookbinder when they greatly needed one, and turned his hand to any other task that required to be done. They brought out many books, and since 1856 the Scriptures had been constantly forwarded by the Bible Society. Fiji, therefore, afforded a specimen of what could be done under the Providence of God.

Mr. Eugene Stock gave the successive dates and steps in the progress of missions in East Africa. In 1837 Herr Krapf, of the Basle Mission, after many vicissitudes in Abyssinia, was expelled from that country. He was told at Mombasa, by traders, of the great lakes in the interior. Having lost his wife and child, he wrote home that now there was a Christian grave in Africa, and he summoned the churches to step into the land and found their mission work on it.

Twelve years later, in the rooms of the Geographical Society in London, there was exhibited the first attempt at a map of Central Africa, very different from what it is now; it showed one vast interior lake. Travelers went out—Burton, Speke, Grant, and others.

In 1858, Speke discovered the Victoria Nyanza. Livingston had rediscovered Nyassa in the far South, and sent home the news. In 1863, a telegram came to London that the sources of the Nile had been settled.

In 1874, there came the news of Livingstone's death, and that was the real starting-point of modern missions in Central

Africa. We all know about Stanley's travels, and the outcome in the taking up of missions by Scotch and English Churches, and the Universities' Mission. There were failures and deaths, but the work went on.

In 1876 eight men from the Church Missionary Society went, *via* Zanzibar, to the shores of the Nyanza to plant a mission; the only survivor in Africa to-day is Alex. Mackay. In June, 1877, King Mtesa received them at Uganda, and gave liberty to preach the Gospel. By November two of the brethren were killed and others had died.

In March, 1882, there was the baptism of the first five converts, and at that very time James Hannington was preparing to go forth. He went; was obliged to return after a time; but he again set out for the land of his adoption. King Mtesa had died—considering all the circumstances a man to be honored. His successor began to persecute.

As Bishop Hannington was starting from the coast there were 173 converts worshipping in Uganda. Hannington had only reached the borders of the Kingdom of Uganda, when he had to lay down his life, leaving his name as an inspiration to us all. There followed great and bitter persecution, but the converts stood faithful.

Later on, Henry Parker, another young bishop, went out. He was the fruit of a Mohammedan convert at Cambridge, who was himself the fruit of high school work in India. Only last week there came the accounts of Parker's death.

POLYGAMY was a subject which gave rise to a very animated debate. Those who took part in it were chiefly missionaries from India, China and Africa. With one exception, those from India and China advocated the admission to fellowship, but not to office in the Church, of those who were believed to be really converted to God, without insisting on their putting away their secondary wives. The brethren from Africa, with one exception, affirmed the principle that God had intended one husband for one wife, and they decidedly, even vehemently, entreated that whatever might be done in India and China, no compromise should be made in Africa with polygamy. The first wife was *the* wife, and the stringent condition of fellowship should be the putting away of all besides.

It was urged on the one hand that the woman has to be considered as well as the man, and that to cast out the second wife with her children would be to inflict a great wrong upon them. They were wives by law and custom, and God could not intend that the conversion of the husband should lead to a grievous and cruel injury to the unconverted wife.

On the other hand, it was contended that the people's conscience told them that polygamy was wrong, and that the wife who was put away would soon find another husband. It was said that in China the general custom was to have one wife, and that it was the rich who took a second or more; and the people regarded it as wrong.

Both sides agreed perfectly as to the unnaturalness and evil of polygamy; the only difference arose as to the principle of dealing with those who, having more wives than one, became converted and sought the fellowship of the Church. Both sides appealed to Scripture, experience, and common sense; but no agreement was arrived at.

Sir Monier-Williams read a paper on *Buddhism* in which while he admitted that Buddhism promoted progress to some extent in India, he maintained that in no sense is Christianity to be regarded as a development of Buddhism, nor can Buddhism be regarded as a kind of introduction to Christianity. Between the two systems there is an impassable gulf. Christ was God-sent; Buddha was self-sent. Christ was with the Father from everlasting, and in the fulness of time born of a virgin; Buddha is said to have passed through a series of bodies, demigods and demons, and to have, by his own will, entered the side of his mother in the form of a white elephant. Christ was born in a poor and humble station; Buddha was rich and came of a princely family.

Having followed up the contrast, even to showing that, while Buddha is regarded as now having no existence whatever, apart from his doctrine, Christ lives forever in a glorified body, the speaker pointed out the difference between the Buddhist doctrine of merit and the Christian doctrine of justification. The most essential distinction of all is: Christianity regards personal life as the most precious and most sacred of all possessions, and God Himself as the highest example of intense personality—the great I AM THAT I AM—and teaches us that we are to thirst for a continuance of personal life as a gift from Him. Nay, more, it teaches us that we are to thirst for the living God, and for conformity to His likeness. Buddhism, on the other hand, sets forth as the highest of all aims utter extinction of personal identity, utter annihilation of the Ego, utter annihilation of all existence in every form. It proclaims as the only true creed the ultimate resolution of everything into nothing—the ultimate resolution of every entity into nonentity. Christ tells us what we must do to inherit eternal life; Buddha tells us what we must do to inherit eternal extinction of life.

Rev. W. Shoolbred, D.D., of Scotland, read a paper on *Jainism*, which he said was older than Buddhism. Its adherents number a little less than half a million, the majority of whom live in Rajpootana where the speaker had labored for thirty years. More philosophical, Jainism holds a purely negative position. Its founder seems to have taken no account of the existence of God, and therefore the creed is to all intents and purposes atheistic. Consequently the religion offers to the people no salvation from sin.

Rev. F. F. Ellenwood, D.D., of New York, read an address on *Hinduism*. He said that, more or less monotheistic at first, Hinduism borrowed and absorbed from other religions until it became a very jungle of superstitions. It saw, however, one thing that was needed in religion—the coming down of Divine power to the help of man; and Krishna, a bright, sympathizing god, was represented as undertaking this work of human elevation. By the ninth century Buddhism had been swept entirely out of India, and although it spread over many portions of Asia, it had not in it the tenacity and life of Brahminism which succeeded it.

If a missionary speaks to a Brahmin on the fall of man, the ready reply will be, "Yes, we have that." On the Flood, the Incarnation, the Trinity, and other facts and doctrines, there will be a like answer. When, however, the missionary comes to reason with him, the Brahmin has to admit that in every case the likeness between his religion and Christianity is not such as his reply at first suggests. In fact, there is an amazing abyss between the two religions. What a difference between the cold, unconscious Brahma, age after age without a single moral attribute, and the infinite Jehovah, who is omnipotent, and whose glory is everywhere! What a difference between him and the Father who numbers the very hairs of our head, and hath so loved the world as to give His only begotten Son as a sacrifice for transgression! The doctrine of Hinduism is the sum of all pessimism. There is no Saviour, no salvation. It is in no high sense a religion, but rather a philosophy, or an ethical system. The struggle with Brahminism will be severe, but there is a Divine element in the matter, and the forces of God must be victorious.

Rev. J. Murray Mitchell, LL.D., read a paper on *Parseeism*. Becoming the dominant creed in Persia, centuries before the present era, it extended over a very wide area, and its influence penetrated even into Britain with the Roman legions. The sacred book of this religion is called the Avesta, or the Zendavesta, and it is about the size of the Bible. It

has been called the purest and best of all Pagan systems, and no doubt rightly so, but then it is immeasurably inferior to the true religion.

It stands distinguished among heathen religions as not associating any immoral attributes with the object of worship; there are no immoral acts connected with worship; no cruelty enters into the worship, and images have no place. Further, it is held that in the contest between good and evil the Parsee must not be passive, but must take his place. Marriage is honored, and woman's claims recognized. Standing distinctly at the head of all heathen religions, Parseeism seems to have had its origin in very early times, its prophet apparently falling back on the relics of the great patriarchal sages of the country in which he lived. Still the creed is singularly defective.

As a composition the Avesta is dull and dry, and terribly wanting; secondly, it is a shallow book, containing much that is essentially puerile. These points were admirably advanced, and it was shown that the writer of the book had no conception of the Fatherhood of God, neither of the brotherhood of man. These defects involve others, many of them very important. Let Zoroaster have his modicum of praise, however, as a reformer who lived in an idolatrous generation; but to compare him to Christ is to compare a little rush light, doing its feeble best to scatter the gloom, to the unclouded sun of glory throned in the light of heaven.

Dr. George Smith, of Edinburgh, read a paper on missions a hundred years ago. He indicated nine points of contrast.

(1) A hundred years ago the missions of Christian Churches were isolated; now the foreign missionary seeks to be used to do good work in co-operation with others of different societies.

(2) A hundred years ago there was a great want of toleration on the part of the governments of the world, in regard to the liberties of missionaries, and the circulation of the Bible; now every Christian power, even Russia, allows the Bible free course, and, except Russia, practises toleration.

(3) A hundred years ago literature made the very missions their butt, and did not abstain from scoffing at them; now the Sidney Smith school of scoffers has taken revenge in sarcasm against missions as not producing reforms in life and character. But missions have come to be recognized as the pioneer, not only of scientific and commercial advance, but as essentially elevating social life, and effecting intellectual, moral, and spiritual reformation, and tending to raise to self-government, which is the idea of the English-speaking peoples, even for the

savage races temporarily entrusted to them.

(4) A hundred years ago the human race numbered 731 millions, of whom 174 millions were Christians of some type, and 44 millions were of the Reformed Churches; now the race is doubled, and the Christians number 450 millions, of whom 165 belong to Reformed Churches. An analysis by impartial statisticians shows that the Christians, and the dark races entrusted to them, under the good influences of Christianity, are increasing at a rate far before the growth of those outside these influences, many of whom have died, and are dying out. The Churches since 1858 do far more than keep pace with the growth of the human race.

(5) A hundred years ago Christendom had not one representative among Red Indians and negroes; now there are upwards of one hundred organizations, representing 2½ millions of Indians and other foreign people.

(6) A hundred years ago educated Christian men and women could not be induced to become missionaries; till 1813 the only missionaries were peasants and artisans, chiefly from Germany, paid by English money; now the Church sends its best to the forlorn hope and vanguard of the Christian host, and receives back those who do not fall in the field to be new sources of inspiration.

(7) Foreign missions a hundred years ago followed one method, therefore left great portions of the heathen and Mohammedan world untouched that are now reached. Then it was thought a chimerical project. It was declared that the conversion of a Hindu was a miracle as stupendous as the raising of the dead.

(8) A hundred years ago, in all the non-Christian world of 570 millions, there were not three hundred evangelical converts; now three millions are numbered. In Brahminical India, since Henry Martyn's despairing cry, the native Christians increase at the rate of 81 per cent. each decade.

(9) A hundred years ago the supporters of missions showed a painful contrast with the supporters now. The supporters of missions prayed more regularly and earnestly; gave more earnestly and lovingly and liberally than a large number of the mere nominal supporters do now. The lesson of the century should be, pray and labor. Pray and organize, till every member of the Church is working as a missionary in one form or another.

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In February last a meeting was held in Tokyo, Japan, to celebrate the completion of the Bible into the Japanese language. The New Testament was published in 1880. The orders for the complete Bible have been very large. A scripture Reading Union has been organized.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Missionary Society Receipts.

J. M. PHILLIPS, Treasurer.

Receipts for Fiscal Year.

COMPARATIVE STATEMENT.		
	1887-87.	1887-88.
November	\$5,291.23	\$10,295.81
December.....	9,523.74	13,163.56
January.....	20,526.65	9,170.67
February.....	12,739.80	14,506.44
March.....	161,469.59	180,795.66
April.....	242,889.97	271,446.49
May.....	90,718.03	10,518.62
June.....	8,710.94	8,340.82
Total to June 30.....	\$551,869.96	\$518,238.10

Pray for Japan, that the people may be guided in their seeking for prosperity, and that the Light of Life may shine upon them. Pray for Korea, that the doors may be opened wide for the promulgation of the Gospel. Pray that the Christian Church may everywhere be awakened to a sense of its responsibility as the custodian of the Gospel of Christ and that the Great Head of the Church has issued the command to "preach the Gospel to every creature."

As the subject for September for the Monthly Concert for Missions is Japan and Korea, and we have devoted a large large portion of our magazine to these countries, we refer our readers to these and omit the usual heading.

Bishop W. X. Ninde, D.D., writes from Topeka, Kansas, June 23: "THE GOSPEL IN ALL LANDS is a marvel of editorial vision and skill."

We are glad to note that Bishop Thornburn is rapidly recovering from the effect of the injuries received last month at Towanda. He is now at Kingston, Ohio.

Recent letters from Korea state that the King has positively prohibited the teaching of Christianity in his kingdom. We are surprised and disappointed at this retrograde step. Our medical and educational work will continue, and the evangelistic work must wait until a more propitious season, which cannot be far distant.

The Rev. J. C. C. Newton and family and Dr. Wainwright and wife, all of the Methodist Episcopal Church, South, have recently arrived in Japan to engage in

mission work. Bro. Newton takes the chair of Old Testament Exegesis in the Union Theological Seminary at Aoyama, Tokyo, and will be a very valuable addition to the faculty.

The Rev. G. M. Meachem, D.D., of the Methodist Church of Canada, has arrived in Yokohama to take charge of the Union Church of the Foreign Community. This is the church which last year extended a call to the Rev. G. F. Draper, D.D., of the New York Conference of the Methodist Episcopal Church.

Rev. C. L. Mann, D.D., of Alabama, is now in the North soliciting contributions to aid in the erection of a church building at Anniston, Ala. The enterprise merits a liberal support. The Bishops of our Church have signed the following circular letter: "The recent marvellous development of mineral wealth in the new South precipitates new conditions and great problems. Our representative, Rev. C. L. Mann, D.D., Superintendent of Education in the Alabama Conference, has in charge the church and school enterprise in Anniston, Alabama, the strategic point in that State. It is of the utmost importance that we succeed in this enterprise. We therefore pray your kindly consideration and generous aid. Dr. Mann merits your fullest confidence. Hear him gladly, please."

It has been generally believed that the British Government has entirely broken up in India the practice of offering human sacrifices to heathen gods, but the *Indian Witness*, of June 16, says: "A shocking case of human sacrifice is reported from the Central Provinces, near Nagpore. A boy of sixteen was offered in sacrifice to the gods on the 6th, in accordance with the custom that teaches that human sacrifices make a bountiful harvest. The boy's head was severed from his body and offered to the goddess, while the trunk of the body was offered to a god. The case is under police investigation and fears are expressed that this horrible custom is quite prevalent in the Central Provinces."

Tribute to Bishop FitzGerald.

The Board of Missions at its meeting in June adopted unanimously the following:

Resolved, That the Board of Managers accept, with mingled feelings of pleasure and regret, the proffered resignation by Bishop J. N. FitzGerald of the office of Recording Secretary. We are glad to see him ascend to the wider field of usefulness and to the assumption of the graver responsibilities involved in the Episcopal office. The Board of Managers, with which he has been so long and so honorably connected, well know his fitness for the faithful and satisfactory discharge of these high duties, and we will cherish with pride and pleasure the fact that, as

Recording Secretary of this Society, his many substantial qualities became more thoroughly known to the whole Church. The only regret we have in this transfer is that we shall no longer have his counsels and services in our meetings, where his thorough grasp of the business and his care over the records have been so great, that in all those years it has been a rare thing for the most watchful of us to make a correction in them. After each meeting, almost without exception, the question, "Are the minutes correct!" has been answered by that approving silence which implies the united consent of the body; so that our Recording Secretary has been able to say each month, in the language of a certain Roman governor: "What I have written, I have written." We recognize also the great value of his services in connection with the management of the nearly two hundred estates in which this Society is more or less interested, and it is our conviction that his legal advice alone has each year been worth more than his salary in connection with these property questions. We pray that the divine blessing may attend him still as he goes to his new field of labor, and when the record of his life is made up, and read in the white light of eternity, we believe that there will be in that record no incoherence of high profession and unworthy living, and that the voice of Him from whose decision there is no appeal will say: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Rum Traffic with Africa.

The Board of Managers of the Missionary Society, at its meeting July 17, adopted the following:

"Whereas, The exportation of whiskey and other intoxicating liquors from this country to Africa has assumed enormous proportions, and

"Whereas, This traffic has caused widespread havoc, destruction and death upon the Dark Continent, thereby greatly impeding the Missionary Societies and kindred organizations in their efforts to lift up, Christianize and civilize the wretched millions of this helpless race, and

"Whereas, Most pathetic and importunate appeals have reached our ears from pagan kings and rulers in Africa, imploring all Christian powers to unite to stop this terrible outrage upon a defenceless people, therefore

"Resolved, That the Missionary Society of the Methodist Episcopal Church, representing two millions of communicants and six millions of adherents, do most respectfully appeal to the Government of the United States to exercise its undoubted legal right to prohibit the exportation of alcoholic liquors to Africa at once and forever and thus save the republic from a

national disgrace in the eyes of all Christendom."

The Spirit of Missionaries.

BY BISHOP H. W. WARREN, D.D.

I often wish I could read my mail from missionaries to the whole Church. There are no grander sentiments on record. This might be expected, for there are no grander men. One writes from Utah. "I, do not wish to shun any labor or sacrifice that comes to me by God's ordering. *Duty* is the one thing I desire should govern me in all things."

Another writes from a land where the execution of the laws would take away his life. "How thankful I am that the Lord has permitted me to enter the Methodist Church, and has given me a place among her preachers. I feel more and more that there is nothing as great, glorious and blessed as saving souls."

Within the lifetime of this man martyrs for Christ have died on the ground he travels. I am sure if the occasion arises there will be plenty more of the stuff of which martyrs are made.

The Methodist Episcopal Church in Anniston, Ala.

BY REV. C. L. MANN, D.D.

In January last we began a series of sermons in the Opera House in Anniston—the only room open to us. After six weeks the proprietors decided to remodel the auditorium and we were quite out of doors. Applying to the Y. M. C. A. directors for the use of their hall for an hour on Sunday when it was not in use, offering to share the rent with them, we were refused.

Thus we were without a meeting place, and we determined to secure one of our own. March 1st found us at work on our new church building. June 19 Bishop Joyce laid the corner-stone in the presence of a large and happy audience. The church is being built of native pink stone and of beautiful architecture. We have a goodly number of Methodists in Anniston, and hope to open our new church some time in November or December next, for the accommodation of a large membership. We need a little more help. \$5,500 will put us into our house of worship and give us possession of a property of great service to our work. I would be glad to hear from all our friends. The enterprise is warmly commended by our bishops. Address the writer, until September, at 805 Broadway, New York City, N. Y. A photograph of the pastor will be sent to all contributors.

Our Missionaries and Missions.

The Rev. M. N. Frantz, and Rev. J. Wier and family have recently reinforced our Japan mission.

The Japan Methodist Episcopal Conference will be held commencing August

22d. Bishop Fowler is expected to preside.

The Rev. E. A. Shoreland, of the Bishop Taylor African mission, died at Loando, Angola, west coast of Africa, on March 31.

The Rev. M. C. Wilcox, of Foochow, China, reports that the Anglo-Chinese college in that city has ninety students, a considerable increase on previous years.

We regret to note that Rev. S. W. Thornton has felt obliged to resign the superintendency of the New Mexico English mission, on account of the constant illness of his wife.

Mrs. Bessie J. Bond Allen, wife of Rev. Ray Allen, died of consumption at the home of her mother, near Pavilion Centre, N. Y., May 25, 1888, in the 28th year of her age. Bro. Allen and his wife went to India in 1886 and returned early this year on account of the failing health of Mrs. Allen. "Early crowned."

The Rev. W. F. Oldham writes from Singapore that he much needs two young men as assistants in a school for English and Chinese lads. He says: "They would be supplied with teachers and books to learn the Malay or Chinese language; and all their leisure hours could be spent in direct evangelistic work among the heathens of this city of nearly 200,000. They would require to be godly and faithful young men of sound evangelical faith, of any of the orthodox denominations. They would be paid enough to meet all their wants, and if they will pay their own way here, I would engage to pay their way back, if need be, after three years."

On April 4, the new school building at Cobleigh Seminary, Nagasaki, Japan, was formally dedicated. The seminary has been obliged to advertise that it cannot at present receive any more students in the lower classes. Over 200 students have been enrolled the present year and over 100 are now in the preparatory class. The Rev. C. Bishop is principal.

The first District Conference for Acnori District, Japan Conference, was held in Hirosaki, commencing May 30, and was an occasion of much interest. The Rev. G. F. Draper, the presiding elder, writes: "Bro. McInturff preached in Japanese for the first time and did finely, considering the fact that he has been just six months in this country."

New Mexico English Mission.

The Rev. S. W. Thornton, Superintendent of the New Mexico English mission, writes July 7: "The whole mission is prospering. At Las Vegas, the new pastor, the Rev. J. Engle, has closed a series of revival meetings wherein 27 were converted, 35 received, and the Church established.

"Brother Ray has the church at Raton reconstructed and going right.

"At El Paso a new church is going up and success is assured.

"Brother Chase at Kingston is building a stone church, and is receiving liberal subscriptions and cash.

"Our membership at Albuquerque has been doubled this year.

"We will, I think, reach one dollar a member for missions. We are seeing the beginnings of genuine progress in the mission."

Crumbs from a Missionary Feast.

BY REV. JAMES MUDGE.

The Bridgeton meeting of the International Missionary Union, held July 5-12, though not so largely attended as one or two of the previous ones, will be remembered as by no means the least important. About forty returned missionaries were present, and the average of ability was very high, giving a full, strong programme, and a feast of fat things to those who steadily sat beside the board. Some rich morsels from this banquet I would gladly lay before the readers of the GOSPEL IN ALL LANDS.

The Rev. J. Hudson Taylor of England, founder and chief director of the China Inland Mission, delighted and edified us more than any other one speaker. It was a treat to come into close contact with his simple faith and burning devotion and glorious experiences of God's care. The following are a few of his utterances:

"I still think it a very safe thing, when God lays a duty on any one, to obey the divine call and trust in the divine provision." "I have given up thinking now about *my faith*; I think about God's faithfulness which never fails; has He said it? then He will surely fulfil it." "Asking in the name of Christ, is to realize that we are one with Him, and that He is asking in us. It is like a wife making purchases in the name of her husband, or like a person possessed of a power of attorney to act for another."

"The want of funds has never been a difficulty in my way, I have such a wealthy Father. I felt that God said to me, 'I will attend to the finances, and you shall do the evangelizing.' This has relieved me of a lot of care. I have always refused collections even when pressed upon me. There has been no canvassing, that there might be no collisions with other societies. We are pandenominational, not undenominational. We have all kinds, and we have never had a jar from denominational difficulties. Nearly £200,000 have been sent us in answer to prayer in a little over twenty years. Last year our income was £33,700. We have nearly forty missionaries, who are ladies and gentlemen of private means, who supply their own requisites and in some cases do much more. One lady gives three-quarters of her income to the pur-

poses of the mission and retains one-quarter for her own needs. I have always found this class of missionaries readier to take the roughest places than those who have had fewer advantages at home."

"It is very important that there be no anti-denominational or anarchical efforts for the evangelization of the world, that the new efforts which spring up do not antagonize existing societies. I prayed for men and women to be given me that would not otherwise be sent. Some are attracted to a work of this special kind, and will gladly go forward with only divine guarantees."

The opium question came up, as it always does at such missionary gatherings. Attention was called to the immense evils that opium has brought upon China and is bringing upon America as well. Mr. Taylor testified that the evil was spreading there most frightfully. Little children were learning it; babes suck their mothers' fingers dipped in opium. The women are taking to it, and it is fifty times harder to cure a woman of the opium habit than a man. We are confronted with the fact that eighty years of missionary work leave us with 32,000 native Christian converts, and eighty years of opium smoking leave us with 150,000,000 sufferers. We have done more wrong to China, brought about more slavery and misery and death through opium than the slave trade at its worst ever did to Africa.

The fact of the great increase of opium smoking in this country was vouched for by many competent to bear witness. A single steamer, the City of Peking, brought recently to San Francisco \$180,000 worth of the smoking extract of opium. Although China is forbidden by treaty to import opium into this country, yet from the British port of Hongkong and the Portuguese port of Macao this trade is going on. Much is also smuggled across the British border.

Woman's work in the mission field, not for women only but for all classes, came in for much eulogium. Miss Jennie S. Vail showed that in working as a teacher among the young men of Japan she had been indirectly doing work for the women of Japan in the truest sense. Dr. Barnum said, "The most successful thing we have in Turkey is woman's work, and the redemption of the homes. The word home does not exist in any of these Eastern languages." Dr. Taylor said, "The great want of the work just now is fully consecrated women shining for Jesus. We want two ladies to every man, because the men speak to those who can read and speak to hundreds in large gatherings, while the women have to go into the houses and speak to small numbers who have not cultivated minds." Mrs. Phillips called attention to the too great prevalence in this country of a kind of oc-

cidental zenana system which kept women's mouths closed in public gatherings where gentlemen attended, the result of mere custom instead of conscience, and related how her own heart had been so stirred that she could not keep silence. Miss Dr. Daniells expressed her feeling of what a great thing it was to be a woman. She said, "I am realizing day by day that my responsibilities as a woman are greater than I can bear, and I hope the right and duty of voting may never be added to these." Which led one of the missionaries to remark, "I can trust the Christian instincts of Christian women on the question of suffrage. I propose to stand by the women, and help them in anything to which they see fit to put their hands."

It would be pleasant to give further extracts from the papers, addresses, and discussions which occupied this memorable week, but space will hardly permit. Suffice it to say it was exceedingly good to be there. The essays were brimful of information and thought, the debates were harmonious and suggestive, the platform speeches were entertaining and stimulating. The morning devotional meetings were the sweetest hours of the day, perhaps it will be said, of the entire year. The social intercourse was every way delightful.

This Union is proving itself more and more fully year by year a necessity. Its short history has been prolific of profit, and it has locked within it seeds of yet greater promise for the future. Let all who can arrange to do so be present at the annual meeting of 1889.

East Pepperell, Mass.

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Students' Vacation Work for Foreign Missions.

BY LEE S. PRATT.

Several college and seminary students who are inspired with the missionary spirit, stand ready to do what they can, during their summer vacation, to advance the cause of foreign missions. They are prepared to visit churches, colleges, Sabbath-schools, and young people's societies with two objects in view:—*first*, to try to enlist new volunteers who shall devote themselves to the foreign work, and, *second*, to suggest methods for inciting a new interest in foreign missions and raising means to send workers, already pledged, into the field.

They are to be supported by friends of the movement in New York City and are ready to work in churches or young people's societies of any and every denomination within their respective territories.

I believe these young men have chosen a vacation work in which they may be very useful, and I hope that from many churches will come invitations to speak and that the time of these workers, not

only on Sabbaths, but on week days, may be fully occupied. Our churches and especially our young people's societies cannot become too thoroughly informed upon the subject of foreign missions.

I give below the names of those intending to engage in this work, the time they can give to it, the territory they can most conveniently cover, and their addresses. Those who desire can put themselves into direct communication with them, and I shall myself be glad to answer any inquiries.

1. Robert P. Wilder, after July 15, 50 E. 70th St., N. Y.
2. N. W. Graham, July 15 to Aug. 15, Iowa; Box 299, Dubuque, Ia.
3. D. I. Camp, July 1 to Sept. 1, Sundays only, New Jersey, especially Monmouth Co.; Box 327, Ocean Grove, N. J.
4. W. W. Smith, July 15 to Aug. 31, New York, New Jersey and Eastern Pennsylvania; 411 W. 51st St., New York City, "Kenilworth."
5. A. N. O'Brien, from date to middle of Sept., Kansas, Iowa, Missouri, Nebraska; Vineland, Kansas.
6. J. P. Stoops, from date to end of Sept., Western Pennsylvania and Eastern Ohio; Coulterville, Pa.
7. Chas. E. Eckels, July 1 to Aug. 15, Central and Southeastern Pennsylvania, Delaware and Maryland; 84 S. West St., Carlisle, Pa.
8. Geo. P. Pierson, from date to Aug. 15, New Jersey and Eastern New York; 426 N. Broad St., Elizabeth, N. J.
9. J. A. Terhune, Aug. 25 to Sept. 10, New York and New Jersey; Saddle River, Bergen Co., N. J.

Binghamton, N. Y.

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Declaration of the Trustees of Bishop Wm. Taylor's Transit and Building Fund Society.

At a meeting of the Trustees of the Transit and Building Fund Society of Bishop Wm. Taylor's Self-Supporting Missions, held at the City of New York on the 15th day of June, 1888, the following resolution was unanimously adopted:

Resolved, That this Society under its Charter continue to hold all and singular the dwelling-houses, school houses, houses of worship, and lands that have been or may hereafter be acquired by it, in its own corporate name, but for the benefit and use of the schools and missions, established and to be established, until responsible boards of Methodist Episcopal Trustees capable in law of taking and holding said property in trust shall have been organized, when according to the original design of this Society the same property shall be conveyed by this Society to said Trustees, in trust for Self-supporting Missions, Schools and Churches of the Methodist Episcopal Church.

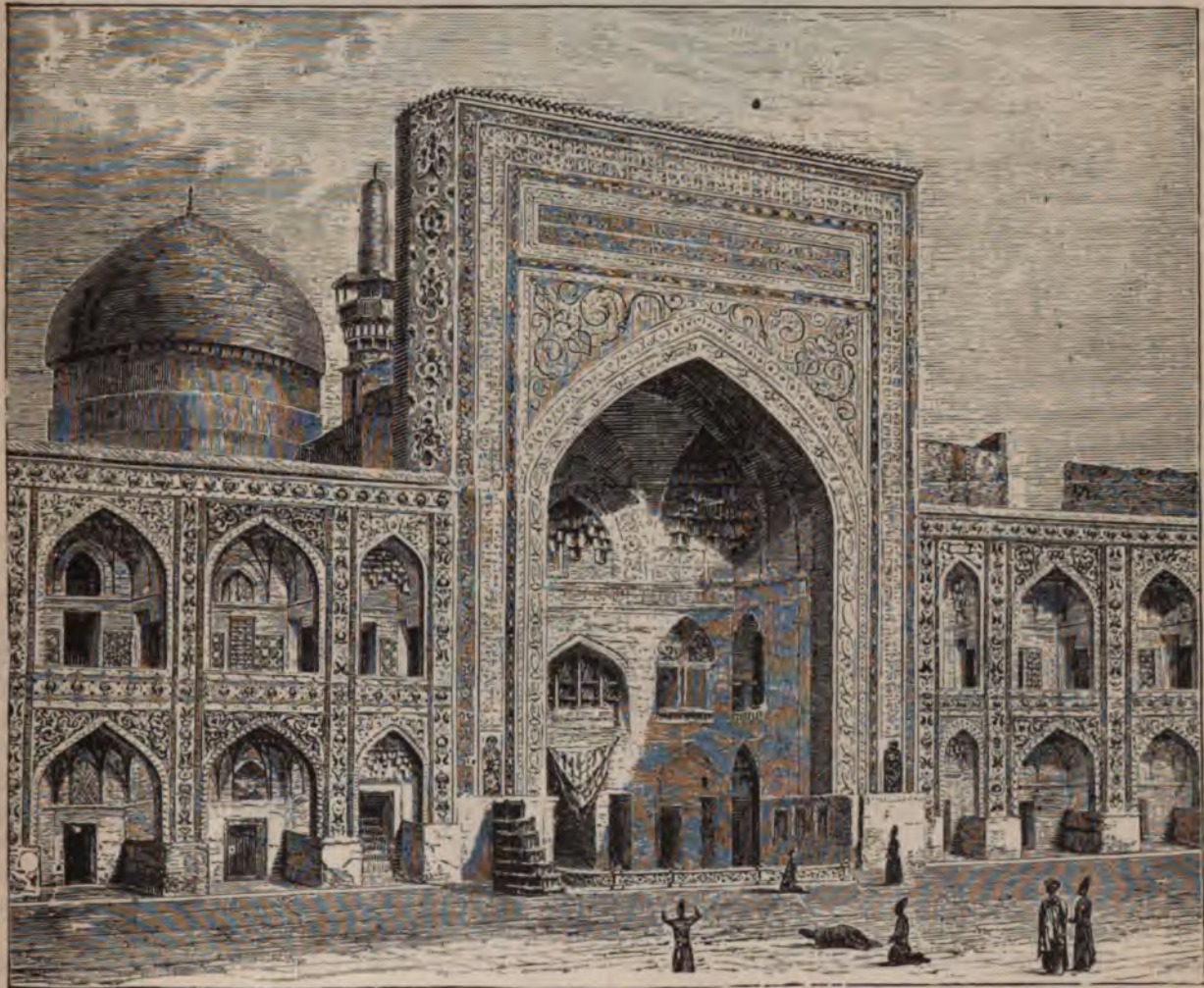
WHAT OF THE NIGHT?
THE MORNING COMETH

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH, D.D.
Editor.

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805 Broadway,
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MAUSOLEUM OF IMAM ALI REZA AT MESHED, PERSIA.

Persia.

The Country and People of Persia.

Persia has an area of 628,000 square miles, a large part being desert, and a population of about 8,000,000. There are about 400 Europeans, 19,000 Jews, 8,500 Parsis, 43,000 Armenians, 23,000 Nestorians, 260,000 Arabs, 720,000 Turks, 675,000 Kurds and Leks, 20,700 Baluchis and Gypsies, 234,000 Lurs, and about 6,000,000 of Persians. Of the entire population over 7,560,000 are Mohammedans.

The principal cities of Persia are Teheran, with a population of 200,000; Tabriz, with 165,000; Ispahan and Meshed, each with 60,000; Barfurush, with 50,000; Kerman and Yezd, each with 40,000; Hamadan, Kermanshah, Shiraz, Kazvin, Kom, Kashan, Resht, each with 30,000.

The form of government is similar to that of Turkey, all the laws being based on the precepts of the Koran, and though the power of the Shah is absolute, it is so only as it is not opposed to the teachings of the Koran, and the other teachings of Mohammed as interpreted by his successors and the priests.

The reigning Shah is *Nasr ed-din*, who was born July 17, 1831, and ascended the throne on the death of his father, September 10, 1848. The Shah, like every other Mussulman, is recommended by the law of the Koran not to wed more than four wives; of slave women, who stand to the master of a Mussulman household in any relation he pleases, but generally as attendants upon his wives, the number is unlimited. The first wife of the Shah was not of princely blood, a fact which is very important in the actual politics of Persia. She had a son, Mazud. But according to Persian rule, this Prince, though unquestionably eldest son, is not the Shah's heir. Secondly, the Shah married a princess descended from a former dynasty, and her son, Mouzaffer, who is nominally Prince Governor of Tabriz, has long since been proclaimed heir and successor to the throne of Persia.

The eldest son who signs himself "Sultan Mazud Mirza, Kajar, Zil-i-Sultan," is already scarcely second to his father in power, throughout the whole of Southern Persia. Of his younger brother, the heir apparent, there is little to be said, and little known, except that he is weak in character and intellect, and that, after the manner of every Persian Crown Prince, he dwells in Tabriz.

In accordance with Persian custom, the Shah writes "Kajar," or, as some spell it, "Gajar," after his name, to indicate the Turcoman tribe from which his dynasty proceeds. Among the future and far distant troubles of Persia may be that incident to efforts to get rid of a dynasty which, though now thoroughly Persian in religion and habits, is alien in race from the Persian people. It has, however, happened in Persia, as elsewhere, that the Northmen have proved the stronger, and, in spite of his natural indolence, there is a force and boldness in the face and character of the Shah, and which

have been transmitted to his eldest son, that are not found in the families of purest Persian blood.

The customary currency of Persia is silver krans. These coins, which are about the value of a franc, are of very pure metal, rudely stamped with the cypher of the Shah, and with the time and place of issue. It would be more correct to say that such is the intention, as these "dumps" of silver, about the thickness of two sixpences, and rather smaller in size, are sometimes caught fairly by the stamping die and sometimes not. The stamp is usually irregular, so that perhaps out of a hundred, no two krans have any precise resemblance, and as for the edges, they take whatever form the metal pleases under pressure.

Mr. S. G. W. Benjamin writes as follows of the barber's trade and of two remarkable restrictions in Persia:

The barber's trade is one of the most important in Persia. The customs enjoined by the Koran, or religious law, make it indispensable that barbers should abound in this country. The Koran makes it honorable for a man to wear a beard, but commands the shaving of the head. There are two great sects among those who accept the Mohammedan faith, the Sheas and the Sunnees. The latter are all Turks and they shave the whole crown, excepting a tuft in the centre by which the archangel may draw them out of the grave. But the Persians are Sheas, and they shave the centre of the head, from the forehead to the neck, leaving a long curl on each side. It is curious to see even little boys with their heads thus polished. The Persians consider it a great disgrace to lose their side curls. As they all wear turbans, or black, conical caps of Astrakhan lamb-skin, no one would suspect the head to be shaved until the cap is taken off. Then, indeed, the appearance of the head is exceedingly grotesque.

It is evident that the care of the hair is a very important question in Persia. But this is not all. One rarely sees a gray beard or gray locks in Teheran. Even the most venerable men have dark or red hair. The reason is because all, from the highest to the lowest, dye their hair. This is done first with henna, which gives it a reddish tint. Many prefer to leave it thus. But others add to the henna a second stain of indigo, and the combination of the two colors imparts to the hair a dark brown hue. The tails and manes of the horses are sometimes tinged with henna. Those of the royal stables are dyed a beautiful rose color. The use of red for curtains, awnings, and umbrellas is forbidden. It is a color reserved in such cases for the palace and king alone.

There are two remarkable restrictions in every Persian city. No Christian is ever permitted to enter one of the public baths. These baths are on the plan of what are called Turkish baths in America; that is, one is steamed through and through, then dives into a pool nearly boiling hot and, after that, takes a cold plunge and is finally scoured and rubbed by the attendants. But in the East these baths are large structures, often partly

ELDEST SON OF SHAH OF PERSIA.



SECOND SON OF SHAH OF PERSIA.



underground. The main apartment is a large square paved hall covered by a dome; a faint light streams through small holes in the roof covered with glass. The women bathe in the morning, and men in the afternoon. After the bath the bathers lounge in an outer room and gossip and smoke. For the women, especially, the weekly visit to the bath is like resorting to a woman's club. They take their sewing and embroidery, and after the bath sit for hours chatting, sewing and smoking the water pipe. When the woman returns home from the bath she is full of the gossip of the neighborhood and has plenty to talk about for a week to come. In Turkey all sects can visit the bath, but the Persians, as before observed, allow no one to bathe with them but the faithful followers of the prophet.

Another restriction against Christians is the one forbidding them to enter mosques, or Mohammedan places of worship, and the shrines where the saints are buried. A Christian, however high his rank, would undoubtedly lose his life if he should be found in one of these places. This is really a serious loss to those who have a taste for art, as the interior of some of these mosques must be in many cases of extraordinary beauty as well as historic interest. This I can aver from paintings of some of these interiors made by Persian artists, as well as from the glazed tiles occasionally stolen thence and sold to foreign collectors at large prices. The interior of these buildings is decorated with exquisite taste and splendor with mosaics and colored tiles, on which are written passages from the Koran in gold lettering interwoven with vine tracery and arabesque designs. The glazing is in some cases iridescent, and is then not less than 700 years old, as the art of making this iridescent glaze has been lost for ages.

Life Among the Persians.

BY WOLF VON SCHIERBRAND.

With the upper classes in Persia, life is indeed one great fleeting show, but how about the ninety-and-nine who belong to the lower orders? Alas, theirs is a life-long drudgery of the most unworthy and hopeless kind! Such a sight is saddening at any time and in any place, but more melancholy here because this people, albeit the stamp of former greatness has almost totally worn off, is still possessed of much native intelligence, of mother-wit, of shrewdness and cunning, of a love and taste for poetry and the arts quite abnormal under existing circumstances. And yet, how have the mighty fallen! Their mental faculties perverted; their once pure and lofty religion transformed into a mass of meaningless formulas; their manly courage turned into pompous cowardice; their morality of such a low type that even with the "unspeakable Turk" the modern Parsee (Persian) has become a by-word and a reproach, and things unmentionable that go in the Occident by the appellation of "French vices" are by the other Moslems dubbed Persian ones.

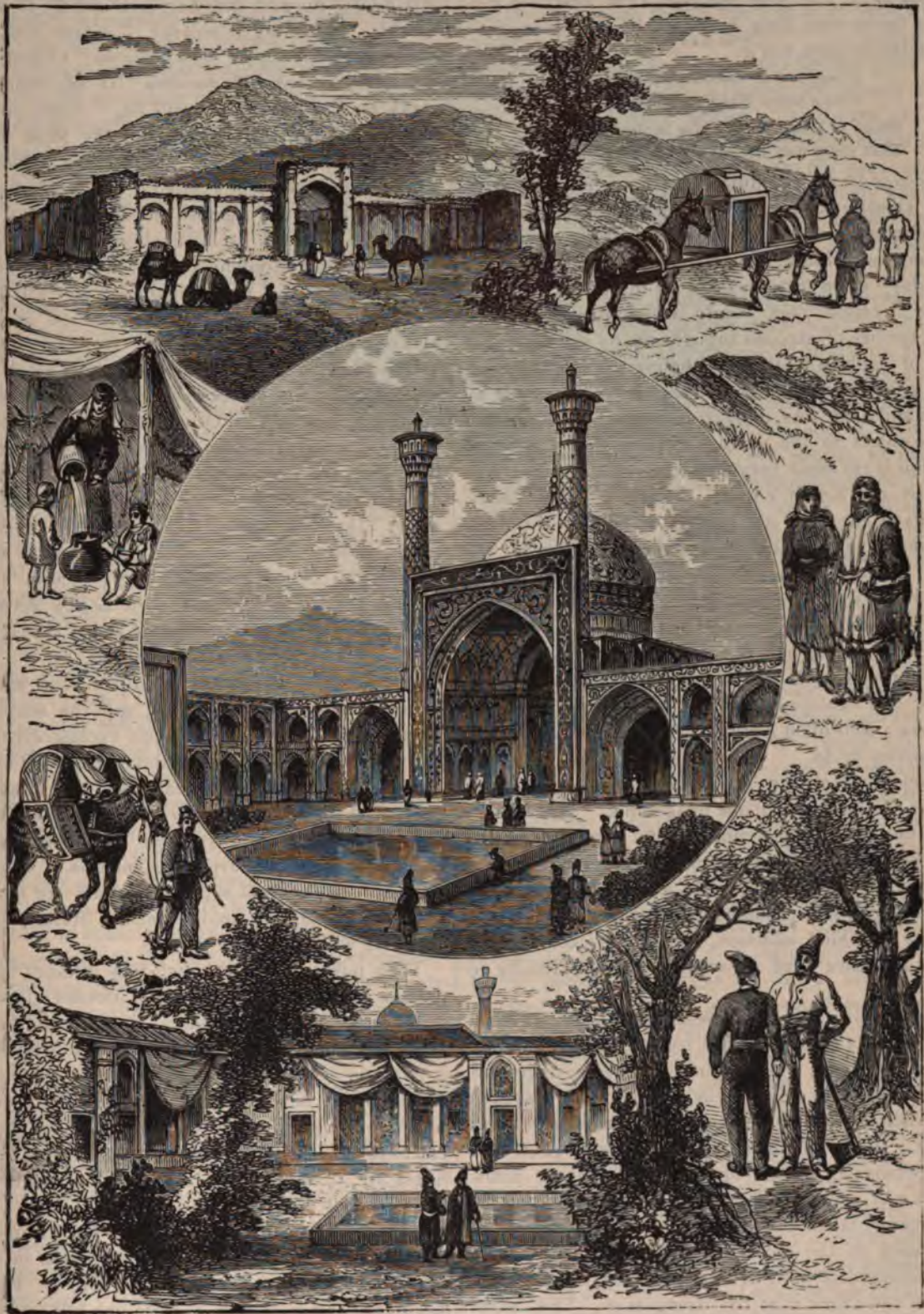
Let me try to give a faithful portrait of the average

Persian. Under a thin veneering of good nature, hospitality, politeness, and amiability he conceals every one of the seven deadly sins. It is a significant fact that no words corresponding to our love, gratitude, virtue, honor, patriotism, conscience, or penitence exist in modern Persia. The words serving as substitutes have altogether different meanings. "*Taekwah*" means piety, or rather observance of the ritualistic laws; "*hunner*" does not mean honor, but smartness and cunning; "*nemeki haclal*" and "*nemeki haeram*" (literally, good salt and bad salt) only refer to the rules of hospitality; "*peshimani*" is not penitence, but grief at the non-success of a scheme, and "*ishk*" is not love, but the only feeling the Persian knows under that name.

That the Persian is a phenomenal liar is well-known, and needs not to be dwelt upon. Like most cowards he is also fond of inflicting pain where he may do so safely. Cruelty seems inborn with him. I have seen little children of both sexes stoning a poor cur to death and literally hacking a miserable cat to pieces, just for the fun of the thing, and without any interference from their parents, often even with their active co-operation. The death penalty is usually carried out with a view of making the culprit undergo the most horrible tortures, and of affording a grateful sight to the callous populace.

On the Koop Kapu in Teheran, the square in the heart of the city where the executions usually take place, a half-score of delinquents are often placed on the raised platform, surmounted by the pole painted a brilliant scarlet. In full sight of the rabble assembled, their throats are cut, their hearts torn out, their ears and noses slit, their tongues pulled out, their eyes seared, or boiling pitch poured over their naked bodies, to everybody's great delectation except the parties directly concerned. Along the highways one meets, stuck in the ground, short hollow pillars with the upper opening closed with gypsum. Each of these contains a man, a condemned criminal, walled up alive. Faint groans may often be heard by passers-by, for this mode of death is slow and very painful; but nobody thinks it worth his while to liberate the poor wretch or to terminate his sufferings by a merciful blow. "Kismet!" they say. "Such is fate!"

Moderate in eating, the Persian only drinks to get drunk. The Koran forbids him to indulge in spirituous or any other kind of intoxicating liquors, but the well-to-do classes invariably break this law. Having once violated their consciences, they generally go to the extreme. In his *anderoun* (harem) the Persian, with his boon companions and dependents around him, will drink the fiery raw spirit called *arrak*, or the heavy wine of the country, till he drops like a log on his rug. Of other stimulants he uses opium (*theriak*) and hasheesh (*bheng*). Opium is made into little pills, generally mixed with attar of roses or some other flavoring substance, and is partaken of in moderation, mostly only while travelling, to better bear fatigue. Hasheesh is in common use, more especially with the dervishes and priests, who work themselves into a frenzied condition by means of it. Tea is the



SCENES IN PERSIA.

national beverage, and is drunk incessantly. Strange to say, it is of poor quality, very weak, and is sweetened so as to taste more like poor molasses than anything else. Coffee is drunk very little, and only on state occasions. The Persian proverb has it:

"*Ai sya rok ke nam est Kahweh,
Kall-e-naum Katchee e shahweh.*"

(Bean of black face, coffee is thy name,
That sleep may flee, and pleasure sleep.)

Tobacco is likewise indulged in to an incredible extent. It is mostly smoked in Persian water-pipes (*ghalyan*). If the tobacco is of the Shiraz brands, it is very good, but strong; and the Persian smoker will smoke so many pipes a day—often forty to fifty—as to be in a "state of happiness" called "*keff*" early in the afternoon. This means a species of narcosis brought on by their peculiar manner of smoking it; that is, inhaling the smoke, allowing it to penetrate the lungs, and then letting it escape by the nose and ears. As tobacco is excessively cheap and time no object to the average Persian, this variety of dissipation is the most prevalent one, and one not forbidden by the Koran, either. While the "*keff*" lasts, the pupils of the eyes are dilated, and a sort of drowsy indifference to all outside objects seems to pervade the smoker. A curious fact in connection with the use of tobacco in Persia is the manner in which its solace is provided by venders in the street to all passers-by. Cigars are not sold there, but the venders, each carrying a goodly supply of pipes and tobacco with him, are plentiful. For two cents anybody can sit down in the street and smoke a well-filled *ghalyan*. This takes him about thirty minutes to do.

The relations of the sexes are simply scandalous. Woman is on the lowest plane imaginable. The Persian values a fine horse much more highly than any of his wives. Polygamy and concubinage are much more frequent here than in Turkey. The average Persian is the slave of the grossest sensuality. Yet with all that, there is paternal and filial affection, and women often wield an occult influence hard to account for and harder to combat.

The Persian is capable of great mental and physical exertion; but he abhors it. He has the gift of imitation but not of invention. He never gives way to anger unless he can afford it. Saadi tells a little fable that is characteristic of the Persian of to-day as it was in his own time. A dervish being once grossly insulted by a mighty personage, nursed his wrath for fifteen years. Then, his way leading him along a certain highroad, he saw his enemy, fallen into disgrace and stripped of all power, nailed to the cross and nearly expiring. The dervish deliberately went in search of a big, jagged stone, found one and threw it at the dying man. This, Saadi says, was what a wise man should do.

The Persian, just the reverse of the Turk, is proverbial for his polished manners. He is very fond of polite phrases and terms of endearment and welcome. But you must never take him literally. "*Saalem aleikom!*"

(Peace be with thee!) he will greet his worst enemy with, and the latter will respond, "*O aleikom essalam o rahmet Allah!*" (Also with thee be peace and the forbearance of Allah!) In parting he will say, "*Khosh Amadi*" (Thou camest propitiously), "*sofa awurdee*" (Thou broughtest comfort), "*musharaf muzzain*" (I am honored by thy visit), etc., and the reply will be, "*Lutfe awli kem neshawad!*" (May the kindness of the Most High never diminish), etc., which will not prevent either of them from cutting the other's throat if the chance be favorable, nor from intriguing against and lying about the other. Even the servants are ridiculously polite toward one another. In addressing another servant, a man will use the equivalent of "Your Highness," and will express the hope that His Highness will continue to let the sun of his countenance shine upon him.

When once a Persian throws off this cloak of politeness and affability, he becomes terrible coarse and filthy in his talk. As with most Orientals, curses and terms of opprobrium are generally hurled vicariously, directed against the father, the mother, the ancestors of the person addressed, such as "*padar szag*" (son of a dog), "*padar sukhte*" (son of a heathen), and the like. When swearing to the truthfulness of something, the Persian will invoke his eyes, his beard, his father's grave, and "*Tsheshm*" (By my eyes), and "*Rishay mera kaffan kerdee*" (May you put my beard in the winding sheet, that is, strike me dead) are very common asseverations.

The rulers of Persia for centuries have sprung from Koordish or Turcoman stock, and the soldiers in the Persian army of to-day are taken exclusively from those parts of Persia where the inhabitants are of Turkish or of Koordish origin and still speak their own language. To prevent them from fraternizing with the native population in other parts of Persia, the regiments are changed and changed about every six months. The common Persian feels the most supreme disdain for bravery, and the Persian word for soldier means, literally translated, "playing with his head."

Their public baths, although they number by the hundred in each of the larger towns, prevent cleanly habits rather than promote them. The water in the common tanks not alone serves for the ablutions of hundreds, but is changed only twice a week as a rule, while the towels furnished are never washed, and only hung out to dry in the broiling sun along the mud-walls of the bathing establishments. Diseases due to or aggravated by uncleanness are, therefore, frightfully common in Persia, even among small children. As for their clothes, they put them on, like the Chinese, layer after layer, as the weather grows colder, and peel themselves again in the same fashion as the sun waxes fiercer and fiercer. They always sleep, men and women, in at least one full suit of clothes, and during the winter in a half-dozen, covering their heads tightly with a quilted skull-cap, afterward drawing the coverlet over the head, and thus preventing the fresh air from getting into their lungs.

Dishonesty is another besetting sin of theirs. If Pope

had lived in Persia, he could never have hit off his terse saying, "An honest man's the noblest work of God," for he wouldn't have seen one. The only difference made in Persia is between permissible and forbidden dishonesty. They technically call the all pervading species of permissible scoundrelism *khordan* (literally, to eat), just as in this country you never hear of a bank cashier or other trusted employee stealing money, but will always hear some more euphonious term used. Everybody in Persia "eats" in this peculiar sense, from the Grand Vizier down to the lowest menial in the stable or back-kitchen. The pay of the soldiery is "eaten" by their officers, beginning with the Minister of war, the third son of the Shah. Three-fourths of the wages of the servants are swallowed up by the stewards and head-servants before they get into their own hands.

The taxes of a province are "partaken of" by the collectors, *moonshes* (secretaries), and *mirzas* (scribes), before reaching their ultimate destination. The money paid out by the Shah to repair one of his card-board palaces is "eaten" on the way, and never gets there at all. The salaries of the government officials go the same road. Another species of robbery, legalized by centuries of custom, is called *mudakhil*. It is a thievish commission exacted by the paid employee, servant or official on everything purchased. As long as this *mudakhil* remains within reasonable bounds, varying from ten to forty per cent., it is considered the proper thing. A man not transgressing these limits may proudly call himself an honest man in Persia. If he goes beyond that, he loses caste, but probably nothing else.

In outward appearance his looks do not belie the Persian. He is somewhat below medium height, rather slender and spare of flesh, but of a good build. His skin is swarthy, and his eyes and hair are generally dark. Blonde hair one never sees, but red hair and beard are occasionally met with. His features, as a rule, are rather regular and his nose straight. What, however, spoils all this is the look of innate villainy, the scowling, cowardly, hang-dog expression of the face. A frank, open countenance, betokening good-will to men and honesty of purpose, is hardly ever seen. As for the Persian costume, it is, like those of all other Moslem nations, picturesque and effective when not "improved" upon. In the higher official circles, however, some changes have been wrought since the Shah's visit to Europe, such as the addition of the Western trousers to the Persian wardrobe proper.

There are in Persia, as elsewhere, devotees to fashion, and the native dudedom finds scope for its ambition in constantly improving the lambskin cap that marks the subject of the Shah. These caps are called *kolah*, and the regulation shape for them is conical, and about sixteen inches high. That, at least, is the *kolah* of the common people, which may be bought for two or three *kran* apiece (thirty to forty-five cents), and are of poor finish, but rather more substantial than the costlier and finer ones. Of these the most expensive are made of Bokhara lambskin, and cost as high as ten to eighteen *toman* (fifteen

to twenty-four dollars) apiece. Any one wearing a *kolah* of this type belongs to the Persian variety of the caste of Vere de Vere. These caps require much more tender care and affectionate nursing than a fine American beaver hat, and change in style every three months. The second quality costs from three to four *toman*, and besides these there is the *kolah* of military cut, intended for officers and soldiers, and called *kolah nisami*. These caps are very ill adapted to the requirements of the Persian climate. They afford no protection whatever to the eye against the blinding rays of the sun, and are extremely hot and uncomfortable for the head. But such are the decrees of Persian fashion, more rigorous even than those of the Parisian goddess.

The *kolah* was first introduced by the founders of the Kadjar dynasty, and has now, despite all its bad features, gained such a complete stronghold in Persia that when the present Shah, Nasr ed-Deen, in the beginning of his reign, while still inspired by the reformatory fever, issued a firman to wear none but *kolahs* made of native lambskins and more bell-shaped and shorter, he met with a disastrous defeat. His officials would seize people in the street and cut down their caps to the required length, but the victims would immediately go into the bazar and buy other ones of the old shape. Like all of Nasr ed-Deen's reforms, it came to nothing.

This, then, is the main piece of a Persian's dress. The comparatively unimportant rest consists of the following: His shirt (*pirahan*), very short, buttoned on the side, and overlapping; his tight coat (*arkalook*); his *khaeba*, another coat, of one shade only; the *kamerbuud* (girdle, sash, or belt, often with diamond or silver clasps); the *kuledjeh* (long coat with short sleeves); the *djubbeh* (overcoat, often made of cashmere shawl); his *shalwar* (short trousers or drawers); the *djurab* (short socks); his *kafsh* or *papoosh* (shoes or slippers); and his handkerchief (*desmal*), which he uses for everything else but its original purpose—in lieu of a bag, as wrapping paper, basket and the like.

Of weapons the Persian is very fond and proud, although he hardly ever uses them, for, as I pointed out before, personal bravery is not one of his leading traits. Ancient weapons, made by the armorers and engravers of old, are highly prized, and fabulous sums are often paid for them. The art of making fine weapons has been lost in Persia, and what really fine specimens now exist date back at least several hundreds of years. They are imitated, of course, especially in Ispahan; but comparison at once shows their spurious nature. For old guns with long stocks, chased, engraved, embellished with small gold and silver and mother-of-pearl plates, made of Damascus steel, three hundred to seven hundred *toman* (four hundred and fifty dollars to ten hundred and fifty dollars) are sometimes paid. The *shemsheer* (straight sword or scimeter) is likewise often artistically shaped and finished, and the same is true of the *kaemeh* (broad Circassian dagger), and the *khandshar* (pointed and curved dagger). All these weapons are, as I have said, generally worn for show, not for use, which does not, however,

interfere with the fact that they would make most formidable weapons, when wielded by stout hands. The *kaemeh* especially, which resembles very much the short Roman sword, is a splendid arm in a hand-to-hand encounter.

The rosary (*tisbeh*) and the signet (*muhr*) are *sine qua non*s of every Persian of the higher classes. Documents are but seldom signed, even to-day, with the name of an individual, but have simply the seal (containing in most cases a sentence from the Koran or from some of the Persian or Arabic poets) affixed, and that gives them legal value in Persia. The rosary is used by Persians, as it is by the Turks, simply as a pastime. For hours they will let the beads glide listlessly through their outspread fingers.

As for the dress of the Persian woman, it takes a corresponding number of articles to make her presentable out-doors. The following ten pieces of clothing are considered *de rigueur*: the *chaddar*, or loose outside wrap, generally of dark-blue cloth or linen, enwrapping the whole woman from the crown of her head to the soles of her feet, with an opening left for the face; the *rouband*, or face-veil of thin white linen or gauze, with a close lattice-work of the same material over the eyes; the *chaprast* (literally, left-right), or clasp, which fastens the *rouband* behind the head, generally made of two heavy gold coins, diamonds or other precious stones, silver, or polished steel, according to the station or wealth of the husband; the *pirahan*, or chemise; the *arkhalook*, or overskirt; the *chankchoor*, or baggy drawers; the *chargat*, or head covering; the *shalwar nizaunce*, or narrow drawers; the *zeer-jannia*, or outer drawers; *kafsh* or *coolizeh*, tiny slippers and stockings.

The material for all this varies in costliness according to the means of the woman, silk, velvet, cloth, cotton, even felt being used. Again, the shades and patterns of these articles of clothing vary greatly, but not the form, that having proved immutable since the beginning of the present century. The indoor costume of the women is altogether different; that is, at least with the young women of the *anderouns*; not so in the case of the women of sober years, both rich and poor. Indoors there is no *chaddar*, no *rouband*, no *chaprast*, no *chargat*, no *zeer-jannia*, and no *chankchoor*, but instead merely a *pirahan*, a coquettish little jacket of velvet, lots of jewelry and perfume and—that's all.

In their diet the Persians are very dainty; at least, so far as the quantity they eat and the material chosen from is concerned: and this despite the fact that a Persian meal consists of scores, often hundreds of dishes. Rice, soup, bread, sour milk, mutton, chicken, and dried fruit form the staple of their daily fare. Beef is tough all over Persia, while mutton is excellent, of exquisite flavor, and very juicy and tender. Mutton then, with chicken, composes their meat diet. Game of almost every kind is eschewed, it being considered either *makruh* (improper) or *halel* (impure). When eaten at all, it must be quite *fresh and recently killed*. There are three kinds of

bread. That commonly used in towns is called *naane surzek* (wheat bread), while in the country they eat barley bread (*naane djeouav*) and a mixture of both, called *naane dehati* (peasants' bread). Although there is a great deal of game in Persia, such as pheasant, wild pigeon, partridge, snipe, chamois, argali (mountain sheep), gazelle, deer, hare, and wild boar, and while the Persian is fond of sport and kills much game, very little of it is consumed.

The two Persian national dishes are called *tchillaw* and *pillaw*. Boiled rice forms the basis of each. In *pillaw* they use more butter (*ghee*, a fearful stuff), dried fruit of all kinds, small shreds or squares of meat, etc., with saffron, sugar, etc., often coating the whole surface. Like the Japanese, the Persians excel in boiling rice; each grain standing out separately in the huge dish. Besides, the rice of Ghilan is of prime quality. Rice boiled in milk and afterward spiced (called *sheerberindj*) is also a favorite dish of theirs. But *ash* (soup) is the criterion of fashionable Persian cookery. It is not very palatable to our Western taste. They use broth in some cases, but generally make their soups sour and thick as mush, adding lime or lemon juice to it for flavoring purposes.

The greatest Persian delicacy is a paste made of rice-flour and bestrewed with sugar and pistachios. It is called *yakh'd dar behisht* (literally, jelly from Heaven), but has an insipid taste, and would hardly be eaten by even a ravenous school-boy here. Sour milk (*maast*) they are inordinately fond of, so much so that the Persian theologians make a great point of assuring the believers that Mohammed expressly included never-failing brooks of sour milk amongst the delights of the Moslem paradise. And when a Persian grandee, for some years diplomatically employed at European courts, assured the Shah that sour milk did not form a daily attraction on the tables of Western potentates, his Majesty could not express enough astonishment and disgust at the fact. "What," he said, "a mighty monarch and not sour milk every day? Pshaw, that surpasses belief!" Many things, on the other hand, which we look upon as delicacies, the Persian holds as of no account. Thus, their delicious iced drinks called sherbet, some excellent baked meat pies and truffles, they make very little of. Truffles, called *tumbul-e-samine* (earth boils), are very common in some parts of Persia. If the average Western stomach refuses to be comforted with the products of their culinary art, at least their skill and the great number of their dishes, deserve mention. Of *pillaws* alone over two hundred varieties exist.

A great deal has been said about Persian wine. Their own poets, Hafiz especially, have waxed eloquent whenever touching the subject. To a non-Persian palate, however, only the Shiraz wine seems worthy of praise. That, to be sure, has a most delicate and fine flavor—a flavor all its own—comparable to none other. The wonder is, that the wine has not long ago become a staple export article with the Persians, for it is certain that every

European connoisseur who puts his lips to it at once declares it incomparable.

The home life of the modern Persian is not as dull and devoid of intellectual pleasures as the low state of education and of general knowledge would lead one to suppose. The Persian enjoys the society of his womankind of every species, and while he undoubtedly is their tyrant and bond-master, he is on the whole an indulgent one to his wives, *seeghays* (temporary wives), and slaves. They play on the Persian lute, and dance to him, and tell him stories of the interminable, wildly imaginative kind in true Scheherezade style. But what delights the average Persian more than anything else is the reciting of poetry. The whole nation is fairly imbued with poetry; it oozes out of them on every occasion.

Education, it is true, is woefully deficient in Persia; and yet, bad as it is, it is quite generally distributed. The well-to-do keep private tutors (*laleh*) for their children, who teach them the rules of behavior (*adab*), reading, writing, the Koran, the poets, and rhetoric. Here, as well as in the common schools (*mektab*), where the schoolmaster (*akhoon*) teaches the young idea how to shoot, a discreet, orderly behavior is first and foremost insisted on. Oriental phlegm is drilled into the youngster, so that it is quite surprising to see how cool and self-possessed young boys of ten or twelve soon learn to be. I have seen the young son of the present Minister of Foreign Affairs, Yahia Khan, receive his father's guests in the stately halls of the paternal palace with a *grandezza* and natural decorum that would have reflected credit on the average American Secretary of State. And yet the youngster was but fourteen, and measured barely five feet in height. Girls are often allowed to join in their brothers' lessons, but never beyond their ninth year, when they approach maturity and must no longer be seen by strangers without the *rouband* (veil).

Schools are plentifully sprinkled all over Persia, and although the amount of learning acquired there is not excessive, consisting as it does merely of a knowledge of so many chapters of the Koran and of the rudiments of reading and writing, still that much at least most Persian boys of the age of fourteen do know. The Royal College in Teheran, where European professors teach thoroughly and successfully all the branches that make up the curriculum of the average American college, leaving out Latin and Greek, however, and substituting French and Arabic for it, next stands open to the student, or else he receives the rest of his schooling at home from a more advanced tutor. With a superficial knowledge of French, together with the other branches already enumerated, the young Persian may aspire to any position in the land, even the highest, always provided that his father or some of his father's friends have a little influence at court, or at least with the governor of the province. Once the post of *mirsa* (scribe) be secured for a Persian youth in the house of a powerful man, and he may rise to the greatest and most lucrative offices in the State.

In this plan of education, it will be perceived, the exact

sciences have no place. These the Persian considers, not beyond his ken, but beyond his needs. He learns, with the aid of a counting-machine, how to add and subtract. But that is as far as his arithmetical knowledge goes. Even the Shah and his ministers know no more, and more is actually not required in Persia. In a country where time counts for nothing, the difficulty of multiplication is gotten over by adding and adding always the same number; and division is a feat beyond their understanding.

Persian is the universal language in Western Asia, an eminence to which the elegance of its style, the finish of its construction, and, above all, its rich literature justly entitle it. It sounds harsh to the untutored ear, but when compared to Turkish, Koordish, or Arabic, it is less so. At any rate, Persian occupies that place in Turkestan, Afghanistan, Siestan, Beloochistan, Bokhara, and even a great part of the Caucasus and of India, which the French language still holds in the polite circles of Europe.

Persian writing is very difficult, and even the most cultured people seldom master it completely. The highest officers of State are not ashamed of practising, in their leisure hours, the art of calligraphy, and a good handwriting is something to be proud of indeed. The Shah will show to this day, with pardonable pride, a series of letters he has succeeded in forming exceptionally well. In the Persian mind their early masters of calligraphy rank side by side with their fabled hero Rustum, and even ahead of their national poets.

Even of the uneducated Persians few are wholly unacquainted with the literature of their country, and nearly all of them have learned by heart many passages and sayings of the more popular poets. Geography and history are sealed books to the Persian, however. Even the best informed have but a hazy idea of it. What passes for history with them is nothing but a net-work of absurd fables, legends, and traditions, wherein truth has but a slender part. The Shah employs, at a good round salary, a potent, grave, and reverend seignior, who is styled the court historian, and whose official duty it is to compose a chronicle descriptive of the reign and triumphs of Nasr ed-Deen, but who is likewise supposed to know all about the previous rulers of the country. This gentleman, however, might possibly find remunerative employment elsewhere as the champion liar of the world, but certainly nowhere else as historian. His tales, oral and written, are for the most part the fabric of a very active and florid imagination, and as such are a success.

In the same measure, however, as he lacks exact information on almost every subject, the Persian puts his trust in almost every form of superstition. And this is true from the highest down to the lowest. The Persian believes there is no such thing as chance. He is firmly convinced that a special Providence actively interferes in even the minutest and most trivial affairs of life. As Hoyle says, "When in doubt take the trick!" so the Persian, when in doubt, will also resort to a trick—

counting his rosary. If the number of beads at the catch, counting from the one he picked up at random, be an uneven one, especially if it be thirteen or nine, he will not do the business in hand, conclude the bargain he was haggling for, nor even take a stroll in the open air, no matter how strong the inducement.

The astrologers (*moonadshim*) are still as omnipotent in Persia to-day as they once were in mediæval Europe. Important matters of state are never broached unless the horoscope has before pronounced favorably upon it. The Shah himself will not undertake anything without having first consulted the horoscope (*taleh*), not even a hunting excursion of a day or so, nor the purchase of a new slave girl. There are also all kinds of "signs." Stumbling over any obstacle early in the day, a fit of sneezing before setting out on a journey, an untoward crawling of a spider across the road, or the scattered flight of some birds—these are all signs of evil foreboding. The flight of birds is still as carefully observed by the Persians as it once was by the Roman augurs, and if a crow should happen to fly across his path when leaving his palace, the Shah will immediately turn back. It is the same with his grandees, even with the most of the few Persians who have spent some years in European capitals.

But the most common form of superstition is the "evil eye." The Persian word for it is *baade khadem*, which literally means "bad step." This thing is carried to a ridiculous extent. A baby is healthy and pretty. A friend of the mother admires the little one in glowing terms. That would be *baade khadem*—of evil omen—and would be looked upon as a diabolical design to injure the child if the phrase *Eenshallah* (may it please God) were not added to every eulogium. An old woman looks at the child from the right-hand side—evil eye again. The father, by accident, speaks first to the baby at sunrise—evil eye. A girl, pretty, well-mannered, healthy, with a good dowry, is wedded to a man. The first business undertaking of the young Benedict turns out disastrously. Evil eye! Nothing could induce that man to keep his young wife. She is *baade khadem* to him, and she's got to go, willy nilly. As the divorce law is such that it virtually lies with the husband alone to keep or send away his wife, and as the ceremony itself is very simple and requires neither time nor money, he soon gets rid of her. Nobody blames him. "She was *baade khadem* to him," everybody says in explanation, and that's enough.

Amulets are worn by nearly everybody to avert the evil eye, and to attract good luck. These amulets are of all shapes and substances. The wealthier ladies, for instance, wear gold bracelets, neck chains, and anklets, often of very artistic workmanship, containing in a sealed-up cavity verses from the Koran, made especially powerful by the blessings of some *imaum*, or pious dervish. Little mother-of-pearl tablets, of octagonal or oval shape, and often set in turquoises, are worn around the neck for the same purpose. They generally contain, in delicately engraved characters, some Arabic incantations to the

higher powers to protect the wearer against the lower ones. Poor women will often content themselves with a string around their necks, to which may be tied a strong talisman in the shape of a snake's tooth, a leopard's tongue, a hyena's tuft of hair, sometimes inclosed in a small locket of brass or silver.

At the birth of an infant the father will seize his scimeter, and brandishing it in all directions, will cut the air east, west, north, and south. This, he believes, will frighten off the evil fay Aale, who is supposed to be forever on the lookout for babes to carry off to her domains. Girls, young widows, and divorced women will sit astride the whiffle-tree of mills and thus allow themselves to be turned twice around the pillar in the centre, in the firm conviction that this procedure will soon catch a husband for them. The funniest superstition that prevails to the same end is connected with an ancient mosque in Ispahan, the minaret of which is known as the *kune birindji*, from the fact that it is made of brass. There are twelve brass steps leading up to its entrance. Marriageable girls and widows will pray at the gate of the sanctuary for a man; but before doing so, in order to make their prayer effective, they must crack a walnut placed on each of the dozen steps and recite after performing the feat the following verse of poetry:

Ai minar e kun e birindji
Harfet mizanem nerandji
Hawenk e men deste mikhuahed
Merd e kamer beste mikhuahed.

This shrine has been resorted to for many centuries, and the belief in its efficacy is still as unshaken to-day as ever.—*Cosmopolitan.*

The Parsee Child and the Astrologer.

On the birth of a Parsee child, a magian and a fire-priest, who is always an astrologer, are called in to predict the future life of the babe. The magian, dressed in a strange robe of many colors and a pointed cap with jingling bells, and armed with a long broom made of beresma twigs (which is thought to have the power of putting evil spirits to flight), enters the chamber of the Parsee mother and babe, and, setting the end of the broom on fire, dances around, exorcising the evil spirits; finally he flourishes his fire-brand over the mother and child, and in all the corners of the room.

This done, the fire-priest draws a number of squares on a blackboard; in one corner of each square he draws a curious figure of bird, beast, fish or insect, each of which stands for some mental, physical or spiritual characteristic, together with its appropriate star or planet. The magian then proceeds by means of spells and incantations to exorcise any evil spirit that may be lurking unseen in the blackboard.

Next the fire-priest begins to count and recount the stars under whose influence the child is supposed to be born, and then with closed eyes and solemn voice he predicts the future life of the babe. Next he prepares a horoscope, or birth paper, and hands it to the father.

Then placing the babe on his knees, he waves over it the sacred flame, sprinkles it with holy water, fills its ears and nostrils with sea-salt, to keep out the evil spirits, and finally returns the screaming infant to its mother's arms.

—*Wide Awake.*



MOHAMMED.

A Persian Legend.

It is related of a Persian mother, on giving her son forty pieces of silver as his portion, that she made him swear never to tell a lie, and said: "Go, my son, I consign thee to God; and we shall not meet here again till the Day of Judgment."

The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had, and he answered with a candor that surprised his questioner:

"Forty dinars are sewed up in my garments."

The robber laughed, thinking the boy jested. Another asked him the same question and received the same answer. At last the chief called him and asked him what he had. The boy replied:

"I have told two of your people already that I have forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child," said the chief, "art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand that I may swear repentance on it." He did so, and his followers were struck with the scene.

"You have been our leader in guilt," they said to the chief; "be the same in the paths of virtue." And taking the boy's hand, they took the oath of repentance on it.

Protestant Missions in Persia.

The Rev. P. Z. Easton, formerly of the Presbyterian Mission, is conducting an independent mission work in Persia with headquarters at Tabriz. Deacon Abraham has a school and orphanage at Oroomiah which is being aided by private contributions from England. The American Bible Society has an agent at Tabriz, and the British and Foreign Bible Society is also circulating the Scriptures in Persia. There has been lately started a mission under the direction of the Archbishop of Canterbury, for the purpose of aiding the Nestorian and Armenian Churches, but its methods have been unfortunate. The English Church Missionary Society and the American Presbyterian Church have both established effective missions.

CHURCH MISSIONARY SOCIETY.

The "Church Missionary Society" commenced its Persia mission in 1876. It is at Julfa, a suburb of Ispahan. Connected with the Persia mission, though beyond the boundaries of Persia, is the mission at Baghdad.

Last year the mission reported 4 European missionaries, 1 lay missionary, 1 native clergyman, 22 native lay teachers, 188 native baptized Christians, 93 communicants, 3 schools with 181 male and 128 female scholars.

Dr. Bruce writes: "In our work in Persia we are brought into contact with the Gregorian Armenian Church, the Roman Catholic Armenian Church, and the American missionaries and their Protestant congregations and laborers. Our missionaries have always acted toward all these above-named Christian bodies with perfect equality; they have never treated any of them as heretics or schismatics, but treated them all alike as sister Churches in Christ, and on every possible occasion informed their priests and members that our object was not to draw proselytes from them to the Church of England, but to work with them for the evangelization of the Mohammedans."

PRESBYTERIAN MISSION.

The most important mission in Persia is that of the American Presbyterian Church. It was commenced in 1834 by the American Board and afterward transferred to the Presbyterians. It reported the first of this year (1888) five stations, several out-stations, 13 American ordained missionaries, 40 native ordained and 43 native licensed ministers, 5 American lay male and 32 American female missionaries, 147 native lay missionaries, 25 churches with 2,199 communicants of whom 290 were added last year, 122 schools with 2,846 scholars, and

5,002 Sunday-school scholars. The natives last year contributed \$2,462 toward the support of the mission.

The annual report, made last May, says: "In general the year past has been one of exceptional anxiety and trial to the workers in the field. An unusual amount of opposition has taxed their faith and courage and wisdom, especially at Tabriz and Oroomiah. There is reason to expect the continuance of these experiences for some time."

Rev. J. H. Shedd, one of the missionaries, has lately written an account of the mission which has been summarized by the *Independent*:

The Nestorians, or Syrian Christians, originated in the fifth century, when Nestorius, their founder, was condemned by the Council of Ephesus for refusing to call Mary the "Mother of God" and for asserting that there were not only two natures but two persons in Christ. The Nestorians have always been at issue with the Latin Church on the first point, and this fact makes them allies of the American missionaries. Some errors have crept into their system, and there is little spirituality and discipline; but they admit the need of reform. They hold that the Bible is the only rule of faith, and exercise a liberal spirit toward other Christians.

The American Board began a reformatory work among them some fifty years ago. This mission, since the Presbyterian reunion, has been under the care of the Presbyterian Board. It was first sought to work in harmony with the Nestorian organization, but active persecution and lack of discipline made this impossible, and the converts were gathered into separate congregations. These congregations had native pastors, including bishops, presbyters and deacons, all of whom had received ordination in the old organization. A conference was then formed, including the missionaries, and a confession and form of government were adopted and some things were taken from the old ritual and canons. The outcome is a system essentially Presbyterian. The title is the Evangelical Syriac Church. The best of feeling exists toward the old Church, and missionaries have sometimes joined with the bishops in acts of ordination. A great change for the better is to be observed in the old Church. Missionaries have preached in the churches of the old party, and often two congregations representing the new and the old party, worship in the same building.

The Patriarch, Mar Shimon, has as a rule been quite friendly to the missionaries, and so has the single metropolitan now remaining, out of twenty-five named in the thirteenth century. He is anxious to come to a full understanding with the Evangelical party. One of the present bishops in Persia was educated at the mission school and is of course most friendly. Of the four bishops in Kurdistan all are friendly. Of the priests in Persia a large majority have united in the reform movement. In Kurdistan a smaller number have done the same thing. In all about seventy of the priests in the *old Church have accepted Evangelical doctrines, and the same spirit is evinced by many of the leading men of the*

old Church. The missionaries are not regarded, therefore, as aliens or schismatics.

The progress of the reform is indicated by the following figures: In 1857 there were 216 communicants; in 1867, 697; in 1877, 1,087; in 1887, over 1,900. There are 120 preaching places, and the congregations embrace about 6,000 souls. There are forty ordained preachers, thirty licentiates, fifteen theological students, seventy-seven elders and eighty-one deaconesses. Mr. Shedd says:

"The reform has gathered nearly all the population within its influence in some places, and in many others it is not infrequent to find more than half the people of the villages in our winter services. On the other hand, in many places where the old ecclesiastics are immoral and opposed, ignorance vice and prejudice abound, and the reform moves very slowly."

Into this prosperous field a mission, under the control of the Archbishop of Canterbury, has intruded, with unfortunate results. The avowed object of this intrusion is to help the Churches of the East toward a reunion with the Latin and Greek Churches. Says Mr. Shedd:

"The lines of its efforts are so different from those on which we work that the two missions can have little in common, and it would seem that each might go its way in peace. Unfortunately these lines come in contact in every village and valley of the Nestorians, for our work has preoccupied the field. Where we have hitherto seen the peaceful prosecution of enlightenment and evangelization we now meet with strife and division, rival schools, rival parties, and men ready to smite with the fists of wickedness. Constant trouble seems inevitable. No open quarrel has yet disgraced us, but the fact of rival missions by men of the same race and language is a disgrace in the eyes of Mussulmans, and brings dishonor on the blessed name of our common Lord. The worst of all is that the ignorant people are led to fall back again upon the formal observance of Church rites as the way to Heaven."

That Mr. Shedd has not misstated the purposes of this Anglican Mission the following, from one of Canon Maclean's letters to Mr. Shedd, clearly shows. Canon Maclean is the head of the Anglican Mission. He writes:

"The object of our mission is to raise up to a state of religious efficiency the ancient Church of the East. Believing as we do that its organization contains all the necessary elements of a part of the Catholic or Universal Church, such as an apostolic ministry, with bishops, priests and deacons, and valid sacraments, we have no wish to interfere with or destroy that organization; but wish rather to help its bishops, clergy and people so to educate themselves that they may rouse themselves from a state of ignorance, and become once more a flourishing branch of the Church of Christ: that they may worship God intelligently and understand their ancient liturgies; that they may devoutly and reverently make use of the sacraments which they believe they have had handed down to them in unbroken succession from our Saviour Himself."

Turkey.

The Turkish Empire.

Turkey in Europe professes to have an area of 125,289 square miles and a population of 9,277,040, but this includes the Turkish provinces of Bosnia and Herzegovina, which have been under the administration of Austria-Hungary since 1878, and Novi-Bazar, which is occupied by an Austrian military force, though administered civilly by Turkey; and Bulgaria and Eastern Roumelia, which are semi-dependent. The provinces in Europe, under its complete control, have an area of 63,850 square miles, and a population of 4,790,000.

Turkey, in Asia, has an area of 729,170 square miles, and a population of 16,132,900.

Turkey also controls Tripoli in Egypt, and tributary to it are Samos, Egypt and Cyprus.

The entire Turkish Empire has a population of 33,268,361, and of these there are 11,000,000 over whom it has only a nominal control.

The reigning Sultan is Abdul-Hamid II., who was born September 22, 1842, and succeeded to the throne on the deposition of his elder brother, Sultan Murad V., August 31, 1876.

He is the 34th, in male descent, of the house of Othman, the founder of the Empire, and the 28th Sultan since the conquest of Constantinople. By the law of succession, the crown is inherited according to seniority by the male descendants of Othman, sprung from the imperial harem. All children born in the harem, whether offspring of free women or of slaves, are legitimate and of equal lineage. The Sultan is succeeded by his eldest son, but only in case there are no uncles or cousins of greater age. It has not been the custom of the Sultans of Turkey, for some centuries, to contract regular marriages.

The fundamental laws of the Empire are based on the precepts of the Koran. The will of the Sultan is absolute, in so far as it is not in opposition to the teaching of the Koran and the laws of the "Multeka," which contains opinions of Mohammed and sentences and decisions of his successors.

Under the direct control of the Sultan are 16,000,000 of Mohammedans and 5,000,000 of Christians. These Christians are chiefly Armenians, Syrians, Maronites, Nestorians, Greeks, Roman Catholics, and Protestant converts chiefly from the Armenians.

The Mohammedan records recognize Jesus as a Prophet, but not one who stands before Mohammed. "The Christian is not hated for believing in Christ, but for being an enemy to Mohammed."

In the Mohammedan books will be found an account of the life of Christ. One of them has the following:

"Jesus, the Son of Mary, was born in Beyth'ul Cahhm (Cattle Market). Mary, the daughter of Amram and of Anna, was descended, like Zacharia and John the Baptist, from the tribe of Yehhoud by Solomon.

"Jesus Christ, the great Prophet, was born of a virgin by the breath of the archangel Gabriel, on the 25th of December, 5584, under the reign of Herod, and in the forty-second year of Augustus, the first of the Cæsars. He received His mission at the age of thirty, after His baptism by St. John the Baptist in the waters of Erdenn. He called the people to repentance. God gave Him power to work great miracles. He healed lepers, gave sight to the blind, raised the dead, walked upon the waters, and even gave life by his breath to a bird made of clay. Pressed by hunger, in the midst of anguish and fervent prayers, He and His disciples received from Heaven a table covered with a cloth, and provided with a baked fish, five loaves of bread, salt, vinegar, dates, olives, pomegranates, and all kinds of fresh herbs. They all ate, and this celestial table presented itself to them in the same state for forty consecutive nights. This Messiah of the nations thus proved His apostleship by a multitude of wonderful works. The simplicity of His appearance, the humility of His conduct, the austerity of His life, the wisdom of His precepts, the purity of His morals, are above the reach of humanity. He is, therefore, known by the sacred and glorious name of *Rauhh Ullah*—Spirit of God.

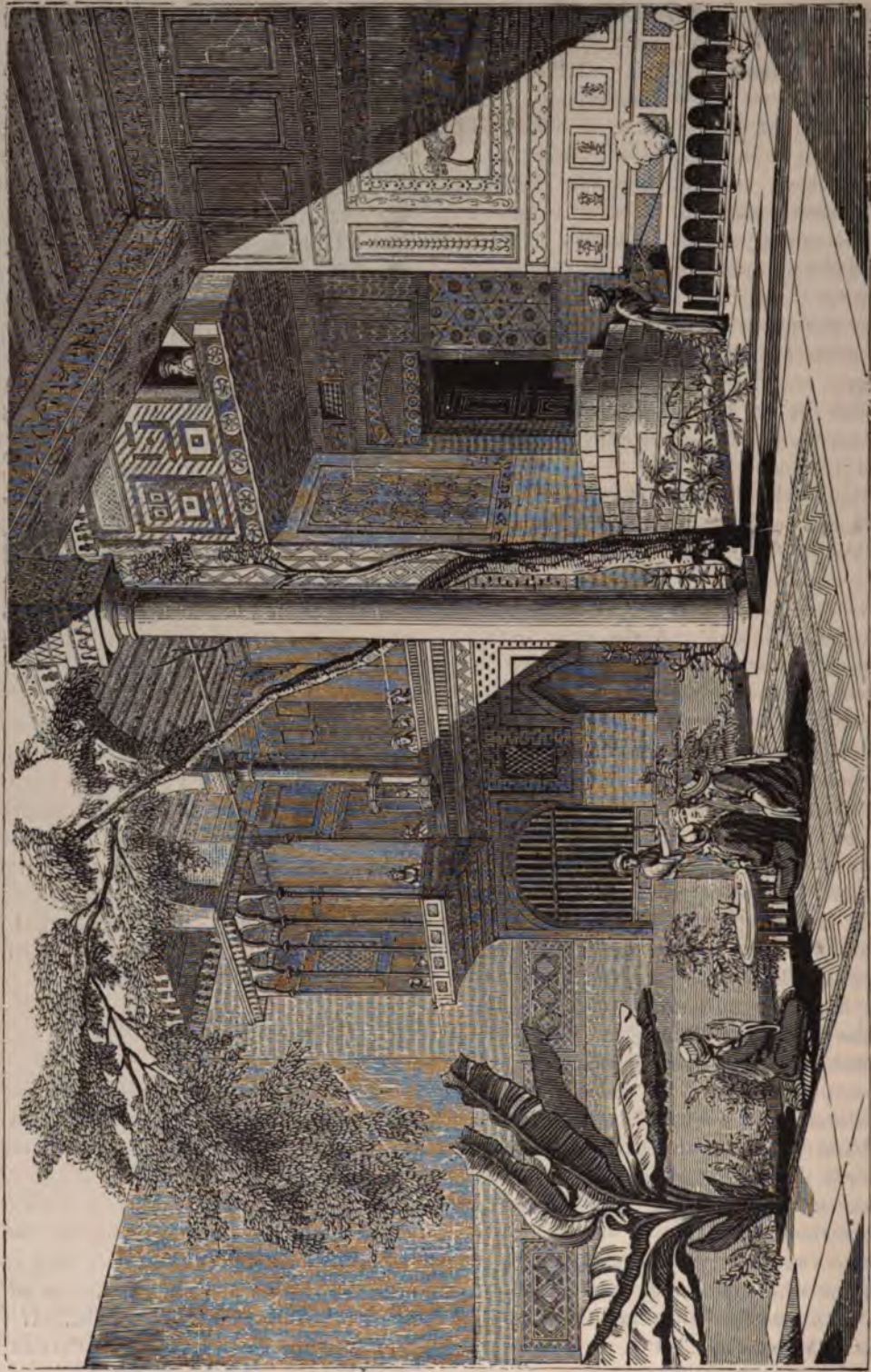
"But the corrupt and perverse Jews persecuted Him, even to demanding His death. Betrayed by Judas, and ready to succumb to the fury of His enemies, He was snatched away to Heaven; and that infidel apostle transfigured into the form of his Master, is taken for the Messiah, undergoes the punishment of the cross, with all the ignominies designed for that supernatural man, that great Saint, that glorious Prophet. Thus Enoch, Khidir, Elias and Jesus Christ are the four prophets which had the distinguished favor of being taken alive to Heaven. However, many imams believe in the real death of Jesus Christ, and His resurrection and ascension as He Himself predicted to His twelve apostles, charged to preach the Word of God to all the people of the earth."

Babies in Turkey.

BY HARRIET G. POWERS.

I can't say Turkish babies, because in Turkey there are not only Turkish babies, but Armenian babies, Greek babies, Jewish, Koordish, Turcoman babies, and babies of yet other nationalities.

When the little darling comes, it is not dressed in fine linen shirt, softest flannel barrow-coat, and dainty white slip. It has a little cotton shirt or long calico wrapper, but for the rest it is swathed in pieces of cloth—swaddling clothes—like the infant Christ. If the family are well-off, the outside wrap will be a Persian shawl, so that baby looks like a nice bundle, and is as stiff as a stick of wood. You can hold him any way—except head down without hurting him. When his mamma wants his little sister—perhaps only six years old—to carry him out of doors, so that she can weave, wash, or get the dinner, she does not have to say to Mariam, Is-goo-he, or Fatmah,



COURT OF A TURKISH HOUSE.

"be sure you hold him tight; don't let him fall, strain his back, nor stand on his tender little feet." All she has to do is to tie the little bundle on the little sister's back, and off she runs, while baby sleeps, or watches the mother, and gazes at the strange things in the strange world about him until he gets hungry and cries for his mother like any American baby.

I have forgotten something, if he is an Armenian child, namely, that he must be baptized when only a few days old. His godmother dresses him in the best they can afford—or better—lays him on a satin pillow, covers him with white lace and all, with something handsomely embroidered, and takes him to the church. There the priest baptizes him, and precedes them to the font. The service is over; baby's things are all taken off, the priest takes him from his hands, and, holding the little nose between his thumb and finger, immerses him three times, giving him time to breathe between the dips. The service goes on; the child is dressed, crossed on the forehead with the holy oil, laid on his pillow, covered up, and finally carried home again a little Christian baby.

If he is a city baby, his mother takes him to the bath (Turkish) every three or four weeks, or even oftener, and he is choked with the steam, blinded with soap, washed with hot water, and finally his hair is combed with a wooden comb. Happy the children in this land who have wooden combs whose hair is short and straight—just as if they had never had curls, or being a little girl with long hair. I am afraid I should never wish to be washed and combed, "but rather go dirty, not fit to be seen," as the proverb has it. Do you wonder baby scolds and fusses?

In the villages there are no public baths. Once, when I was in one, I dismounted at the door of a house, and entered the family room. At first I could see nothing; for I had struck the door, and the only other place where I could come in was a hole in the roof. Presently, as our eyes got used to the gloom, we saw a baby sitting in a tub of steaming hot water, while its mother was continually soaping it, and poured water over it, regarding its cries. We were invited into the parlor—a room opening from the stable; and soon baby was brought in, and dripping, the mother sopping it the while with a woolen apron; then, strapping it firmly into the tub, she proceeded to rock it violently over the uneven sides of the little head, in the meantime, rolling and bobbing the pillow. Women are very much surprised to see other babies laugh and crow in the bath-tub, and still more when they find how low the temperature of the water is, compared with theirs.

These babies—especially as they get older—resent this infringement of their liberties, and protest vociferously at being strapped so firmly that they can hardly move. One little fellow that I remember well nearly spoiled up a meeting I was trying to conduct. I soon found that two leaders were one too many, and I was obliged to practise a "masterly inactivity" until sleep overpowered the little rebel. You see they have but one

family room, and you can't turn the youngsters out of doors in the winter. Babies are to be seen everywhere in Turkey; even at a very tender age, they accompany their mothers to weddings, dinner-parties, and all religious services.

By and by, Deck-ran or Bed-ros, or whatever his name may be, begins to creep and stand. Then, pleasant summer mornings, you will find him in a little go-cart on the sidewalk just outside the door. Soon he will begin to toddle about by himself, and will find other toddlers to play with, making mud-pies, or chasing the hens and dogs about the street; and perhaps—though I am very sorry to say it—will throw stones at the Americans who pass by, and are known as Protestants.—*Sunday School Times.*

The Women of Turkey.

BY MRS. SUSAN E. WALLACE.

Slavery is nominally abolished in the Ottoman Empire, but it is said—I know not how truly—that ten thousand are annually bought, the larger portion women, who become inmates of the Turkish harems; and this mingling with the fairest race has subdued the original ugliness of the Tartar.

There are boundless possibilities in their exchange of circumstances. Each one may become an odalisque, the mother of Princes, even a Sultana. For by the strange code of Moslem, the Sultan must marry a slave, one who has been bought and sold, and the lowest on whom he casts a passing look has hope of such high destiny.

The Turk can have four lawful wives, though few have more than one. "We copy father Jacob," they plead, and if you hint at forbidden numbers, "We are like Solomon the wise and David his father."

No Oriental woman makes secret her wish to marry any more than the widow of Moab in the barley-fields among the gleaners of Bethlehem, and her prayer is yet the prayer of Rachel: "Give me children else I die."

With this underflow of feeling, Caucasian women willingly leave their wretched homes, and when ships touch at the coasts, come to the travellers and implore them to carry them away as servants. They have seen their brothers—handsome and fearless as leopards—marched off to service in foreign armies. Their costume of Persian embroideries belted with siloco girdles, their sharp scimitars, enamelled with gold, dazzle the sight. The women long to follow and tempt the fate in the city which they have heard lies like a bird afloat on the waters of the Golden Horn.

These young girls have little tenderness to remember. In one garment they have herded sheep and carried water jars on bruised shoulders in the fierce heat of summer, and, rolled in skins, on the mud floor of a smoky den, they have shivered in biting winds blowing across glaciers which never melt.

They do not sigh for freedom, they have had freedom in their own hills; they want to thrust their bare feet



IN A TURKISH HAREM.

into velvet slippers spangled with gold, and loll on soft divans in rooms lined with bright marbles.

The trade is carried on by Jews and is a necessary part of polygamy. The slaves enter better conditions than they leave, are usually kindly treated and by law are free at the end of seven years. The whole system is patriarchal and was ancient before the coming of the Father of the Faithful.

Contracts for marriage are oftenest made by the mother of the bride, who sometimes does not see her fiancé till she is robed for the ceremony, and old maids are unknown in the empire where maids are marriageable at sixteen or younger.

Wedding festivities sometimes last a whole week. The men, in their rooms, smoke solemnly and sip coffee. "Laughter," says their proverb, "is for women and children." And merrily laughter rings through the screened doors before the apartments of the women. Their gaiety overflows in jests and playful tricks, trivial and meaningless to us, but delightful to them. Charms are practised, fortunes foretold, and dreams, in which they have childlike faith, are related. Sometimes a marriage is delayed on account of a bad omen or unlucky dream.

The presents of the wealthy are jewels, furs and embroideries, shawls from the goats of Thibet, silks of Indian dyes, rich as coronation robes; scarfs of Mecca, woven of pure white silk, shot with silver. The larger garments are strung on cords stretched against the walls of the bridal chamber. A wreath of artificial flowers borders its ceiling and the draperies below make a varicolored lining, gay as the shawl-lined tent of Haroun-Al-Raschid. All is arranged with the unerring eye for color which distinguishes the Oriental, and the work goes on with intervals of feasting, eating sugar plums, and wild, fantastic music, at once harsh and sorrowful.

The bride is radiant in white or rose pink wrought with gold; her nails and finger tips are dyed with henna, and an amulet of cornelian, inscribed with a verse from the Koran, is hung round the neck—a defence against the evil eye.

When the hour comes for the betrothed strangers to see each other face to face for the first time, her best friend kisses the bride between the eyebrows, removes her veil and spreads it on the floor. The bridegroom kneels upon it and offers the touching prayer appointed by Lord Mohammed, regarded as the most acceptable that can be addressed to the Deity on this occasion.

The word "harem" means the holy or sanctified, and in a general sense is given to any spot peculiarly hallowed. I was a long while learning that the name applies to the spacious inclosed court about mosques; not a barred prison but consecrated ground, revered as a sanctuary. However blank and bare the remainder of the house may be—and usually is—the forbidden rooms are well furnished according to Moslem fancy, in which is copied, as far as possible, their ideal paradise—an adorable palace with a thousand windows, and before every window a sparkling fountain.

Free light, abundant space, shady gardens where the nightingale sings among the roses, and rushing waters cool the air. These are the luxuries which foreshadow the golden pleasure-fields kept for the Faithful by the houris.

The women, old and young, assemble in the sacred rooms, with their children and attendants, and they are the centre of the world to the home-keeping Turk, who cares nothing for travel and never emigrates. His spare time and money are spent there, and the wife is, in the tender Arabian phrase, the keeper of her husband's soul.

Turkish houses are much alike. The entrance is through a double door, large enough for horses and carriage. Beyond it is a swing screen suspended like a gate which hides the vestibule, or court, when the street door opens. Two outside staircases appear, one leading to the men's apartments, the other to the women's. At the first landing the visitor finds the black aga or guard before the door of the apartment to which only one man is admitted and which is forbidden to the sight and thought of all men save that one.

There is no special place to eat or sleep in. A low divan, running round the wall of each room, is made a bed by night, the clothes being kept in presses by day. In Imperial palaces the coverets are of Lahore stuffs, embroidered with colored silks interwoven with pearls and turquoises, the sheets are of fine cotton barred with stripes of silk like satin ribbon. The pillows are silk and gold, and during summer mosquito nets of Tripoli gauze, spotted with gold, are suspended by gilt hoops over the sleeper. Nothing gayer or daintier can be imagined. Formerly cashmere shawls served as "spreads" for the beds of the rich.

The small round mirror, framed in velvet, is always at hand for toilet use, and the laying on of cosmetics is so deep that it is named "face-writing." Turkish women understand the arts of repairing the ravages of time, and their toilet service is varied and effective.

Meals are served on bright brass trays of various sizes, and a piece of bread serves as spoon, knife and fork, so deftly used that there is neither spilling nor crumbling about the low table beside which cushions are ranged instead of chairs. Exquisite neatness prevails, and many attendants are in waiting.

Every Turkish harem has its bath-rooms, three in number, if the owner is well-to-do. The first is square, chiefly of marble (in the Sultan's palace, of Egyptian alabaster), lighted from a glass dome. A large reservoir built against the outer wall, with an opening into the bath, contains the water, half of which is heated by a furnace below it. Hot air pipes throw intense heat into the room, fountains lead the water from the reservoir, and here the rubbing process is conducted. The second room is less heated and furnished only with a marble platform holding mattresses and cushions, where the bathers repose after the fatigue of ablutions too many for description. Here they smoke cigarettes, eat fruits and sweets and finally wrap themselves in soft burnouses and

pass to the outer chamber, where they drowse and doze on downy couches till they recover from the steaming heat and the languor that follows a long, warm bath.

Besides these, there are public baths where women spend many hours in gossip and the passive enjoyment of being thoroughly rubbed, brushed, combed and perfumed.

I once met a famous lady bought with a great price by a high official of Stamboul. She was a Georgian, I think, with hair of reddish gold—the sunbright tresses of Medea—ivory-white skin, eyes black as death, the antelope eyes of the poets. The faintest line of antimony drawn on the lids at the root of the long lashes added to their lustre and the witchery of her glance.

She wore the yashmak and, as only ladies were present, I begged her to remove it so I might see her unveiled loveliness. She complied without affectation of timidity or blushing and returned my gaze with smiling serenity, too well used to open admiration for embarrassment. I cannot recall her name, it was something which being interpreted might mean Tulip Cheek. A rivierer of pearls lay on her neck—snow on snow—and the exquisite mouth was a very Cupid's bow.

My princess must have been a peerless maiden ten years before, now, unhappily, growing stout as Eastern women usually do; the result of the luxurious living and much eating of sweets. Her manner was soft and gracious, her aspect the repose of supreme content.

Ladies of rank are now struggling into the miseries of French toilet, but the old Turkish dress is much prettier, a loose, flowing robe of silk or crape wrought with gold and silks, without belt or tightness to limit its comfort. Nothing better adapted to their climate can be imagined. The white veil, prescribed by the law, without which no one may appear on street or in presence of man, is of thin gauze, folded bias and placed over the head, coming down near the eyebrows. A larger piece covers the lower half of the face and is secured to the back hair by jewelled pins. It makes a light, pretty turban which is a merciful charity to the homely, and enhances the grace of the graceful; not hiding the paradise eyes—ah, those eyes! Well may the minstrels liken their liquid splendor to the reflection of midnight stars at the bottom of a well. And the veils grow thinner and thinner in spite of foimans, issued by the Sultan and read in all the mosques, calling attention of heads of families to this backsliding and violation of the law of the Prophet.

Often have I been asked, How do Constantinople ladies employ themselves? Like others who love leisure, in visiting, promenading, dress and shopping. Their chief joy is to float in a caique to the Valley of Sweet Waters, the beauty spot of the Bosphorus. On Friday—the Mohammedan Sunday—hundreds glide by dressed in brilliant color, mist-like veils faintly shading their faces. The rowers wear jackets of scarlet, stiff with shining broidery. An armed slave is on duty, clad in barbaric stuffs. Cushions of eider-down, crimson hangings touch-

ing the blue water, make the enchanting picture. Oh, how its beauty comes back to me now!

Their talk with each other is of their children, the changes and intrigues of the palace, and of dress.—*World.*

The Bazaar at Stamboul.

BY THEODORE CHILD.

During my stay in Constantinople my favorite amusement of an afternoon was to go over to Stamboul, accept the kind invitation of some merchant to take coffee in his shop, and sit there for an hour, gossiping and watching the movement of the bezestín. Such an invitation may be readily accepted, and you may even inspect a merchant's whole stock without buying anything, and yet he will not grudge you his hospitality and the savory cup of coffee. It is not the splendor of the bazaar that strikes one; indeed, as we have seen, the bazaar is a dirty, ill-lighted, and cheap-looking place. It is not the aspect of multifarious merchandise—rich stuffs, and all the fabulous luxury of the East—for, after all, there is little but paltry and current goods in the bazaar nowadays, and our Western dealers, and even such establishments as the Louvre, the Bon Marche, and the other grand bazaars of London and Paris, can boast a finer stock of stuffs, carpets, and Oriental arms than any of the dealers of Constantinople.

The routes of commerce have changed, and the traveller who goes to Stamboul thinking to come back laden with treasures is doomed to disappointment. If he does happen to find something exceptional, he will inevitably pay dearer for it than he would in other parts of Europe; and that, too, after having had to go through the disagreeable process of bargaining and beating down, which is the beginning and end of Oriental ideas of business.

My experience in the bezestín revealed to me the fact that, as a rule, the dealers ask for any object, even for a pair of *babouches*, just five times the price they are willing to accept. Nor did they ask me this price because I was a Frank and a *giaour*, but because such is their habit, whether they are dealing with Franks, or Mussulmans, or Zoroastrians. No; to my mind the interest of the bazaar is in the general aspect.

The bazaar forms a sort of neutral ground, where you can observe the Turk, and the Persian, and all the other people who meet there, without their resenting your curiosity; it is a place where curiosity is legitimate, and where everybody indulges freely in the satisfaction of that sentiment. Above all, the bazaar is an Oriental institution, which has remained unchanged except in the character of the goods sold. It is true, one sees there bales of Manchester cottons, rolls of English cloth, cargoes of Russian hollow-ware; but this fact does not prevent one seeing at every moment details of life and customs which are precisely noted in that inimitable mixture of fancy and realism, the stories of Scheherazade.

It is a perpetual charm to the eye to see this living



TURKISH PORTERS IN CONSTANTINOPLE.

exhibition of costume; to note here a dervish, there a turbaned Turk who has made the pilgrimage to Mecca, there a grave Persian, and there a swarthy eunuch who cannot find diamonds big enough for his vanity. It is amusing, too, to watch the coquettish ladies of the middle classes, who come in groups of two or three, followed by their children and their negresses, the latter carrying big bags, into which their mistresses pass their purchases.

For, although Moslem jealousy does not allow women to keep shop, and although in the whole quarter of Stamboul you will not see a single woman of any nationality engaged in commercial occupations, there are no more active buyers and no keener bargainers than the Turkish ladies. Draped in their long *feridjis*, and with their faces and heads enveloped in the white *yachmach*, they spend hours and hours in the bazaars; chattering like magpies, and lavishing torrents of abuse on the "dog of a Christian," on the "son of a father who is roasting in hell," on the *giaour* who dares to look too fixedly into their beautiful flashing eyes. Sometimes, also, but then under the guard of an eunuch, you see in the bazaar women of higher rank—perfumed flowers of the harem, whose white and delicate visage the sun has never tarnished, but who, like their less-favored sisters, seem to dream only of dress and sugar-plums.—*Atlantic*.

The Founding of Robert College.

Robert College on the Bosphorus, near Constantinople, has been an agency for great good in creating and disseminating moral and Christian ideas in Turkey, and it has exerted a great influence especially in Bulgaria. It was founded by Mr. Christopher R. Robert of New York, and was opened under the direction of Dr. Cyrus Hamlin. Mr. Robert died October 27, 1877, and his wife, who was an active co-worker in benevolence, died April 9, 1888.

Rev. Dr. A. L. Long, one of the professors in Robert College, has given the following facts respecting the life of Mr. Robert:

Many years ago a pious sea-captain was spending some time in New Orleans taking in a cargo of sugar. While the ship was loading, his business brought him frequently into contact with a young sugar-merchant's clerk, whose gentlemanly bearing and amiability of manner attracted his attention and awakened a deep interest in his welfare. The impression was deepened in the captain's mind that he should "speak to the young man" upon the important subject of personal religion, and at length, before parting with him, he ventured to address to him a few earnest, friendly words concerning spiritual things and the importance of consecrating his life to God.

The good captain went on his way, sailing his ship in many waters and visiting many different ports, and for years saw nothing more of the young man. He made his case, however, a subject of daily prayer, and, as he afterward stated, not one day did he omit to pray *definitely and particularly* for the New Orleans clerk.

In the meantime the young man pondered in his heart the words of the honest captain, and after some time he was happily converted and resolved to live for Christ. From that time he conscientiously and punctiliously set aside for benevolent purposes one-tenth of his income. The Lord prospered him in business, and not many years passed before the young clerk took a place among the successful sugar merchants of the country. He became the president of an important railroad, and his name, Christopher R. Robert, became well known in New York as a synonym for upright dealing and strict financial integrity.

His ledger account of benevolent giving was faithfully kept and accurately balanced. Many a new church received from him timely aid, and many a struggling young theological student received from him the needed help, often without knowing the name of the donor. If some of the many applicants for aid to various benevolent objects were disappointed, and sometimes even thought him cold, it was only because he had already exhausted the credit of his charity account upon other objects.

He was blessed with three sons, who are all honorably continuing the high business reputation of their father, but his name is more especially known and honored in connection with the noble institution of learning upon the shore of the Bosphorus known as Robert College. Among the many successful investments of a long business life probably no one gave him better satisfaction or yielded a richer return than the founding of that college, which has already done more than any other agency to make the American name known and respected, and to disseminate American ideas and American morals among the nations of the East.

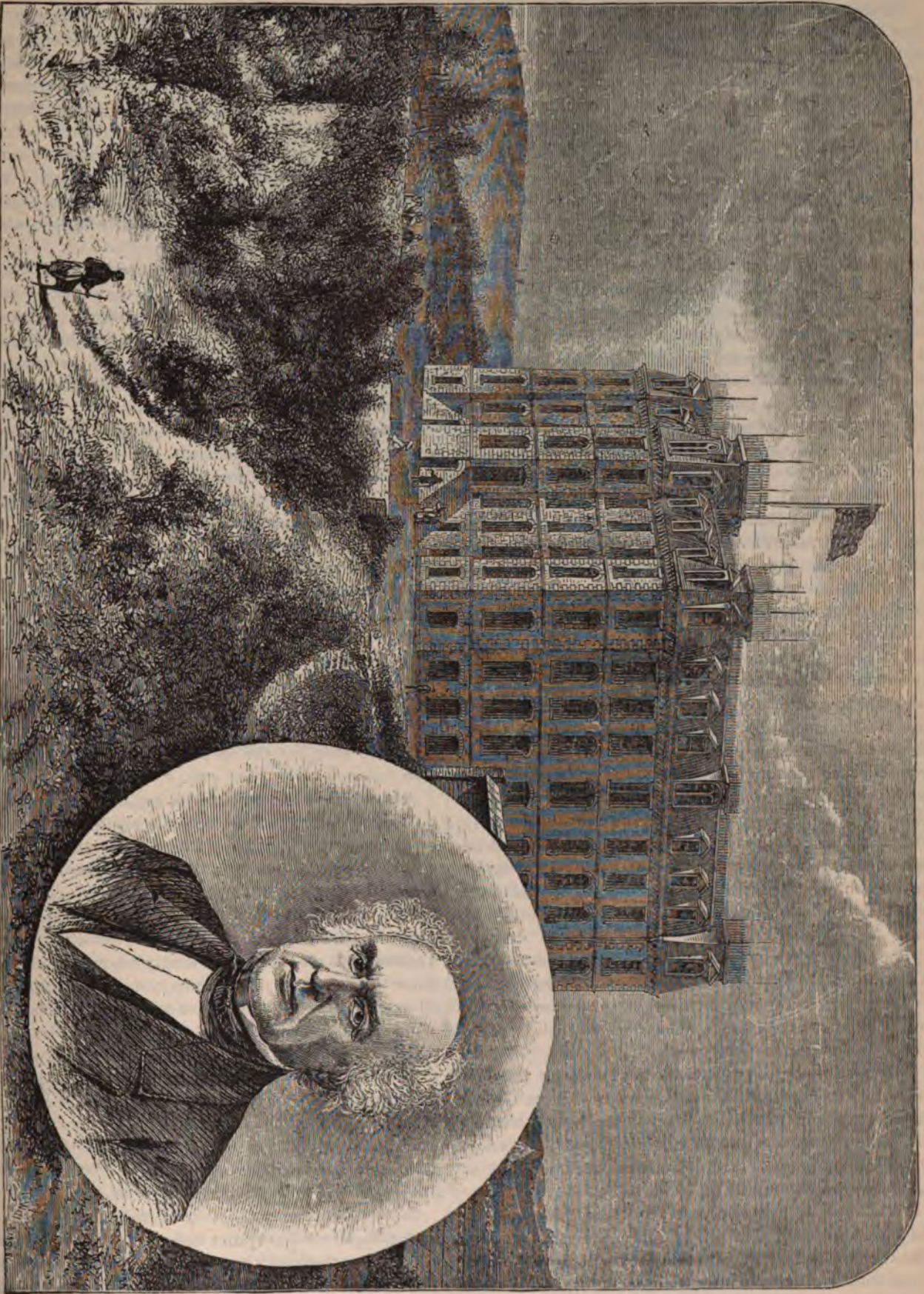
Mohammedan Doctrine.

BY GEORGE WASHBURN, D.D., PRESIDENT OF ROBERT COLLEGE, CONSTANTINOPLE.

During the thirty years that I have lived in Constantinople I have never seen an official statement of Mohammedan doctrine until within a few days. The following letter written by the Sheik-ul-Islam to a German convert, is such a statement coming from the highest authority in the world. It was published by request in the Constantinople papers, probably in view of the fact that there have been quite a number of converts to Islam within the the past year, and it is supposed that more may be expected. There may also be political reasons. It is well worth reading, and ought to be of general interest. It is evidently intended to make as favorable an impression on Christians as possible.

TRANSLATION.

Dear Sir :—The letter by which you ask to be received into the heart of the Mussulman religion, has been received and has caused us a lively satisfaction. The reflections which you make on this occasion appear to us worthy of the highest praise.



ROBERT COLLEGE AT CONSTANTINOPLE AND ITS FOUNDER.

At the same time we ought to call your attention to the fact that your conversion to Islamism is not subordinated to our consent, for Islamism does not admit of any intermediary, like the clergy, between God and His servants. Our duty consists only in teaching the people religious truths. Consequently, conversion to Islamism demands no religious formality and depends upon the authorization of no one. It is sufficient to believe and to proclaim one's belief.

In fact, Islamism has for its base faith in the unity of God and in the mission of His dearest servant Mohammed (may God cover him with blessings and grant him salvation): *i. e.*, to accept conscientiously this faith and to avow it in words, as expressed by the phrase: "There is only one God and Mohammed is His prophet." He who makes this profession of faith becomes a Mussulman, without having need of the consent or approbation of any one. If, as you promise in your letter, you make this profession of faith, that is to say, you declare that there is only one God and that Mohammed is His prophet, you become a Mussulman without having need of our acceptance; and we, for our part, felicitate you with pride and joy for having been touched by divine grace, and we shall testify in this world and in the other that you are our brother. Believers are all brothers.

Such is a summary definition of Faith. Let us enter now upon some developments of it. Man, who is superior to the other animals by his intelligence, was created out of nothing to adore his Creator. This adoration may be summed up in two words—to honor the commands of God and to sympathize with His creatures. This double adoration exists in all religions. As to its practice—religions differ as to their rules, forms, times, places, the greater or less number of their rites, etc. But the human intelligence does not suffice to assure us of the manner of praying, which is most worthy of the divine glory; so God in His mercy, in according to certain human beings the gift of prophecy, in sending to them, by angels, inspiration, writings and books, and in so revealing the true religion, has overwhelmed His servants with blessings.

The book of God which descended last from Heaven is the sacred Koran, the unchangeable teachings of which carefully preserved from the first day in written volumes and in the memory of thousands of reciters, will last even to the day of the last Judgment.

The first of the prophets was Adam and the last Mohammed (may God give him salvation). Between these two many others have lived; their number is known only to God. The greatest of all is Mohammed. After him come Jesus, Moses, Abraham, Noah and Adam (may God grant them salvation).

All the prophets have threatened their followers with the day of the last Judgment. So it is necessary to believe that the dead will rise again, that they will appear before the tribunal of God to render their accounts, and that the *elect will be sent to Paradise, and those condemned, to Hell. All the actions of every one in this world will be*

examined on that day one by one; and although all the acts of the soldiers in holy war, even their sleep, are considered as a prayer, they also will be obliged at the Judgment Day to render an account. The only exception is for those who die as martyrs, who will go to Paradise without examination.

Also it is necessary, as an article of faith, to attribute all good and all evil to the providence of God. To say that the creator of good is the angel, and the creator of evil the demon, is one of those errors which it is necessary to avoid.

Consequently the believer ought to have faith in God, in His angels, in His books, in His prophets, in the last Judgment, and in His will as the source of all good and evil. He who accepts these truths is a true believer. But to be a *perfect* believer it is necessary to perform certain duties, to pray to God and to avoid falling into such sins as murder, robbery, adultery, etc.

Besides the profession of faith of which we have spoken above, a good Mussulman ought to pray five times a day, distribute to the poor a fortieth part of his goods every year, fast during the month of Ramazan, and make once in his life a pilgrimage to Mecca.

If a believer does not conform to the laws of God and does not avoid what He forbids, he does not become an infidel, but he is considered as a sinner; that is, as a wandering believer, and he will merit a temporary punishment in the other world. He is in the hands of God. God pardons him or condemns him to pass a certain time in hell, proportioned to his guilt.

Faith annuls all sin. He who is converted to Islamism becomes as innocent as if just born, and he is responsible only for the sins committed after his conversion.

A sinner who repents and in person asks God's forgiveness obtains pardon. Only the rights of his neighbor are an exception to this rule; for the servant of God who cannot obtain justice in this world reclaims his rights at the Day of Judgment, and God, who is just, will then compel the oppressor to make restitution to the oppressed. Even the martyrs are no exception to this rule. To avoid this responsibility the only means is to get a quit-tance from your neighbor whom you have wronged. In all cases, however, there is no need of the intercession of a spiritual director.

All this no doubt seems strange to people accustomed to a sacerdotal *régime*. When a Christian child is born, to make part of society he must be baptized by a priest; when he grows up he needs a priest to marry him; if he would pray he must go to a church and find a priest; to obtain forgiveness of his sins he must confess them to a priest; and he must have a priest to bury him.

In the Mussulman religion, where there is no clergy, such obligations have no place. The infant is born a Mussulman, and his father, or the chief of the family, gives him a name. When they wish to contract a marriage, the man and the woman or their agents make the contract in presence of two witnesses; the contracting parties

are the only ones interested and others cannot intervene or take part.

A Mussulman prays all alone in any place which suits his convenience, and to merit the remission of his sins he goes directly to God. He does not confess them to others, nor ought he to do so. At his death the Mussulman inhabitants of the town are obliged to put him in a coffin and bury him. Any Mussulman can do this: the presence of a religious priest is not necessary.

In a word, in all religious acts there is no intermediary between God and His servants. It is necessary to learn the will of God, revealed by the Prophet, and to act in conformity with it.

Only the accomplishment of certain religious ceremonies, such as the prayers on Friday and at Beiram is subordinated to the will of the Caliph, of the Prophet, and the Sultan of Mussulmans, since the arrangement of ceremonies for Islamism is one of his sacred attributes. Obedience to His orders is one of the most important religious duties. As to our mission, it consists in administering, in His name, the religious affairs which He deigns to confide to us.

One of the things to which every Mussulman ought to be very attentive is righteousness in character; vices, such as pride, presumption, egotism, and obstinacy do not become a Mussulman. To revere the great and to compassionate the insignificant are precepts of Islamism.

May God give success and salvation to him who is touched by divine grace.—*Independent.*

How the Moslem Seeks Communion with God.

BY H. M. JEWETT, U. S. CONSUL, TURKEY.

Travellers have so often described the dervishes of Constantinople that they are familiar to every reader. But the motives of the devotees are not often, if ever, touched on, and the important fact that their apparently objectless performances have a mystic, but definite, connection with sublimest religious ideas is generally lost sight of. The "dancing" or "whirling dervishes," most familiar to readers of descriptions of Constantinople life, are, moreover, but poor representatives of their class. To see them at their best, or perhaps it should be said at their worst, one must go to the interior of Asia Minor. There he will see the rites performed in a way compared to which the howling and whirling of the Constantinople sect seem exceedingly tame and uninteresting. Let me attempt to describe a performance of dervishes I saw a few nights since in Sivas—for it has its moral.

A large, low vaulted room—the interior of a mosque. The floor is covered with rugs, and the walls are inscribed with texts from the Koran in beautiful Arabic characters. At one side there is a triangular niche in the wall, showing the direction in which the holy city, Mecca, lies. When we enter, the outer circle about the sides of the room, separated from the rest of the floor by a low railing, is already crowded with fezed and turbaned Turks, sitting on the floor with their feet under them.

But room is made for us, and, in deference to our frank prejudices against sitting on our heels, we are furnished with chairs. For Turks are always polite even to "a dog of a Christian."

A single lamp depending from the ceiling gives what little light there is. It is just enough to make more weird the strange surroundings. The dervishes are about forty in number. They stand in a circle about their chief, an Arab sheik, whose flowing robes and huge turban well befit his stately form and swarthy face.

Suddenly the silence is broken by the sheik. With arms folded on his breast, and head bowed to the ground, he says a few words of prayer, and then pronounces one of the Arabic names of God. The dervishes take it up and repeat it over and over, swaying their bodies back and forth in unison. "*Allah! azin Allah!*"—"God! the infinite God!" they cry, over and over again. After this has been done for ten or fifteen minutes, with increasing earnestness, the sheik pronounces another of the "seventy names of God." It is taken up as before, and repeated over and over again. Then another and another.

As they go on thus, they become as if wrapped in ecstasy. The motions of the body become more and more violent, the repetition of the word faster. After it has gone on for some half an hour, many of the devotees are apparently in a sort of hypnotic condition, swaying the body and repeating the word without conscious volition. A singer strikes up a weird, minor chant. The others go on as before. The mental excitement grows. Every instant it becomes more intense. It is the exaltation produced by dwelling on one thought. Eyes are closed, faces lifted heavenward, the breath comes quick and fast. The swaying of the body becomes still more violent. The excitement is contagious, and affects even the spectators. A tense, drawn feeling comes over you. You cannot, if you would, keep your eyes from that weird, swaying circle.

"*Allah! ekbar Allah!*"—"Great is God! Great is God!"

In perfect unison, and as if by one mighty voice, the solemn words are repeated over and over and over again. One cannot tell why, but something of horror mingled with awe comes over the spectators, too. There is not a sound or a motion among them. They seem to almost hold their breath, and, with heads bent forward and wide eyes fixed on the circle of wrapped devotees, they, too seem to lose sense of time and place, and under their breath join in the solemn cry: "*Allah Ghafour! Allah Hafuz!*"—"God the Forgiver! God the Protector!"

Finally the mental excitement has produced ecstasy. Every dark face is the face of an enthusiast. Articulate words are no longer heard—only loud inhalations and exhalations of the breath, but all in unison. The sheik walks around the circle urging to faster movement, and by his own bearing stimulates the excitement of his followers. He singles out here and there one who seems less susceptible to the mental excitement they are trying

to intensify, and bids him withdraw. This weeding-out process is gone through with several times until only a circle of some twenty is left.

But these are the ones most possessed by the "holy fury." They have got to such a pass now that they are practically bereft of their senses. Faster and faster come the hissing exhalations. Wilder and wilder the faces. The continued repetitions and vocal movements have now gone on for more than an hour. It is safe to say that the reader or writer could not keep it up the way these dervishes do for half that time without utter exhaustion. The strain begins to tell. One man utters a shriek, and with eyes fixed and hands tightly clenched, his head thrown back and foaming at the mouth, falls to the ground. No attention is paid to him, and he lies there as if dead.

The sheik makes a sign, and a brazier of live coals is brought to him. He places it in the centre of the swaying, shouting and hissing circle. He says a few words in Arabic over it, and pours a powder on the coals. A strange aromatic odor fills the room. Then from out the circle one staggers forward, and plunges his hands into the glowing mass. He fills his mouth with the fiery coals. He rolls them as a sweet morsel under the tongue, and gives no sign of pain. All the while the united chant, and swaying of the body, and the hissing drawing of the breath, go on. The strain becomes intense even on the spectators. You feel it cannot go on much longer. It does not. The stately sheik, the only one who seems to keep his senses, steps back. The circle falls apart. The repetition of the sound ceases.

And now you see the full effect of the mental and physical strain these men have undergone, and realize that they have been deliberately seeking to get themselves into a state of superinduced insanity. And they have succeeded. It is horrible to look at. Every man is a raving maniac, such as one may see in the worst wards of an insane asylum. With piercing, unearthly shrieks, arms wildly tossed in the air, foam at their lips, they stagger about, and then fall to the ground, until the floor is covered with writhing forms. Suddenly, with a wild yell, one starts up, and drawing a slender knife, thrusts it through his cheeks. Another seizes it, and strikes it through his arm. The horror of blood makes the scene more awful.

It is to be noticed, however, that they do not inflict wounds in places likely to make them serious. The sheik and two or three assistants keep watchful eyes on them all, and now and then seize and pinion one who seems intending to do himself serious injury. Others start up, and, rushing across the mosque, dash their heads against the wall. Finally, exhausted nature claims its own, and one by one, the devotees stagger from the room, or are led away by friends.

This, mind you, is not an exhibition for money—not an entertainment gotten up to gratify those who like to have their blood stirred by the sight of the horrible. It is religion—the service of the Most High—an endeavor to

attain communion with God. After it was over, we were honored by the sheik with an invitation to his private room. There, while devout followers came to kiss his hand, coffee and *nargilehs* were served, and he talked freely of what we had seen.

Being asked what connection such a service could have with religion, he replied that it was the highest and holiest form of worship—that by which men not only render homage to the Deity, but come into such a mental state that their souls are, as it were, in the very presence of God. By repeating over and over again the names and attributes of God, he said, the mind comes to dwell on the idea of God alone. It is divorced from all earthly things of time and place. The body is lost sight of. The soul alone lives. It becomes exalted to an ecstasy in which it sees God.

The self-inflictions of pain which the devotees undergo, or seem to undergo, are, he explained, but incidents to the mental state which is the object aimed at, and are of use only to show the absolute divorcement to which soul and body have attained—the separation of the physical from the spiritual—in which the former is put so much under that the man, though still living in the flesh, is independent of the pains which are its usual weakness. By this contemplation of one idea—the idea of God—aided by the repetition of His name, and the continued monotonous movements of breath and body, which induce insensibility to surroundings, the soul is lifted above time and sense into the seventh heaven of ecstasy. And thus the worshipper experiences the greatest, sublimest joy that can be vouchsafed to man—he sees the Unseen face to face, and, standing in His very presence, communes with the Most High.—*Congregationalist*.

The American Board in Turkey.

The American Board has four missions in Turkey. The Western Turkey Mission commenced in 1819, has 8 stations, 111 outstations, 66 American laborers, 268 native laborers, 25 churches with 2,574 members, and 6,267 pupils in schools. The Eastern Turkey Mission commenced in 1836, has 5 stations, 118 outstations, 42 American laborers, 252 native laborers, 39 churches, 2,304 members, 6,215 pupils in schools. The Central Turkey Mission commenced in 1847, has 2 stations, 40 outstations, 27 American laborers, 136 native laborers, 33 churches, 3,740 members, 3,883 pupils in schools. The European Turkey Mission commenced in 1858, has 4 stations, 25 outstations, 28 American laborers, 35 native laborers, 8 churches with 553 members, and 633 pupils in schools.

The last annual report of the Board states that the past year was one of general prosperity for the Missions of the American Board in the Turkish Empire, notwithstanding the opposition of the government and the increasing poverty of the people.

Dr. Selah Merrill says: "The Government of Turkey has the disposition, it lacks courage simply because it lacks power to do so, to bring about a most deplorable and disastrous state of things for missions of every kind in that country. It feels that its power is gradually declining, and its empire crumbling away, and just in that proportion has it determined to resist most persistently every kind of interference from the civilized world."

THE COUNTRY AND PEOPLE OF TURKEY.

BY FANNIE ROPER FEUDGE.

("Uncle Charlie," a returned Missionary, goes with his little nieces, Hannah and Claude, to the first meeting of their Mission Band, where he finds six other little girls already assembled, for a talk about Turkey.)

UNCLE CHARLIE.—"Well, my lassies, I think the subject you have selected is one full of interest; but it is a topic so vast, that one hardly knows where to begin. Shall it be of the country or its many races?"

HANNAH.—"Why, uncle, I thought the people of Turkey were Turks, with only the admixture of some foreigners, who gradually become naturalized, just as the people of our own country are called Americans, and are all united under one government. Are there distinct races in Turkey?"

UNCLE C.—"Yes; besides the Turks proper, there are large members of Greeks, Albanians, Bulgarians, Armenians, Circassians, Tartars, Jews, and Gypsies all known as 'subject races,' who retain at least in a measure, their own religion, language, and social customs, and are not absolutely under Turkish rule."

EVA.—"Suppose we take the Turks, first, and try to learn all we can about their mode of living, appearance, religious usages, and laws, as well as the degree of education and refinement found among Turkish people, before we study the other races, each of which can form the subject of a future lesson."

UNCLE C.—"This is wise on the principle that it is better to know one thing well, than half-a-dozen imperfectly. Have any of you an idea of the personal appearance of the Turks?"

NETTIE.—"I have read the letters of a lady who resided for years among the Turks, and she describes them as generally rather short, and inclined to corpulency, but well formed, with handsome features, and brilliant dark eyes and hair. Their manners, she says, are sedate and dignified; and their leading traits of character, pride, indolence, and self-indulgence, coupled with the redeeming virtues of hospitality to strangers, strong domestic affection, temperance, and honesty."

BELLE.—"I think I have read that the Turks all sit cross-legged on sofas or cushions, even at their meals. Is this so?"

UNCLE.—"Yes. They evidently prefer this attitude to any other; and they pretty equally divide their leisure time between smoking and sipping coffee or sherbet, from morning till night. The reluctance the indolent Turk feels at the trouble of removing his *chibouk* or cigarette from his lips, may account, at least in part, for his proverbial aversion to social conversation. The ladies, who smoke less, talk a great deal and are far more vivacious and agreeable."

LOTTIE.—"Are the women graceful and pretty?"

UNCLE C.—"While young, they are decidedly so. In Constantinople you rarely meet a woman under twenty, who is not good-looking; and very many are possessed of surpassing beauty. But they fade early, and grow very corpulent, as they advance toward middle age."

CLAUDE.—"How do they dress, uncle?"

UNCLE C.—"The ancient in-door costume of ladies of rank consisted of a gown of cloth or damask silk embroidered with bouquets of flowers wrought in silk, with deep borders of the same. The upper garment was of fine silk gauze with long, loose sleeves, surmounted by a velvet jacket very richly embroidered in gold; and a little round cap covered with pearls and other gems was worn on the head. The shoes or slippers were ornamented in the same elaborate style, to correspond with the other garments. This graceful and pretty costume is now rarely seen, even within doors; for of late years, so many foreign innovations have been made in dress, that it has lost the picturesque grace of the oriental, without acquiring the elegant completeness of our European styles. The native dress seemed far more in accord with the ripe, oriental beauty of Turkish women as well as better suited to their climate and habits. Even the representative *yashmak*, that completely conceals the features from prying eyes, and without which no Turkish lady used ever to venture abroad, is rapidly being displaced for the thinnest and smallest of European veils.

"Women of the lower class wear quilted jackets and skirts of coarse calico; and the children long cotton gowns fastened at the waist by a sort of a girdle, strings and buttons being an unknown luxury."

MAY.—"They must look and feel very awkward; and I don't wonder now, that the pictures I have seen of Turkish children have such a demure look. To what age do children wear this queer costume?"

UNCLE C.—"Girls until they are eight years old, and boys even longer. The men of late years have exchanged their wide silk trousers, embroidered jackets, jewelled girdles and flowing *kaftans*, for European frock coats and cloth pants; and their crimson, up-turned oriental slippers and gorgeous turbans, for Parisian boots and stove-pipe hats. This is for street wear; but within doors, the Turkish *neglige* of bright colored dressing-gown, loose, silken trousers, and white scull-cap, is still much in vogue."

GRACE.—"Are boys and girls allowed to play together, and attend the same schools?"

UNCLE C.—"Until eight years old, they go out, and play, and study in the same way, and are not kept apart at home or abroad. After that, the girls leave school, wear veils whenever they go visiting or shopping, and must live in the

harem with the women, as it is considered a disgrace for a girl as she approaches womanhood to be seen by any man except her father or husband. And the boys after they have passed their eighth year, cannot remain in the women's apartments as before."

HANNAH.—"How about their meals, uncle? It seems to me that these Eastern people do everything differently from us, and I suppose they even eat and drink in some way peculiar to themselves."

UNCLE C.—"Turkish custom requires only two regular meals a day; but they munch sweets and sip coffee and sherbet at all hours between. Breakfast comes between ten and eleven, and dinner at sunset—the hour varying according to the season of the year. The dishes are placed on large circular trays, around which, the family and guests sit cross-legged on cushions. For dinner, soup is served first, and each course is replaced by another as soon as it has been partaken of—comfits and sweets of various kinds being eaten to fill up the time while the courses are being changed; and iced fruits are the last served. The Turks drink only water during the repast; but strong coffee and cigarettes are served in the drawing or sitting-rooms, as soon as the party leave the dinner tables. Mutton, poultry, fish, rice and vegetables are the chief articles of diet; and *pilau*, quite as great a favorite here as in Persia and Arabia, is one of their national dishes, and usually the last dish of the feast."

EVA.—"Trained as they are, can there exist in a Turkish household, the mutual affection and confidence that seem to us so essential to happiness?"

UNCLE C.—"We really know very little of the domestic life of the Turk, for the reason that he rarely invites a Christian to his house; and when he does, the wife and family are hidden away behind thick curtains, so that we are left only to surmise, as to what is so jealously guarded.

"But there is nothing in the early training of either sex, to develop a pure domestic affection. The Turkish lad is, for the first eight years of his life, clothed like a fantastically dressed girl, and with turbaned head and dainty slippers, dreams away the hours that are spent out of school, among the women of his father's harem. His first awakening is at the close of the prescribed eight years, when the tables are suddenly turned, and from being altogether among women, he must henceforth be the companion of men only, and probably does not even speak to a woman till he is married to some unknown girl bought or selected for him by his parents. They meet as strangers, occupy separate suits of apartments, and have absolutely nothing in common upon which to erect the temple of domestic happiness."

They never visit or walk abroad together; and were the husband to meet his wife in the street, Turkish etiquette forbids him to recognize her."

NETTIE.—"How can a young wife, under such a *regime*, manage to while away the weary hours—unless she be either intellectual or devotional, and I have heard that the average Turkish woman is neither?"

UNCLE C.—"To a certain extent, they are both intellectual and devotional. During her brief eight years of childhood, the little Turkish girl enjoys the same educational advantages as her brothers; and if she has a taste for it, she can, in after life, read and study the Koran, which is the only text-book used in Turkish schools of the ordinary grade. Then the Mohammedan woman, no less than her father or husband, is in duty bound to pray seven times a day, nor dare any one offer up his devotions without the accustomed purification of washing face, hands, and feet. In the women's part of the dwelling there is every convenience for these frequent ablutions required by their religion, as well as for health and comfort. A Turkish lady often receives her visitors, in her *boudoir*, where she is sitting at ease, gently laving her shapely hands, while one of her maids holds the basin and pours the perfumed water from a silver pitcher, and another stands ready with the dainty towel sprinkled with attar of rose."

BELLE.—"But do they never sew, or read, or write letters, as we do?"

UNCLE C.—"They embroider a little now and then, or toy with lute or guitar when they feel inclined, and they often spend an hour or two in the bath. But Turkish women in general are too indolent and self-indulgent to undergo needless exertion; and their desires seldom take a wider range than the adornment of their own pretty persons, and the weaving of fanciful garlands of fragrant flowers, for the beautifying of their own apartments, in anticipation of a visit from their lord. For the rest they gossip with their associates, or dream away the hours in luxurious idleness."

LOTTIE.—"This indolent, dreamy life, I have heard, is the very *summum bonum* of an oriental woman. But what sort of houses do they live in?"

UNCLE C.—"Turkish houses of the better class are large, irregularly constructed buildings, divided always into two parts—the *aremlik* or woman's part, which is really the family residence containing the sleeping apartments and sitting rooms, as well as the dining hall and cuisine; and the *selamlık*, or outer part, composed of offices for the transaction of business, sleeping rooms for the male members of the household, and spacious apartments for social visitors and public

receptions. These two distinct portions of the dwelling are united by the private rooms of the master of the house, to which no one has access but by his special invitation."

CLAUDE.—"Are these large, many-roomed houses not very gloomy?"

UNCLE C.—"On the contrary, they are usually very bright and cheerful, provision being made everywhere for free ingress of air and sunshine."

"Four rich blessings the Turkish child is born heir to and never fails to appreciate, whether as juvenile or adult. These are fresh air, bright sunshine, and abundant supply of pure water, and ample space—four things the Turk could never live without and be happy. Their houses, instead of being crowded together, are surrounded by gardens and court-yards; every residence has its excellently-appointed bath; and always and everywhere, in court and garden, mosque and street—there is found an abundance of pure, fresh water—ministering largely to health and cheerfulness, and rendering inanimate nature more lovely."

HANNAH.—"How are the houses furnished, uncle?"

UNCLE C.—"Very differently from ours. The floors are of boards which are always bare, and kept perfectly clean from the frequent scrubbing. Mats and rugs are laid round plentifully in all the rooms, while hassocks and cushions are piled up in every corner—easily available to all who need them. Pictures and ornaments are everywhere in profusion; but of other furniture there is very little, except in residences furnished in European style."

EVA.—"Is it true that the Turks do not use bedsteads to sleep on?"

UNCLE C.—"Chambers are not furnished in suits as with us; and bedsteads are never used, even by the wealthy; but mattresses are spread on the floor at night, and removed in the morning, to be piled up in the corners of the rooms where they have been used. One or two small tables, on which are deposited drinking-cups and glasses, a hand mirror, and a candlestick, with a sofa and a few chairs, complete the furniture of a Turkish sleeping-room, which looks bare enough to our unaccustomed eyes."

MAY.—"Tell us something of the schools, and the manner of conducting them."

UNCLE C.—"The schools are all taught by *imams* or *muezzins*; and the course of instruction is confined to the rudiments of reading and writing, with the repetition of passages of the Koran, in a sort of drawling, nasal chant that is quite in accord with Turkish indolence. In all Moslem schools, the pupils sit *à la Turque*, upon carpets or cushions spread on the floor, and keep their bodies constantly swaying to and fro, in repeating their

chants. They write with reed pens, from right to left. Male and female schools for children are taught and governed on the same plan, but in separate locations; and the girls do not usually attend school after they are eight years old."

GRACE.—"Are there not some peculiar forms connected with the beginning of the school days?"

UNCLE C.—"Yes. The induction of a new pupil into some of the schools designed exclusively for young children has some novel and pleasing features. The little boy or girl, probably not more than four years old, is dressed in holiday suit, crowned with flowers, and borne aloft in a man's arms, while another man follows, carrying the pretty new satchel and dainty cushion for the child's use during his school days. The teacher and his scholars also fall into the procession, as it nears the school-house, and they enter chanting a song of welcome. After this, they are all treated to a handsome collation at the expense of the parents of the new pupil. It is a pretty beginning of the school days, and doubtless tends to reconcile the little one to the loss of home indulgences, and the approaching confinement and daily tasks that lie just ahead."

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TURKISH CHILDREN.

BY SOPHIE S. SMITH.

AMY.—Mamma, is it true that Turkish babies are salted?

MAMMA.—Yes; they salt the baby to keep it sweet.

AMY.—How queer! What do they do then?

MAMMA.—Then they dress it in a little shirt and red silk cap, and wrap it up in a quilt until it can neither move hand nor foot, with only its head out, which makes it look just like a mummy.

AMY.—Don't they ever cry? Our Harry would scream loud enough if he were treated in that way.

MAMMA.—They are taught to be very quiet from the first. They are laid in a cradle, which is a long narrow box on rockers, containing a hard mattress, but no pillow. Here baby is placed on his back and tied in, where he is kept and rocked day and night.

AMY.—Dear me, how cruel that seems. Is he never fed?

MAMMA.—Oh yes, when he is hungry, and the rest of the time he contents himself with sugar and bread tied up in a rag. If he is still restless, he is given a dose of opium, which puts him to sleep, or makes him so stupid that he is quiet enough.

AMY.—How long is he made to stay in the cradle?

MAMMA.—Until he grows old enough to kick vigorously; then he is taken out and

allowed to creep about. He is also taught to eat. His mother fills a little basket with fruits and sweet things, and baby is allowed to help himself whenever he feels like eating. This often makes him sick, and hundreds of babies die from this cause every year.

AMY.—How do the Turkish children dress when they grow older?

MAMMA.—The boys dress like their father, in loose trousers, dressing-gown and turban, and the girls, like their mother, in silks, embroidery and jewels. They look like very little men and women.

AMY.—How do they amuse themselves?

MAMMA.—As soon as they jump out of bed in the morning, they run and ask their father for money, which they spend for cake and sweets.

AMY.—Don't they want to dress?

MAMMA.—They never undress. At night everyone lies down in the clothes worn during the day, on mattresses spread on the floor. When they rise in the morning, they are already dressed, and the mattresses are rolled up and put away until needed again.

AMY.—Do they go to school?

MAMMA.—Yes; after they have had something to eat they start for school with a slave, who goes to take care of them and their school bag, which holds their only book, the Koran.

AMY.—Is that all they study?

MAMMA.—Yes, they are taught nothing but religion, the Koran, and how to read. The boys kneel on the floor, each holding his book, while they all read their lesson aloud and together. The teacher sits on a mat with a pipe in one hand and a book in the other.

AMY.—Do they have any playthings?

MAMMA.—Scarcely any at all. The girls have a poor doll made of rags, and the boys have rattles, trumpets and tops. Their great prophet, Mohammed, taught that it was wrong for children to have toys, but in spite of this they have a few balls and games, and try to have a good time when out of school.

AMY.—Do the boys and girls spend their time alike?

MAMMA.—Until she is eight years old, a girl does pretty much as her brother. She runs out and plays and goes to school, but when she reaches eight years, she begins to feel grown up, leaves school and stays on a veil, and lives in the harem with other women.

AMY.—Does she never go out anywhere?

MAMMA.—Yes, she goes to the public baths, visits, and shops, but she can never go without her veil which covers her face, as it is a disgrace for her to be seen by any man except her father or husband.

AMY.—Her husband! Does she marry when she is eight years old?

MAMMA.—Not quite so young, but her mother begins to arrange for her marriage which takes place when she is eleven or twelve. She has nothing to do with it, and must marry the boy who is chosen for her, and go to live in her new home, away from father, mother, brothers and sisters, and all the associations that are so dear to a child's heart.

AMY.—Oh, mamma! it is dreadful to think of my going away to live with anyone but you. It would break my heart; and I shall always feel thankful that I was born in a land where children can live happy lives in their own homes as long as they wish. You said something about their great prophet Mohammed. Who was he and do they worship him?

MAMMA.—He was the founder of their religion and was born in Arabia in the year 570. The Turks do not worship him, but call him their great teacher, and hold him in great reverence.

AMY.—What is the religion that the Turks teach their children?

MAMMA.—It is founded upon the Koran, a book written by Mohammed, and also founded upon tradition. They teach there is one only living and true God, and they are much opposed to idolatry. But they believe that God decrees all that takes place and they are what is called fatalists. If they resign themselves to God's will, worshipping Him and doing all their religion requires, they believe at death they go immediately to a heaven of great delight.

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THE CHILDREN OF PERSIA.

BY SOPHIE S. SMITH.

AUNT MARY.—Good afternoon, Kitty. Have you been for a walk?

KITTY.—No, ma'am, I've just come from our missionary meeting, and stopped in to tell you about it.

AUNT MARY.—That is very kind of you, for I am always glad to hear from them. Judging from your face I think you must have been pleased with the meeting.

KITTY.—I was delighted! I wish you could have been there. A lady, who has been a missionary in Persia, told us all about the children in that country, and showed us some clothes like the boys and girls wear.

AUNT MARY.—That must have been very interesting. What did she tell you about them?

KITTY.—She told us first about the babies. She said that the Persians, like a great many other people of Asia, wrap their babies up when they come into the world, in a long strip of cloth, until they look like a stick with a head at one end. But the funniest thing is, that they read the creed to the baby, as if it could understand such things.

AUNT MARY.—Why do they teach them so early?

KITTY.—They think a child can't begin too early to learn about religion, and when he has had the creed read in his ear, that makes him a Mohammedan, and he is ready to begin life in the right way.

AUNT MARY.—What else do the poor babies endure?

KITTY.—They sew charms on their clothes to keep away the "evil eye," and after awhile their heads are shaved and a name given them. This is a very grand time, and is attended with great ceremonies.

AUNT MARY.—I suppose these little people go to school when they become large enough?

KITTY.—They begin very young for they have a good deal to learn. The boys sit around the teacher on the floor and study aloud, while they sway their bodies back and forth.

AUNT MARY.—What do they learn?

KITTY.—They learn reading, writing, arithmetic, astronomy, poetry, and prayers from the Koran.

AUNT MARY.—You have only told me about the boys; are the girls taught anything?

KITTY.—Oh, they don't need to learn much. Their lives are spent in the harem among the women, so they are only taught to sew and embroider, and perhaps to read and write.

AUNT MARY.—How do the Persian children amuse themselves?

KITTY.—The boys play with the bow, and sabre, and practice all sorts of gymnastics on horseback. All of their plays are to fit them for being men. The girls like to go to the public bath where they meet other girls, eat sweets, smoke, and tell stories.

AUNT MARY.—You said the missionary showed you some garments like the Persian children wear. What were they like?

KITTY.—Oh, they were very different from ours. The boys wear loose trousers, short dresses, and a little pointed cap. The girls wear a loose dress tied with a girdle, also a jacket when it is cold, and a long cloak and veil when they go out. Their hair is braided down their back, with pearl and gold ornaments hanging to it. Their clothes are very rich and beautiful, and they wear a great many ornaments.

AUNT MARY.—Did the missionary tell you about their homes and ways of living?

KITTY.—Yes, she said that the houses were very poor and common on the outside, though they might be very elegant inside. They are only one story high, with a low door, and the walls are covered with clay. The Persians don't make any outside show because they want everyone to think them poor.

AUNT MARY.—Well, that is very different from what we wish people to think us, and yet it is certainly an humbler and more sensible way than ours.

KITTY.—It seems to me many of their ways are quite humble. They eat off the floor, without knife and fork. The bread is made in large flat cakes, which are used as plates, and then eaten up after the dinner. They have no beds, but sleep on mattresses spread on the floor of the house when it is cold, and on the roof if it is warm. Then they never undress, but lie down in their clothes, and roll themselves up in a blanket.

AUNT MARY.—I have read that the Persians are a very polite people, and they consider polite manners in their children a very important thing.

KITTY.—Yes, they are taught how to behave well. They must never sit down before a superior but rest on their heels with their knees drawn together. Before an equal they can sit with their legs crossed under them, and their feet covered with the skirt of their robe.

AUNT MARY.—While they have some very commendable ways, let us pray that they may learn the true way to happiness and everlasting life.

KITTY.—What is their religion?

AUNT MARY.—It is called the Mohammedan religion, because it was founded by Mohammed nearly 1300 years ago. He wrote the Koran which is their Bible. It teaches them that they are to be devoted in worshipping God and ever resigned to His will, but it leaves them sinful in heart and life.

KITTY.—Are missionaries teaching them about Jesus?

AUNT MARY.—Yes, there are some Protestant missionaries among them, but very few of the Persians will listen to the story of Jesus and His love, and very few have become Christians.

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COUNTRY AND PEOPLE OF PERSIA.

BY FANNIE ROPER FEUDGE.

(Uncle Charlie and Aunt Edith, returned missionaries, get up a novel entertainment for Christmas Eve, and invite all the boys and girls who know anything about Persia, to be present and open their budget of knowledge, for the benefit of the company—each one being expected either to ask or answer an appropriate question.)

Enter "Uncle Charlie" and "Aunt Edith," who having been greeted with loud cheers from all the juveniles, little eight-year-old Willie, in the garb of shepherd boy, placing himself in front of the tall lad robed as the Persian Shah, says:

WILLIE.—"Will your Majesty tell me whether it was not from your country that the 'wise men' came to search for the infant Saviour, saying, 'Where is He that is born King of the Jews? for we have seen His Star in the East, and have come to worship Him.'"

EDDIE (the Shah).—"You are right, my son. It was in my country those 'wise

men' lived; and they were not first, nor the only 'wise men' born in Persia, as you, foreigners, call my beloved *Iran*. That ancient Bible land is still a grand and beautiful domain, fruitful in good things, and the most extensive and powerful native kingdom of Western Asia. It is the land of the noble and virtuous queen, the beautiful Esther, and of her kinsman, Mordecai, whose tombs are with us to this day. It is the land of Zoroaster also, who wrote his code of religious duty about the same time that the prophet Jeremiah wrote his 'Lamentations.' And my beloved *Iran* has produced other great men, not so good perhaps as Mordecai, Jeremiah, or even Zoroaster; but worthy to be honored and remembered. Our great Cyrus, whom we call *Kuru Kurush*, established a mighty empire that included, besides Persia as far as the Oxus and Indus, Asia Minor, Syria, Palestine and Mesopotamia; but he gave us, also, his son Cambyses, a ferocious and blood-thirsty tyrant, though a successful warrior, who still further enlarged our domain. The politic and far-seeing Darius, the *Gushtasp* of the Persians, and his son Xerxes, whom we call *Isfundear*, are found also among our archives."

HERBERT.—"I have read of these wonderful warriors—how Cyrus carried his conquests into India and Egypt, took Babylon and the major portion of Assyria, extending his empire from the Arabian Sea to the Hellespont. I remember also other great military exploits of the Persians, with greater or less success, till at last a great battle was fought on the plain of Hormuz (A.D. 218), in which the Persian army were completely victorious, and their sovereign Babegan was hailed as *Shahan Shah*, 'King of kings.' During the continuance of the Sassanian dynasty, Persia rose to a height of power and prosperity such as she had never before attained."

UNCLE C.—"Yet her days were numbered; and when the last king of this dynasty was driven from the throne, by the Arabs, who now, in A.D. 636, began to extend their dominion in all directions, the gradual decay of Persian power began; and her people have from that period been constantly subject to the domination of alien races."

AUNT EDITH.—"The wise man says, 'Pride goeth before a fall;' and it may be that the appellation of 'King of kings,' which can rightly belong only to the Supreme Being by whose mandate kings rule, ought never to have been assumed by an earthly monarch. 'The Lord is a jealous God,' and His glory will He not give to another. God had wonderfully favored this great nation, and given them a land of joy and beauty to dwell in, a land to be desired, and He looked to

be recognized as the bountiful Father who had given to those His favored children, all things richly to enjoy.

"Early in the world's history, Persia was the garden of the earth, a paradise in which her children might well rejoice; but it was invaded, conquered, trodden down, and oppressed. Her cities were desolated, and their wealth carried away by the hands of the stranger. The valuable timber was hewn down, and thus both climate and soil were changed. It had been a land of springs and running streams but the fierce winds that swept over the bared forests drank up the moisture and it became dry—parched by the heat of summer, and desolated by the frosts of winter. Well indeed might the ancient Persians laud their fair land, and her bards chant its praises, as 'the land of fragrant flowers and luscious fruits,' where the 'song of the nightingale was heard all over the land.' But it is less fruitful now than before the forest trees were cut down for the timber."

ANNIE.—"I suppose the climate of Persia cannot be other than salubrious, as it seems to be an elevated, mountainous region, three or four thousand feet above the sea, and it is bounded on all sides except the east, by high mountain ranges."

ELLA.—"I have read a letter from a traveller in Persia, who says the south coast is very warm, and much of it a mere sandy waste; but the northern or Caspian provinces are abundantly supplied with water, and there both trees and vegetables grow luxuriantly; while between lovely ranges of mountains are smiling valleys, and fertile slopes, with occasionally level plats that are fertile and productive."

GEORGE.—"What are the people who inhabit this fair domain? Where nature responds so readily to the demands upon her, and even yields spontaneously her rich treasures, I should think there would be danger of the people growing indolent and effeminate."

UNCLE C.—"On the contrary they are a hardy and temperate race, and under a wise government, they would be a prosperous people. They are the descendants of the ancient Medes and Persians, and of the line of Japheth. They are physically well-formed, with large, lustrous eyes, and regular features, a handsome people, with quiet, dignified bearing, and prepossessing appearance generally."

WALTER.—"Are the moral traits of the people generally in accord with their external bearing?"

LUCY.—"I should think not. For all the accounts I have read describe the Persians as cunning, treacherous, and unreliable. But this seems the legitimate outgrowth of an oppressive government. The insecurity of property has prevented

the improvement of the land, the extension of trade, and public works of every kind. The dread of extortion makes men put on appearance of poverty; and the fear of being informed against renders each one suspicious of his dearest friend."

EMMA.—"The government is called an absolute monarchy, so I suppose their king, or the *Shah* as he is denominated, does just as he pleases. But is he not expected to conform to the laws of his country?"

TOM.—"By no means. A gentleman who spent several years in the capital, told me that there is no constitution, and no check against the wanton tyranny of the sovereign, if he chooses to exercise it. He may take the life of any subject without giving a reason for the act, and often does so, merely to confiscate his property, or gratify a feeling of personal hatred. Torture is often used to compel persons charged with crime to confess; and the most shocking mutilations of the body are practised for trifling offences."

CARRIE.—"How is it with the priests? Do they not try to reform their rulers?"

UNCLE C.—"They are no better than the people—as ignorant as the rest, and as extortionate as the government they represent. Dread of private vengeance is the only check upon priestly power; as family feuds and the danger of popular insurrections are upon the tyranny of the king and his officers."

JOSIE.—"I have been reading lately a description of some of the gorgeous palaces in which Teheran abounds. One of the most interesting is called *Negaristan*. It was built by Peth Ali Shah, the grandfather of the present sovereign, who is said to have been noted alike for his handsome person, his lofty genius, and the number of his children!

"After passing the grand gateway of this beautiful palace, one enters a vast avenue of palm trees interspersed with mammoth rose trees; then a pavilion with a marble tank of exquisite beauty. The interior of the pavilion is shaped like a cross, with an arched ceiling gilded, and supported by twisted columns tinted scarlet, green, and gold. The stained glass windows are draped by curtains exquisitely embroidered by hand, in gold and scarlet. The great central building surrounds an octagon shaped court, in the centre of which gleams a deep pool and fountain. Another building is the *anderoon*, where once lived the royal wives of Peth Ali. It contains a bath of marble entered by an inclined plane leading to a subterranean hall supported by a row of pillars around a central tank. All the spacious apartments of this magnificent palace are fitted up in the most gorgeous style of even oriental splendor, and language fails utterly to convey any adequate idea of the effect of its soft,

warm atmosphere laden with perfume, and the rich glowing tints reflected from the frescoed ceilings."

HARRY.—"Is this the palace occupied by the present Shah?"

AUNT EDITH.—"No, the reigning king lives in the centre of Teheran in a palace known as the Ark or Citadel. It is situated in the midst of a spacious garden, and its massive gates, faced with colored bricks laid in beautiful designs, prepare the visitor for the grandeur that greets his entrance. One spacious room, of which the Shah keeps the key, is devoted to the crown-jewels—a collection unsurpassed by any in the world. Many of the costliest were brought from India by the famous Persian conquerors of 'The Sunny Land,' Nadir Shah alone having, according to Lord Elphinstone, carried off from Delhi little short of a hundred million of dollars, in jewels and precious stones, gold and silver plate, and Indian coin; and this wholesale robbery was committed in the name of God and His so-called 'holy prophet, Mohammed.'"

MADGE.—"What a set of unprincipled fanatics those Mohammedans are! But do they really believe that there is any religion in such abominations as lying, theft, and murder?"

UNCLE C.—"If committed against infidels, yes; and in the eyes of a Mohammedan every one outside his own creed is an 'infidel,' whom it is a virtue to rob or murder. And in one sense they seem sincere and consistent. They never forget their stated seasons of prayer nor allow any other duty or pleasure to interrupt their regular devotions. In the Shah's palace, at sunset, musicians, with horns and kettledrums, collect on the gallery of the principal gate, fifty feet from the ground, and send forth a curious medley of sound over the city, at the same moment that the melodious voice of the *muezzin* summons the faithful to prayer, with the droning out of the words, 'There is but one God, and Mohammed is His prophet.' With this, every true devotee of the false prophet—be he soldier or sailor, prince or peasant, muleteer or porter, kneels wherever he may happen to be, at home or abroad, and repeats his prayers with many prostrations and obeisances. Everywhere, whether among his own people, or in the midst of strangers who deride and abuse him, even to martyrdom, the disciples of Mohammed are thus true to their vows, and are equally zealous to proselyte those of other creeds."

EMILY.—"What kind of churches do the Mohammedan Persians worship in?"

JOHN.—"I have read the accounts of several travellers, who state that in Persia, even in the large cities, the mosques are by no means such imposing buildings as one sees in Turkey and some other Mohammedan countries. The only

really fine mosque in Tabriz, an old and famous city of some 150,000 inhabitants, is the *Kabud Musjid*, 'blue mosque,' which is now in ruins. It is about three-hundred years old, and is still partially covered with blue tiles beautifully arabesqued. But most of the mosques in Persia, as well as the colleges and caravanseries, are little better than ordinary dwellings, and are built of the same materials. All the houses are as a rule only one-storied, and they are usually surrounded by high walls, with perhaps a little garden-plot enclosed."

HESTER.—"But surely the rich dwell in more imposing edifices?"

AUNT EDITH.—"The interiors of some of those I have visited are perfect paradises of luxury and elegance—with mirrors and pictures, inlaid floors and perfumed lamps, articles of vertu strewn around, and every possible adornment to tempt and gratify the most sensuous tastes. Yet their external appearance is contemptible—being often built of earth or clay, at least toward the street, in order to evade taxation, and escape the rapacity of their rulers."

PHILIP.—"I have just been reading in a magazine article, that Persia has no public conveyances, no canals, no printing-presses, no hospitals or orphan-asylums, except those established by the missionaries, no poor-house, no mines to furnish labor, no public works, or manufacturing establishments; and I think I never before felt so proud of my native land, nor so grateful for Christian privileges, and all the blessings, temporal and spiritual, that come to us through the merits of our dear Redeemer."

CARRIE.—"Won't you tell us, uncle, what has been accomplished by Christian missionaries, for the elevation of this interesting people?"

UNCLE C.—"If measured by the number of converts, the results of missionary labor among Mohammedans always seem small; but we must remember that the preaching of the Gospel is itself a result, and that the way of salvation, through our crucified and risen Saviour, has been made known to many 'tens-of-thousands' through the length and breadth of that land; and not a few have become true-believers. For the rest the good seed has been sown, according to the Master's command, and we wait in hope till He shall give the increase. As with land, so with people. You can take a piece of salt desert, and if you can procure sufficient water, can change the desert into a garden of the Lord."

"When the missionaries first went to Persia, there was a prejudice, on the part of both Mohammedans and Armenians, against hearing the Gospel preached; now when a missionary stops in a village, men, women, and children crowd to hear

him speak, and he has more invitations than he can accept, and more requests for religious books than he is able to grant. Many children are now brought to the mission schools, though formerly they would have considered it an unpardonable sin to be taught by any one save a *mollah*.

"One native assistant, who has spent thirty years in mission work, writes recently: 'When I was first sent to the mountains of Kurdistan, to labor among the Nestorians, the Tyari people robbed me, and intended to kill me, and fourteen days I had to lie hidden in a cave. For six months after I went among the Armenians, they were unfriendly. After that they began to visit us; a prayer-meeting was then established, which was attended by from thirty to sixty persons. I have visited thirty cities and towns; for awhile Mussulmans were afraid to attend the services, but times are greatly changed, the grace of God did not suffer us to perish, and we have been saved in order to be a blessing to others. Formerly we were called infidels; and in rainy weather we durst not go into the bazaar, lest touching a Mohammedan, he should be defiled; and our wives and daughters were in danger of being taken from us by force, and we had no redress. Now we are on friendly terms with our Mussulman neighbors, our families are safer, and if a case of violence occurs, our complaints are heard and attended to. In former times they did not know the Scriptures, or burned them, now they are sold by thousands. Behold what changes hath God wrought! The cause of Christ shall yet triumph in Persia.' Surely God hath done great things, whereof we are glad."

:o:

THE MOSLEMS.

QUESTION. Who are the Moslems?

ANSWER. The followers of Mohammed.

QUES. Where do they live?

ANS. Chiefly in Turkey and Persia, though many are in Africa.

QUES. How many Moslems are there?

ANS. One hundred and seventy millions, or nearly one-eighth of the human race.

QUES. What is their sacred book called?

ANS. The Koran.

QUES. Who wrote the Koran?

ANS. Mohammed.

QUES. Where did he get the matter for it?

ANS. It is said that the angel Gabriel brought it to him from Paradise, engraved on golden plates, from which Mohammed copied it.

QUES. In what language was it written?

ANS. In the Arabic.

QUES. Why is the Koran never translated or printed into other languages by the Turks?

ANS. Because the Turks say it is a

sacred book, written in a sacred language, and it would be a sin to translate it or print it.

QUES. Why do they regard the Koran as sacred?

ANS. Because they believe it came from God.

QUES. Why is the language sacred?

ANS. Because the golden plates from which it was copied were in Arabic.

QUES. Has the Koran been translated into our language?

ANS. It has.

QUES. How do the Moslems write their books?

ANS. With a reed pen and ink of several colors.

QUES. What is a Moslem church called?

ANS. A mosque.

QUES. For what other purpose are the mosques used, beside that of worship and prayer?

ANS. For schools.

QUES. Where do the scholars sit?

ANS. On the floor on rugs, with their feet under them.

QUES. What is one of their customs when they come to school?

ANS. To kick off their slippers and keep their hats on.

QUES. What do they wear?

ANS. Full trousers, a Persian shawl gathered up to the waist, with loose flowing sleeves, and a high, black astrachan cap, under which they sometimes wear a small cap of quilted silk.

QUES. How do the boys study?

ANS. They all read out loud, not together, but each one his own lesson. The more noise they make the better satisfied is the teacher, for he then thinks they are studying well; but as soon as the noise grows less he looks at them sharply, and sometimes stirs them up with a stick.

QUES. Are the Moslems easily converted to the Christian faith?

ANS. They are not. They believe that Mohammed was God's prophet, and if they obey the teachings of the Koran they will be saved. Dr. Cyrus Hamlin writes: "There is much that is very excellent in the Koran taken plainly from the Old Testament sources. There is much that is puerile and absurd, and its sensualism cannot be denied. But whatever it is, it does not contain the religion of the Moslems except in germ. For that religion we must go to 'Sonnah'—to tradition. Its four leading characteristics are: Theism, Fatalism, Ritualism, and Sensualism. All worship is offered to God, as to a spiritual and everywhere present being to whom praise belongs, and before whom all creatures are nothing. He is the sovereign of the day of judgment, before whom all must appear, and neither in this world nor in the world to come can they be blessed who do not entirely resign themselves to His will.

"Tradition has introduced an immense mass of error and superstition into the Moslem world, of which the Prophet Mohammed was not guilty, and of which very little can be found in the Koran. As Mohammedan law is made up chiefly from tradition, so is the Mohammedan religion, and if you can have but one, you will learn more from tradition than from the Koran. It has lost less by conversion to other religions than any other faith, ancient or modern."

:o:

Come to the Concert.

Come forth to the concert—our concert of prayer,

A greater than human is pledged to be there;

A world-wide petition goes up to the King;

Thy prayer, with thy offering, oh, fail not to bring.

O'er peoples and kingdoms Messiah shall reign.

The power and dominion the saints shall obtain;

Sweet peace shall descend from the regions above,

And the earth shall be clad in the mantle of love.

The nations are waking, and call for thy aid;

Fulfil for their rescue the vow thou hast made,

And come to the concert, and mingle thy prayer

With the voices of assemblies now gathering there.

The harvest is whitening, the reapers are few.

To pray for more laborers is binding on you;

Come, then, to the concert, and plead for them there.

And look for earth's ransom in answer to prayer.

By the pangs of the Victim who groaned on the tree,

By the love He declared for the world and for thee,

By the woes of the millions enthralled by the foe,

With the thousands in concert, oh, fail not to go.

The Saviour is waiting, the Spirit is nigh,

To pour out His blessing in showers from on high;

In earth's renovation, oh, fail not to share,

But join with the faithful in concert of prayer.

So shall thou unite in the final acclaim,

In the anthem of Moses, the song of the Lamb;

The blood-ransomed heathen will fail to condemn,

And thou shalt sit down in the kingdom with them.

General.

Methodist Episcopal Church, Mhow, Central India.

BY REV. T. E. F. MORTON.

"Procrastination is the thief of time" is a true proverb. I have been wanting, in compliance with your request, to send you regular periodical reports of our work here, but the habit of putting off, in the midst of the rush of other duties, has landed me in this period of the year, when one, under the pressure of the heat, drags on heavily, the right hand almost losing its cunning.

Those who have not experienced an Indian summer cannot realize the state of feeling one experiences when the fierce sun pours down his burning rays on India's soil. One not accustomed to sleep in the day is forced to quit studying and fall into the arms of "Morpheus." We are now in the midst of summer, and you can imagine how we folks are sighing for and looking forward to the coming refreshing showers.

We have had a number of changes here since last writing you: Brigadier-General Gillespie, K.C.B., has gone to England on six months' furlough. His successor, General Heathcote, appears to be a good man. From conversation with him, I elicited the fact that he has been in India for the past forty years and recognizes God's personal goodness to him. The Carabineers or 6th Dragoon Guards, from Sealkote, have taken the place of the 7th Dragoon Guards, removed to Umballa. This newly arrived regiment of cavalry has been in India for the past fourteen years, and will return to England in October next. From the 7th Dragoon Guards, forty-nine Wesleyan soldiers were marched to our parade service on Sunday mornings, but in the present regiment there are but three declared Wesleyans. We lose forty-nine men and get three, which means 46 rupees less to the Church, government giving us capitation allowance at the rate of one rupee per head. Some cavalry soldiers have a great weakness for riding, and if a Church be little too far, they change their religion to enable them to go to the nearest Church.

The Rev. Mr. Etty, Church of England chaplain, has succeeded the Rev. Mr. Mills, who has retired from the service. The present incumbent is a Ritualist, but not, as far as I know, a fighting chaplain. He seems more friendly to the Methodists than his predecessor had been. My predecessors and I, as well as General Phayre, will not easily forget the brushes we had had with the fighting chaplain who retired last year.

The Rev. Mr. Scott of the Scotch Church here has been succeeded by the Rev. David Herron, well known in the N. W. Provinces. He is a man of years and of long residence in India.

The devil sits in high authority in the cantonment. One's heart bleeds as he sees the number of young soldiers in the station Hospital here, smitten with venereal diseases. As I pace the Hospital floor and look at the

diet sheets of the men, I see Roman Catholics, Church of England men, Presbyterians and Wesleyans all down with the dreadful complaint.

Oh, by the way, Mr. Dyer, editor of *The Sentinel*, London, who has stirred the hearts of the Christian public with his five strong letters of indisputable facts on the workings of the C. D. Acts in India, has taken up his residence in Bombay. He has purchased the admirable journal once edited by our late revered Brother Bowen, and so will not only be the *Sentinel* of London but the *Guardian* of Bombay. The Missions in India are long-
ing and praying for the repeal of the abominable C. D. Acts in this Empire.

A very earnest spirit exists in the English Church here. Immediately after our fellowship meeting on Monday nights, we have a special prayer meeting for a revival of God's work in the station. Mr. Dice, Gunnery Instructor of the garrison, a member of the Church, and I, have given away tracts and spoken to quite a number of the men in the garrison regarding their souls' condition, and of the necessity of preparing to meet their God. Up to date very meagre results have been achieved. We must have patience, like the husbandman, after he has sown his seed. Very rarely the reaper overtakes the ploughman.

I am in a position to present a very favorable report of our native work. Since my return from the annual conference, in January last, the work has taken rapid strides, so that at present we have twenty-eight Bible and Sunday schools, twenty-four of which are held on Sundays with a weekly attendance of over one thousand children. The following points and Mohallas in the cantonment and city of Mhow have been occupied:

1. Bullock battery lines.
2. Muleteer lines.
3. Dragoon Syce lines.
4. Sutar (carpenter) Mohalla, No. 1.
5. Sutar (carpenter) Mohalla, No. 2.
6. Bans-phor (mat-makers) Mohalla.
7. Kattik (Mutton sellers) Mohalla.
8. Mohun (the name of a Hindu) Mohalla.
9. Amal (cooly or a burden carrier) Mohalla.
10. Chamar (cobler) Mohalla, No. 1.
11. Chamar (cobler) Mohalla, No. 2.
12. Rang Rej (dyers) Mohalla.
13. Theli (oil-mongers) Mohalla.
14. Sarwan (camel drivers) Mohalla.
15. Mehtar (scavengers) Mohalla.
16. Sia (a man's name) Mohalla.
17. Lal curti (red coat), or regimental bazaar.
18. Harri Patak (green gate).
19. Luniapoor.
20. Jannoo (a woman's name) Coomhari.
21. Chenna Godam (gram godown).
22. Native regimental lines.
23. Boi (fish-monger) Mohalla (two schools held here).
24. Heavy battery bazaar.
25. Gooje Khera

26. Choori (maker of native bangles) Mohalla.

27. Parsonage Compound (two schools held here; one for scavenger lads and one for the children of the poor).

We have a most interesting service on Sundays, at 10 A.M., on the Parsonage Compound, for the native poor, consisting of the blind, leprous, feeble, etc., at the close of which financial aid is rendered: one pice is given to each of the blind, leprous and feeble, one-half of a pice to those who are in a little better condition, and one pie or one-twelfth of an anna to each of the children. An extra pie is given to the child who learns an extra snatch of a hymn or shows great diligence in the study of the Catechism. The adults are preached to by my oldest native preacher, and the children are divided into two classes and taught by the preacher's wife and a young worker in the Mission. The following were the statistics reported last Sunday, the 27th instant: Blind, men and women, 19; old and feeble, men and women, 78; others, men and women, 12; children, boys, 15, girls, 16; total attendance, 140; funds distributed, rupees, 1, 12, 7.

We have just organized two Vernacular Day Schools. It is to be hoped that these institutions, one for boys and the other for girls, will meet with good success. The following is our staff of workers:

1. Dilewar Masih.
2. Khan Singh.
3. Dyal.
4. Hannah Khan Singh, daughter of the preacher.

These workers satisfactorily perform their duties. The glorious Gospel of Christ is preached to thousands in the bazaars and mohallas of the city. Three of my male workers preach and sell religious books. The Hindus, as a rule, listen more attentively to the Gospel than the Mohammedans, who take pleasure in opposing our preachers. The Lord Jesus Christ is with us and will give us victory in this dark heathen land. We are, I must say, fighting under dreadful disadvantages in India. The hindrances to the mighty spread of the Gospel are great. Many of India's millions are stumbling over the drunkenness and licentious conduct of many of the military. I fear for the British nation. May God open her eyes to see the responsible position she holds amidst these vast millions, and to the danger she is exposed by reason of the laxity of her principles.

Oh, by the way, a vernacular class or fellowship meeting has been in existence for several months, also a service for our native servants who choose to attend.

All about Mhow, and between this and Khandwa, there are many villages waiting to be opened up; but one with an English charge on his hands cannot possibly do justice to the native work. It might happen, should I go away on a tour in the villages, necessitating a long absence, that I be called to solemnize a military burial, which failing to do will meet the severest displeasure of the military authorities.

I have had several visits from inquirers. An individual, *Mohun Singh by name*, a chowkedar on the Rajpootana

Malwa Railway is on the eve of receiving Christian baptism. He had been reading and hearing the Gospel of Christ for some time now, but had not arrived at anything definite in his mind as to how Christ should be treated and the attitude he should take in this matter. A few months ago his youngest daughter becoming dangerously ill, he called with the little light he had on the Son of God to heal her, and He did so. This answer to his prayer brought him to the feet of Jesus. He says he will receive baptism as soon as he has discharged some debts that he has incurred. May God give this man strength and grace to come right out of the ranks of heathenism.

With a more liberal provision of friends for this field I think we shall be able to cover more ground and increase and strengthen our present staff of workers. The paucity of workers to man our English Churches, is a reason why many of the men in charge of English work, who have some experience in native work, are let and hindered from plunging fully into the native field.

Mhow, C. I., May 28, 1888.

Report of a Native Chinese Presiding Elder.

BY REV. N. J. PLUMB.

Rev. Hū Po Mi, Presiding Elder of Hinghwa District, has just come in and reports an encouraging quarterly round on his work. He also gave a history of some remarkable trials and triumphs of the native Christians in that locality.

The preachers had written him several urgent letters concerning two cases of persecution, one of which began last year, and the other two or three months ago. He had paid little attention to them, however, thinking they might prove to be, as is often the case, mere private quarrels, and not persecutions for Christ's sake.

The first case was that of a young man who had been set upon by his own people to compel him to contribute money for idolatrous purposes. They dug up his wheat and other crops, deprived him of his share in the ancestral property and practically ostracized him. The head of his clan was the leader in the persecution, and when the case was brought to trial, a prominent literary man in the village, the chief witness against him. A bill of charges was made out against him, and sent away to the Mandarin, a District Magistrate, but the case was not investigated until brought out by another of the same sort.

The second case referred to occurred in a village near where there was a little band of twenty-eight Christians. The leading spirit was a prominent and wealthy literary man of the place, and the Christians were threatened with expulsion from the village if they would not do their share toward defraying the expenses of the idolatrous celebrations.

Two very earnest Christians named Wong Yong Seng and Wong Taik Tu, went to this man and did their utmost to persuade him not to carry out his intentions, at

the same time explaining to him the nature of the Christian religion. This simply had the effect of enraging him more. He at once ordered the confiscation of their share of the ancestral property, and beat Wong Taik Tu almost to death, and in an effort to justify this inhuman treatment, straightway brought charges before the Mandarin. He accused them of having refused to pay their taxes as well as their honest debts; said they had neglected their duties in taking care of public property, and, moreover had brought a party of women to his home, who had made a disturbance, broken in and destroyed his books and materials for literary work. This last is considered an offence of great gravity in a land where the god of Literature is so extensively worshipped. The Mandarin, for some reason, did not believe much in the charges, but as things go in China, let the law take its course, *i. e.*, sent the runners to arrest the accused, who, instead of bringing them directly to the Yamen, imprisoned them in their own homes for twenty-two days for the purpose of extorting money from them.

At this juncture the Presiding Elder arrived, and upon careful inquiry found the facts to be as they had been written him by the preacher. After much earnest prayer for Divine guidance, he decided to write a letter to the chief clerk of the Mandarin, urging him to see that the Christians were treated justly. No reply coming that day he began to fear for the result, but the following day word came that the Mandarin had sent for the Christians and it was evident that he intended to make an investigation of the case. The complainant was also sent for, but considering it beneath the dignity of a literary man to meet these humble Christians on a common level, he refused to come. This occasioned some delay, but the Mandarin insisted on a face to face trial, and on the fifth day they were brought together in his presence and the investigation proceeded with.

The plaintiff first urged the charge that these Christians were bad men and an injury to the village, and the Magistrate asked what reply they could make to this. Wong Taik Tu replied: "We are not bad men but have done good in our villages, as all well know. For instance, a leading man in our place was a very wicked person. He kept an opium den where he harbored thieves and smoked opium himself. He was so wicked that everybody feared him. I was the instrument of his conversion, inducing him to give up opium and lead a different life, and he is now a good Christian man. Is not this doing good? In another case a father and son were opium smokers and quarrelled constantly. Through my influence they left off the use of opium and are now living in harmony. And again, a husband was about to sell his wife to get money for opium. I learned of this and induced the Christians of our village to contribute enough money to enable the husband to go and get cured of the habit of opium smoking, and now the husband and wife are living together in peace as they should. Now, these things are well known, and I appeal to all who know me as to the truth of what I say." The Magistrate turned

to the plaintiff and asked what he had to say to these things. He made no denial of them, but urged his other complaints that these Christians did not pay their taxes nor their debts. Wong Taik Tu replied, "We have no property of our own upon which to pay taxes; we make our living by working this man's fields. How can we owe any taxes? We have no debts. This man does not say we owe *him* anything, nor has any one else complained of this. While these complaints are all false, we do confess to the truth of one of the charges. We *do* refuse to contribute money to the support of idolatrous worship, this being contrary to our religion."

After a full examination the Mandarin was convinced that the charges were false, and turning to their persecutor said severely, "You are the offender and not these Christians. I have repeatedly issued proclamations forbidding the collection of money from Christians for temple purposes, but you disregard them and try to compel them to contribute. However, to further test them, I will ask one thing. Will you, prisoner, 'kau tau' before this your enemy?" The reply came promptly. "Yes, I am willing to do anything that is not inconsistent with my religion, but I cannot contribute anything toward idolatry." And he stepped forward and prostrated himself, kneeling humbly at the feet of his persecutor, who, being a literary man, was socially his superior. The Mandarin was greatly impressed by this act of humility and applauded by clapping his hands and saying these Christians are certainly good people.

His decision was that the prosecutor should restore all he had taken from the Christians and give a bond that he would not again trouble them. This he at first refused to do, but under the pressure from a number of his literary friends who were present at the trial and who felt ashamed for him, he finally signed the required document. He has, however, given up none of his hatred toward Christianity, but has since posted a public order prohibiting the people of his village from becoming Christians. He refuses these two men all rights in the public property, and will not allow them to cultivate his fields as formerly, so they are obliged to do any odd jobs they can get to make a living, and are outcasts almost, in spite of the Mandarin's decision in their favor.

After the settlement of this case the Mandarin concluded to take up the other which was still waiting, and the parties were accordingly summoned into his presence. The prisoner, Ling Chiong Mi had refused to contribute to the fund for idolatrous worship. His father was also a Christian, but under pressure had yielded, promised to pay the money and it was believed had urged his son to do the same in order to avoid trouble. The prosecutor claimed that he was unfilial and stubborn, refusing to accede to his father's wishes in the matter. As there seemed to be some ground for this complaint, the Mandarin ordered a hundred blows to be administered. When sixty had been given, the officer paused and asked Chiong Mi how he liked the punishment. He replied, "I am pleased with it, for it is given me because I worship the one true God and not the

idols. It is not because of any sin I have committed, but because I refuse to do wrong that I am beaten, hence I suffer gladly." In some surprise the Magistrate asked for further explanation. "What do you know about God? have you seen Him?" The young man replied, "I have seen Him in my heart. The idols which we everywhere see I have found to be a delusion, and wish to have nothing more to do with them." The Mandarin said, "Tell me more about your God, and perhaps I may become a Christian and worship Him too." The Christian replied, "If you only knew Him as well as I do I am sure you would worship Him, but if you would know more about these important truths, you must send for a preacher, as I am an uneducated man and cannot teach you."

Again the Mandarin was convinced that the charges were false, and ordered the plaintiff to give a bond that he would do justice to the Christians, telling them that if they were again molested he would protect them. The humiliation of signing the agreement to keep the peace was so great that he refused, and the Mandarin, whose will is law, ordered a hundred blows to be administered then and there. The Christian earnestly besought him not to do this as the man was an elder in his village, and his superior in station, and the blame would fall on the Christians, making their lot still more intolerable. Better, he said, that they should fall on his own shoulders. However, the man was beaten, after which the required document was, though unwillingly, given and the case dismissed. This trial as well as the other was witnessed by a great number of people who were much impressed by the conduct of the Christians.

When Chiong Mi reached the outer gate of the Yamen, he was seized by a number of the Mandarinic runners and severely beaten, to extort money from him. The Mandarin, hearing of the commotion, sent for him to return, and inquired into the trouble. He replied, "I do not know why I was beaten; I only know the men were your own employees." "Did they demand money from you?" "No." Six men were then called in and 500 blows administered to each. In each case the Christian begged that they be not beaten. He himself had received punishment enough for all, he said, and beating them would not help matters. During the flogging he seemed to feel the pain almost as much as they, and frequently cried, "Have mercy, Father in Heaven! Have pity; they are great sinners!"

When about to start home he found that his shoes (left at the door in Eastern style) had disappeared. "What are you looking for?" "Only my old shoes," was the reply. The Magistrate ordered 400 *cash* brought to pay for the lost shoes, and on its being refused, as "the shoes were old ones, not worth payment," the officer ordered one of the runners to go with him and deliver the money and the man safely into the hands of the preacher, with instructions to purchase a pair of shoes and present to him. When dismissing the young man the Mandarin shook his hands most courteously, a most unusual attention from an official to one of his people, seeming to have

been deeply impressed by his heroic Christian conduct.

As I listened to the story as it fell from the lips of Brother Hū Po Mi, with a thrilling pathos pen cannot describe, I felt that surely the spirit of the ancient Christian martyrs, which led men to suffer bravely for their faith, is still living here in heathen China.

FOOCHOW, China, May 15, 1888.

The Gospel in Russia.

BY A LAY MISSIONARY.

Although the interval between my previous letter to the GOSPEL IN ALL LANDS and this, is rather long, yet I have to offer the same excuse as was previously made, when last I wrote you. From the point of view of religion and the religious life, there is but little to say about the state of matters in this land. When last I wrote, I informed you about the casual prayer-meetings. A number of neighbors dropped into the workman's house in the evening after his work was finished, and the occasion was utilized to have a meeting for singing and prayer, and in many cases, the reading of the Word of God. Indeed this last is a favorite mode in Russia of spending their hours on the part of the Russian peasant. The sacred oracles are less familiar to the Russian mind than they are in the more highly favored West.

Russia is less tainted with that rationalistic Illuminism which has gone out more especially from Germany, like a miasma over Europe. How one experiences the evil effects of this may be shown by a little experience of my own in travelling in a steamer on the great river Volga in Eastern European Russia. I had just come on board, and was taking some breakfast, when a stout-bodied German sat down opposite me and began to talk. At last, he asked who I was, and what was my occupation. On my informing him, he said that it seemed to him that Christian work was an altogether antiquated and useless employment. Had not the Bible been proved to be little else than an ancient *märchen* or folktale? and altogether Christianity seemed to this respectable and well-to-do German merchant, a thoroughly effete superstition, rapidly verging toward extinction.

I remarked to him, "that is a very remarkable conclusion to which you have come! Its truth or falsehood must make a very great difference to the world, and I suppose therefore that you have taken great pains, and carefully studied the whole question, before you so lightly came to this conclusion. I am aware of the views and opinions to which you have given expression, and for the last twenty or thirty years, I have carefully studied the whole question in the works of your German philosophers and others. The result of my examination is, that I am a more confirmed believer than ever, and hold it to be the only real, possible, and practicable religion which the world has seen! How is it with you? Since you have given such free utterance to your belief that Christianity is an ancient fable, you have, I have no doubt, given the whole question careful and earnest study, and your con-

victions are the result of careful and anxious consideration and research?"

"Well no!" said the merchant, "I have not given the question the careful examination you suppose." And the fact is, he was only expressing the current scepticism, to be found in the stratum of society in which he moved. Nor did I find, that this had in any way improved him as a man, though good-natured enough. He was very obese, and I could see a large amount of his happiness lay in the victuals he could consume.

Taking the lowest degree of human excellence, it is only too obvious, as one travels up and down a country like Russia, what a misfortune for either man or woman to have no higher standard of excellence or enjoyment than this world can furnish. Water can never rise higher than its source, and when no higher aspiration is before us than animal enjoyment or satisfaction—then, the result is, and can be nothing else than poor. And I am afraid that the Church in Russia furnishes the people less with this higher ideal, than in most other countries.

Even in Roman Catholic countries, there is a large body of earnest religionists, however, the monastic element has given a morbid and overdriven character to the religion of the Church of Rome. No one can read Upham's "Life of Madame Guyon," without rejoicing in the Christianity of those like Madame Guyon, Fénelon, Molinos and others. I am far from affirming that these devout, loving and earnest spirits are not found in Russia. Such was Tichou of the Don, whose earnest words are still heard in the land, being circulated amongst the people; such, also, was Philoret the Metropolitan of Moscow. But the Greek Church in Russia, as I believe M. Pobedonostzeff has by this time discovered, cannot boast of the possession of a great power of spiritual life. Meanwhile, the arm of flesh, or the secular arm is being vigorously applied. Missionaries trained to certain tactics are sent out into Stundist localities. Their first business is to ascertain who are the infected sheep in the district. This known, the suspected soon receive a visit from the itinerant, who tries to persuade them of the advantages of the Orthodox communion, and shows, that to fall away from the fellowship of the orthodox, is to display unpatriotic, if not treasonable tendencies. If the suspected remain proof against this logic, the missionary next threatens; if the suspected are not banished from the village, there is a most unpleasant ecclesiastical cordon devised, and the unhappy Stundist feels himself a marked man, and is made to suffer all the discouragements, and bear all the inconveniences which the community can inflict upon a member who defies the "Mir," and has the audacity to think for himself.

Notwithstanding this, not a few hold firmly to their principles; for in this, the Russian peasant is a hero. Persecuted in the village, he goes to the town and there finds employment, and endeavors as he can, to be useful to his fellow men. Such a one rises before my mind's eye, as I write; humbly working for his morsel of black bread, and rejoicing in the Master's presence which sus-

tains him in his troubles. Perhaps the Stundists are less vexed while I write; for the attention of the Ober Procureur and his satellites is at present much occupied with the Germans of the Baltic provinces.

To expel the German language, the Lutheran religion, and the Teutonic spirit from Courland, Livonia and Esthonia is the problem; and notwithstanding that the persecutors have no occasion to trouble themselves about human rights, yet it is not by any means an easy one. The Pole has been the overlord of these provinces; the Swede and the Dane have been, but the descendants of the German knights have clung to their lands, and up to the present day they have held their own with remarkable tenacity.

The University of Dorpat, which has been the centre of enlightenment in these provinces, is threatened to be removed to Pskoff and Russianized; the language of the schools is in future to be Russ. The methods to be pursued in this work are not to be weakened by any squeamish regard for what in Western countries is named the rights of humanity. Human rights in Russia are solely to submit to the powers that be.

A number of German pastors having been unable to see the beauty of their flocks being enticed into the Greek Church, and having taken steps to use their influence in a contrary direction, have been requested to appear before the courts of law. It is said that some forty to fifty are in this predicament, while four have already been ordered to Archangel, and such like inhospitable places.

The Evangelical Alliance has taken upon itself to interfere in behalf of these persecuted Lutherans. During the lifetime of the late Emperor, they interfered on behalf of a secession to the Greek Church from the Lutheran population in the same provinces. The deputation did not reach the Emperor, but was received by Prince Gortchakoff. Their prayer was granted, such of the seceders, as wounded in conscience, wished to return to the Lutheran Church, were permitted to do so.

The meeting of the Alliance led to a war of pamphlets. M. Wurstemberger who came to the Baltic provinces to see how far the promised freedom had been granted, was assailed by Constantine Tischendorff, the great textual critic, who as finder of the codex Sinaiticus, had been ennobled by the Emperor, and therefore deemed it his duty to break a lance on behalf of his patrons. Both pamphlets were couched in a somewhat heated style, more heated, perhaps, than the subject called for. The Evangelical Alliance have again made their appeal in other times, and to other men.

As we have not seen the Appeal of the Alliance in its English dress, our citations are necessarily drawn from the German and Russian versions. It begins by addressing His Majesty Alexander III in language of the deepest respect, recounts the special function of the Evangelical Alliance to promote toleration, and enumerates its endeavors to secure this in Sweden, Italy, Germany, Spain, Turkey and Austria, and refers in conclu-

sion to the petition brought before Alexander II, first in 1857, and again in 1870, and asks on the present occasion a like favorable regard.

The first point on which the petition of the Alliance touches is the revocation of the permission to the Lutherans who have gone over to the Russian Church, to return to the Lutheran worship. The parents of children of mixed marriages, formerly by compulsion educated in the Russian faith, had been allowed during the latter days of His Majesty Alexander II to exercise considerable freedom as to the training of their children.

The ancient intolerance has now, however, been restored, and those who have so long been permitted to attend on the Lutheran services, must now return to that Orthodox Church with which, in an evil hour for the peace of their consciences, they had been persuaded to connect themselves. The letter ends with the utterance of a conviction that His Imperial Majesty, the Emperor of all the Russias, will follow the example of the Emperor Nicholas, and his exalted father, Alexander II. The signatures to the address begin with the Swiss members of the Evangelical Alliance; these are succeeded by the Dutch; the Danes follow. Next come the English, followed by the American section of the Alliance, then the Germans, and so the memorial ends.

The answer to the Address has gone forth from the pen of the Chief Procurator of the Holy Synod. M. Pobedonostzeff is by training a lawyer, but he is at the same time a clerically-minded lawyer. His employment as the Emperor's tutor has led his mind into studies outside the sphere of law, and being a devout man, he has translated Thomas à Kempis' famous "Imitation of Christ" into Russian. His mind is now, since his entrance upon the duties of the Emperor's representative in the Holy Synod, much exercised as to how he can preserve and revive the Russian Church.

At the same time, as favorite Minister of the Emperor, who believes in his faithfulness and honesty in dealing with himself, M. Pobedonostzeff does not confine his actions to ecclesiastical affairs. His controversy and war of pamphlets with M. Bunge, the last Finance Minister, showed this, and his activity extends also to the Educational Department, the minister of which, Delianoff, readily accepts his views. He has now for some years been carrying on a repressive conflict with the Protestant sects in the empire, the Pashkovites in the north, and the Stundists in the south; and we have already described the forms which this repressive conflict takes. In the north the police carefully watches for and disperses the prayer-meeting or the Bible-reading meeting, fining the persons in whose houses they are held. In the South and in the provinces the work is carried on by the missionary who is sent out to visit, to discuss with, but above all to carefully observe and use all available means to uproot, discourage, and stamp out the Stundist or Evangelical party.

The last form which the activity of the Ober Procureur has taken is a struggle à l'outrance with the Lutheranism

of the Baltic provinces, more especially with a view to bring the subject races, the Letts and the Esthonians, over into the Russian Church. The correspondence with the Evangelical Alliance is simply a phase in this last controversy.

The Lutherans have hitherto occupied a favored position in the Baltic provinces. They have had their own university, the theological faculty of which has hitherto been a part of the Lutheran Church, and the language of instruction in which has been German. Indeed, Dorpat University, though in a Russian province, has hitherto been counted a German university. The Lutheran clergy have had their own consistory, and have hitherto occupied a position of honor and dignity. They have been paid by certain dues, derivable from the land in the Baltic provinces, and on the whole their position has been much better than that of the Orthodox or Greek clergy. All this is now to be changed.

It must be said, moreover, that the reckless way in which Prince Bismarck harried foreigners and foreign culture out of the Duchy of Posen, was a transaction which it will go hard with Russian statesmen, and especially M. Pobedonostzeff, if they cannot rival. Already it has been decreed that the language of the schools in the whole of the Baltic provinces must be Russian, and that the teachers, if not already masters of the Russian language, must speedily become so, or leave their posts. Vexatious interference with the liberty of instruction, as exercised by the Lutheran pastors, has already begun; and how far it may be carried no one can tell.

So much for the ground of interference by the Evangelical Alliance, in the memorial, the substance of which we have already given. We now come to M. Pobedonostzeff's reply. The tone of that reply is widely different from that given by Prince Gortchakoff to the former addresses. The difference is significant. Prince Gortchakoff's answer was a political one, and judged the matter from the politic and political point of view. M. Pobedonostzeff's reply is a voice from the awakened consciousness of the Russian people, and affirms the right of Græco-Russian Orthodoxy to conquer the Roman Catholic and Evangelical religions, as they exist amongst the subjects of the Emperor, and boldly asserts that his aim is unity of faith amongst the whole people who are subject to the Empire. It is with a feeling of proud self-consciousness that the Ober Procureur undertakes to reply to the address of the Evangelical Alliance, entrusted to him by the Emperor for that purpose.

He begins his task by asserting that His Majesty has equal care for his subjects in the Baltic Provinces, and especially for their highest, viz.: their religious welfare, with that which he cherishes for the rest of his subjects; a care fully equal to that cherished by his father and grandfather, whom the Alliance eulogize.

So far from yielding to the wishes of the Alliance, His Excellency is fully convinced that the measures taken, against which the Alliance protests, are such as will gradually bring peace to that distracted section of the empire,

disturbed only by the class with which the Lutheran pastors have made common cause, a class that has been striving to obtain absolute power in these provinces, and who, for this end, together with the Lutheran clergy have striven to prevent the assimilation of the Baltic Provinces to the rest of the empire. "The process begun there will, therefore, continue.

His Excellency remembers, however, the old maxim, "*Divide et Impera*," and separating the Swiss members from the rest of the members of the Alliance, and pointing to their concern as one not only for the Lutherans in the Baltic Provinces but for all the Christian Confessions in Russia, he boasts that nowhere is there greater freedom of worship than in Russia. Why is this not recognized in Western Europe? Because, with freedom of worship is also included freedom to propagate their beliefs and wish that the Orthodox Church should become a prey to the assaults of these other bodies. But he will not go into this notional belief, that freedom to exercise one's religion necessarily includes freedom to make proselytes. He will consider the matter from the historical standpoint.

His Excellency goes on to describe the geographical position of Russia, as occupying the wide plain between the Urals and the Carpathians, and thus bordering both upon Europe and Asia. "The Slavonian tribes which formed the first beginnings of the Russian Empire were hid in darkness and obscurity until the time came when Providence called them forward to be a watch on the path followed by the great migrations of the Eastern tribes from Asia; indeed, at the very time when these migrations were to cease, and thus through them the possibility was to be given to establish a Christian culture in Europe. The Russian people received the mission to stand as guards between two worlds; neither inclining to the one side nor to the other, until the finger of God pointed to the time when there may become a peaceful reconciliation of the East and West, in the spirit of Christian cultivation.

"Russia has fulfilled its duty. Neither the wild hordes of Chazars, Petchenegs and Polowzes, nor the Mongolian hordes have been able to hinder the developments of Christianity and Culture. The Mohammedan world, which so often put to shame all the endeavors of the Crusaders, have not only been driven back, but disabled. What gave Russia power to do this? Nothing else than its steadfast holding fast to its independence, both of Asia and Western Europe.

"How would it have stood with Russia if it had been in a state of hesitation between the different nations and confessions who have gradually been granted admission within its borders? How would it have stood in Western Europe if Russia had been given up as an arena for the rivalry of differing nationalities and confessions, particularly in the period when Mohammedanism had settled itself firmly on the Bosphorus, backed by the Mohammedan powers in Kazan, Astrakhan and the Crimea, while at the same time in Western Europe religious wars were

raging,—now, the fire and faggot of the Inquisition, anon, bloody Sicilian vespers and Bartholomew nights, to be taken account of.

"It was only the complete spiritual independence of Russia which then saved it in the midst of these religious and political eruptions, and must it not now hold fast those religious principles in their integrity? Yes! it was in the Orthodox faith that Russia found the spiritual elements which have saved it. By this it has been animated in fulfilling its great destiny; in it, salvation was found in the midst of all kinds of seductions, attractions, and hopes; by this, it grew, increased, and was strengthened for the fulfilment of its mission to humanity. To hold fast by the Orthodox faith is then the historical duty and living necessity of Russia."

His Excellency then draws a dark picture of mediæval and post-Reformational Europe; its Crusaders turning aside from their legitimate task of freeing the spot on which our Lord was buried, to conquer the remains of the Byzantine Empire, and to tread under foot the Orthodoxy of the Orient, and thus showing, as also in its subsequent history, the mixture of political and religious ideas! Nothing could more clearly show how far Western Europe was from the spirit of true religious toleration, or how much religious strivings and worldly lusts were jumbled up together!

With this same spirit and with the same mixed motives have the Western Churches shown themselves to be animated in Russia. Thus has Catholicism mixed itself up with Polish political strivings, and has constantly shown itself to be the enemy of Russia. Thus at the same time came Lutheranism on the field in the person of the Livonian Knights, animated by the same mixture of religious and political motives. Barons and pastors who fought against Catholicism and the Orthodox Church in the same spirit, have fought for the sole power and rule of these provinces by themselves with the same intolerance and lust of power with which, at the same time, they were accusing the Orthodox Church in the West.

If Europe would without prejudice, look upon the state of things on the estates of the Barons and in the villages of these provinces, they would see in the sufferings endured by those who have passed over from Lutheranism to the Russian Church, that the Orthodox Church is not the assailant, but stands on the defensive in the bitter struggle with Lutheranism.

His Excellency is not contented with these examples, taken from the state of things within or on the Russian borders; he carries the struggle into the enemies' country. Is there freedom of conscience in the West? Ah, no! the only freedom enjoyed there is the passage from faith to infidelity. One would imagine that under the witchery of the beauties of Nature, on the shores of the Lake of Geneva, the human spirit would sink to rest in the contemplation of the greatness and goodness of the Creator, and that bitter feelings against his brother man would not be felt.

There are not laws, indeed, against falling away from

he prevailing Churches, but there are other powers and violent means more thoroughgoing, which may be made use of to the prejudice of other religious bodies, and especially of the Græco-Russian Orthodox Church. In the presence of these powers and violence, the appeal to the non-existence of laws against leaving the prevailing Churches is only an empty sound.

His Excellency has thus in conclusion a powerful and eloquent stroke for the Swiss deputies, which the late Swiss brutalities against the Salvation Army show to be but too well grounded. In conclusion, His Excellency points to the refusal to allow the East Slav liturgy in Austria approved by the Gustavus Adolphus Verein, and the contempt with which the Russian Church is regarded as the symbol of an undeveloped and barbarous civilization. His Excellency concludes with an extract from Ernest Naville, in which that Christian thinker points to the union of Christians in the conflict with unbelief as the primal necessity of our times.

Such is one of the most remarkable ecclesiastical utterances which has appeared in our times. Russia knows how to find political supporters in the press of Western Europe, as *Le Nord* in Belgium, and the *Pall Mall Gazette* in London show. But is there not force in the eloquent reasonings of this reply to the Evangelical Alliance? Physician! heal thyself! Such is the sting of its utterances, and we fear its truthful force must be allowed. The Swiss brutalities against the Salvation Army, the proscription of Dissenting tenants on the estates of England, and the refusal even of sites for Dissenting places of worship, show that toleration, let alone freedom, has much to do to win universal acceptance even in professedly Protestant countries.

Russia makes no pretension to freedom of Propaganda, save of the Orthodox Church; that is not concealed. Freedom of worship under certain restrictions is certainly conceded. But freedom of infidelity, freedom of unbelief, is flaunted in our own day in Western Europe as the very flag of liberty; the Chief Justice of England preaches the coarsest unbelief with indifference to the wreck of the social system which this must prepare.

The very citadel of Protestantism is being undermined by a subtle and secretive scepticism against which Mr. Spurgeon has lately hung forth his flag with very far from general acceptance. What matters what gospel is preached as long as we have flourishing congregations, beautiful and well attended ecclesiastical edifices? Down with Doctrine and Dogma! men have no time for these inconvenient things in the thirst for materialistic enjoyment. The upper classes in London are breaking loose from the observance of the Lord's Day.

Religion is devout feeling, and we want nothing more. Science, the study of the physical, and the culture of the physiological, that is to be the religion of our day. It were well that the Protestantism of Europe opened its eyes as to whither it is going. On the Continent of Europe it has already pretty much dissolved itself into a

syncretism of mutually contradictory propositions and worn out controversies.

Yes! M. Pobedonostzeff is to a large extent right; nearer right than we fear the Evangelical Alliance will allow. Physician! heal thyself!

But still after all, the defence is an incomplete one. It is a pure specimen of the very common "*Tu quoque*" argument. But that argument has its defects. We are all imperfect creatures here below, and when we are hard on the imperfections of others, it is no uncommon thing to be reminded that we ourselves are "compassed with infirmity." And this is well nigh the only line of argument which M. Pobedonostzeff takes; while in point of fact he forgets that, however, these infirmities exist in the West, exists as he admits rather in popular and individual antipathies than in laws, in the Russian Empire they exist undeniably in the form of laws attended by very severe penalties.

There are severe penalties; we are not sure if they do not include deportation to Siberia against any one who incites a member of the Orthodox Church to forsake his faith. Evangelical activity without any positive incitement to leave the Orthodox faith may be punished by fine or imprisonment. And rash utterances against the Orthodox Church, her doctrines or ceremonies may be punished, and are punished to the present day by being sent in chains to Siberia.

The *European Messenger* is therefore fully justified in dealing as it does with the weak side of M. Pobedonostzeff's reply. He welcomes the interference of the Evangelical Alliance as a witness for the Truth. He meets the objection that foreigners ought not to intermeddle with purely Russian affairs, by showing that the Truth interests all, and all ought to be witnesses for it. And as a practical justification of the right of the Alliance to interfere, the *Messenger* points to the fact that his late majesty, Alexander II, admitted several times the Alliance to make similar representations.

The *European Messenger* next enters upon a critique of M. Pobedonostzeff's answer to the Alliance, which he does not find so well grounded as might be expected. He notices that the opposition made by Russians to the advance of the Asiatic hordes did not, as the Ober Procureur seems to allege, synchronize with the period of great religious wars in Europe. The Russian triumph over the Tartars was already in the Fifteenth Century an accomplished fact, or about a hundred years before the great wars broke out between Catholic and Protestant.

Nor was this conflict any hindrance in repelling the invasions of the Turks, and eventually driving them back; the advance of the Turks into Europe had been entirely checked before the outbreak of wars between Russia and Turkey. As regards the importance of the Tartar powers or Khanates of Kazan, Astrakhan and the Crimea, as supporters of the Mohammedan Empire, the *Messenger* finds this to be greatly exaggerated. The reference of M. Pobedonostzeff to the fire and faggots of the Inquisition—the St. Bartholomew massacres, the Sicilian vespers

belonged to an earlier period, and had but little of the religious in them—did undoubtedly lessen the power of Western Europe to repel the Turkish invasion, and delayed the decisive victory of the Latino-German world over Islam; but all this was nothing else than the natural results of religious intolerance, equally natural as the bloody persecution of the heretics in Russia during the Sixteenth Century, and the still more sanguinary persecution of the sects or Raskel in the Seventeenth Century.

Nor does the mixture of worldly and religious motives form such a purely distinguishing characteristic of the West European peoples, as the Ober Procureur would seem to imply. Such mixed motives have been found in Russia as well as in the West. "Religious freedom" was inscribed on the banner of Chmelnitzkoas well as that of Gustavus Adolphus—but in the motives which influenced both leaders there were other ends in view besides religious freedom.

In the same line of argument the *Messenger* does not contend that Catholicism has not had to do with the Polish strugglers, or that Lutheranism is not associated in resistance to the Orthodox propaganda, with the Baltic Ritter, or descendants of the German Knights; but he holds that, were religious equality conceded in Russia, such combinations would probably not exist.

At all events, the Evangelical Alliance does not ask for the right of propaganda, but for the alteration of laws which forbid the Orthodox Russian to leave his church, laws which have to do merely with the right of leaving the Russian Church, on the part of individuals, not with the permission to proselyte from her members. The *Messenger* points out that there are men who may become alienated from the Orthodox Church, simply by the action of their own minds, without being prompted or persuaded by others; yet they are compelled to adhere to a body, to which in reality they do not belong.

The *Messenger* maintains, further, that the permission of mixed marriages, and the religious instruction of children, according to the free conviction and mutual agreement of the parents, or even the permission of new converts to the Orthodox faith, to return to their former convictions, in no wise commits the State to allow unrestricted propaganda or proselytising.

The *Messenger* goes on to show that while the Ober Procureur may boast of Russian toleration, certainly the position of Protestants in the Russian Empire cannot be compared with that of Protestants in France, or the condition of Catholics with that of the English Catholics!

Then the right of foreign confessions to exist, and meet together for religious services, which is the only toleration permitted in Russia, does not touch the main question contended for by the Evangelical Alliance. That is not toleration of foreign confessions to exist, and exercise their religion; it is freedom of conscience. Now, freedom of conscience is the right to confess publicly what one believes, and such freedom is unthinkable, so long as one is irrevocably bound to remain in the Church in which he was born. And suppose that we

admit that to become Lutheran or Catholic is to go over into a hostile camp, what shall we say as to those who wish to go over to the Russian Dissenters? who have ever shown themselves loyal to the Emperor, and faithful to the State. No doubt there are certain immoral sects and hostile to the State; but this is far from being the case with the Molakans, the Duchaborzi, the Baptists, the Pashkovites and the Stundists. The Evangelical Alliance has specially referred to the case of the Lutherans, but the case of the above mentioned Russian sects is even stronger, and more deserving of sympathy.

The complaint of M. Pobedonostzeff, that it is difficult in Austria to pass over to the Orthodox Church may be well founded, but though difficult, it is possible; whereas in Russia, to become a Catholic is completely forbidden. Now if the freedom of confession is restricted in Austria, because it is not conjoined with full freedom of conscience, what shall we say of Russia where freedom of conscience does not exist at all! Surely Russia is bound to grant the same freedom which she demands from others. The quotation from M. Ernest Naville is finally referred to, and the conclusion of M. Pobedonostzeff from it is approved; but, says the *Messenger*, what follows from this? Surely that the fetters ought to be loosed by which the freedom of conscience is bound, and the Christians of the different confessions permitted to unite and to concentrate their powers for the defence of the common faith. We have to thank the *Messenger* for such a faithful defence of the rights of conscience in Russia, at a time when the name of Liberal has almost become a proscribed designation.

St. Petersburg, May 27, 1888.

Itinerating Among the Mountains of Japan.

BY REV. GEO. W. ELMER.

On the fifth of December my wife presented me with a beautiful boy, our first, and the care of the little one and his mamma devolving entirely upon myself I did not do any distant travelling that month.

My Matsumoto, Azusa, Ogura and Nanukaichi work was regularly kept up, with the exception of one Sunday when my wife was alarmingly ill.

When our little boy was only six days old, one of his sisters fell from a high-chair. Her mamma sprang to the rescue, and in a few days she was lying sick with a raging fever. For a time we both despaired of saving her, and the native physician gave us to understand that her recovery could hardly be looked for.

She was very brave and calm in those days, quietly awaiting the Lord's will, though we both plead earnestly that she might be spared if possible. A week of this terrible suspense was followed by a look of hope on the doctor's face, and in a few days more he pronounced her out of danger. Christmas time came and she lay quietly at home by herself, while I went back and forth to my duties at the school and among the churches.

On Wednesday evening, the 28th of December, I was

to hold a special meeting at our Matsumoto church. When the hour came I was myself suddenly and deeply convicted of my own utter unworthiness and unfitness to receive this same spirit of holiness, for whose coming I was about to exhort others to pray. I went to the meeting, however, and there humbly confessed to God, and ere I had myself received that "peace of God which passeth all understanding," the pastor, brother Hirata, was himself in tears, and crying to God for mercy, at the same time confessing his lack of love and labor among his flock. We were both richly blessed, and several others were deeply "convicted for sanctification." The meetings were continued nightly, and several were blessed and received the peace they sought. One heathen, who had occasionally attended the services, was also soundly converted to God. The whole membership was considerably uplifted and brought nearer to the Lord by these services.

On Wednesday evening, January 4th, 1888, I rode over to Nanukaichi to hold a special meeting there. I left on my return journey at nine o'clock. The wind was blowing hard, and the night was dark and bitterly cold. The light of my small "bull's eye" hardly sufficed to show the dangers of the road, which is a perilous one for night travel; especially so for one on horseback. Many of the bridges over the mountain torrents consist of only a few loose planks. These creaked and swayed ominously as my horse's weight bowed them toward the rushing waters below.

It was my first attempt at night travel among the mountains, and when I came to the broad expanse of the partly dry bed of a river and strove to peer into the darkness beyond, my heart failed me for a moment, and I felt inclined to turn back and wait for the morrow's light. But my wife was still an invalid and needed my help and care. She had only left her bed for the first time in a month the day before, and, making one great effort, I put myself in the hands of God, and giving the reins to my faithful mountain pony, we pushed out into the darkness. The pony kept the path very well, though he strayed somewhat once or twice. At length we found the narrow log bridge and got safely across the torrent. We reached home, without accident, at a little after ten o'clock.

I had been home but a few moments when I had reason to thank God that I had persevered in returning. At ten-thirty the startling sound of the fire bell rang loud and clear upon the night air. I sprang to the roof, and none too soon. The wind was now blowing a gale, and directly toward us from the region of the fire. Already great showers of sparks were falling upon the roofs of the houses just in front of us.

The sparks soon began to fall upon the dry shingles of our own roof. I ran down for the women servants, whom I stationed upon the roof, while I supplied them with water. We soon got a thin coat of ice upon it, for it was *freezing cold*. Then, filling all the vessels we had, I took them to the roof, and for four hours we fought the

fire, using wet brooms to put out the great live coals that so constantly fell about us. My wife remained below, praying and packing what few things she thought it possible we might be able to take away with us in the flight that seemed so inevitable. She was wonderfully kept during that exciting struggle, and two of our little ones slept as sweetly as though nothing unusual were occurring, but the infant was inconsolable throughout the whole time. The fugitives were flying past us toward some supposed place of safety, and the greatest confusion and terror prevailed everywhere, many having barely time to flee for their lives.

The fire approached nearer, then our main school building caught and in a few moments lay in ashes. It was now within three doors of us and I was sadly preparing to go down to my wife and admit that we, too, must fly, when suddenly the wind veered and not a single spark more fell upon our home, though the roof of the house next door was actually on fire once after this, but was, fortunately, speedily extinguished. Hope again revived and in another hour all danger was past and the fire had burned itself out on the edge of the town, to the west of us.

Nearly 3,000 houses and 100 warehouses were burned and over 3,500 families rendered homeless. Over half of this number were left entirely destitute. Very few had time to save even their clothing, but barely escaped with their lives. Indeed, two men and one woman were burned to death, and two men were found dead in wells.

As we walked among the ruins next morning the scene brought tears to our eyes. The police were turning over the ashes looking for the dead, while here and there were groups of half-clad men, women and children vainly trying to warm themselves by the smoldering ruins of their late homes, or keeping shivering, hungry watch over the few things they had been enabled to snatch from the jaws of the conflagration.

The government sprang nobly to the rescue, and relief was speedily afforded to the needy who applied for it. The Emperor himself sent \$1,000 from his private purse and the former Feudal Lord of the province subscribed \$500 and promised further aid to his former followers. The people too gave liberally, and thus much suffering was avoided. But the place is such an inaccessible one that rent and prices have risen enormously. Lumber and workmen are so scarce that even those who have a little money find it very difficult to get more than the merest shed built at present. Thousands are living in the most rudely improvised huts, or tents made of straw mats, with the thermometer below the freezing point. It was, indeed, a night of horrors, and its terrors are not yet past.

Several of the native Christians came to offer us assistance in carrying away the children or anything we might try to save. The native physician, who had been attending my wife, had to flee with his family. He had no sooner gotten them to a place of comparative safety than he came running to us to learn how my wife had

stood the fire, and gave me the necessary directions to avoid a relapse; and this man is a *heathen!*

Brother Hirata, the pastor, was at Azusa, nine miles distant, when the fire broke out, and he ran that distance, in the dark, in the incredibly short space of one hour and twenty minutes.

None of the Christians lost any of their property, but the fire put an end to our special meetings for the time being.

Just after the fire I made my usual monthly trip to the churches. I found a glorious revival at Sackashita; preached twice to audiences of 400 to 600. At Iida I had 400 listeners, and on my return journey I baptized eleven at Sakashita in the presence of over three hundred heathen, who seemed much interested in the testimonies given by the laity, at the love feast which followed the baptismal service.

It was wonderful to see how fearlessly and quietly these native converts stood up and testified for Christ in the presence of their heathen fellow townsmen, men who knew well their daily lives and character.

Sakashita has only some twelve hundred inhabitants, and perhaps four or five hundred more in the outlying districts, and yet we had over six hundred at this service, which is something unique in the annals of the Church in Japan, I think.

Early in January daily prayer meetings were inaugurated in all the churches of the district. These met early in the morning, and the one in Matsumoto at our home. Some of the members who had no clocks came as early as three o'clock, so as not to be late.

At Matsushiro we had an audience of over 700. The Buddhist priests at this place have formed a society for the purpose of obstructing the progress of Christianity, and they came out in full force to the service. For a while they made night hideous by their outcries and foul language, but I finally stopped the service and spoke to the audience, telling them that it was not my desire to force upon them a religion which they did not want, and put the question, "Shall I continue?" The answer being affirmative, I then requested absolute quiet, and had no further trouble during the evening.

Next morning two men called upon me at my hotel to request that I would go to the next village and preach for them on Sunday. I told them that I was engaged all the time excepting that morning from 8 to 12 o'clock. They then begged that I would go with them at once. I did so and preached to some 250 most interested listeners.

We were afterward served with a lunch made with special reference to my being a foreigner. It consisted of plain boiled Irish potatoes and baked balls of wheaten dough, the very looks of which brought thoughts of a fit of indigestion in the near future. I ate a few, however, for politeness sake, and then, after being shown some exquisite plum blossoms which were the property of the gentleman at whose house the service had been held, we took our departure.

Sunday morning I baptized the woman mentioned in the account of my last trip to Matsushiro, and received her into the Church.

There are but three pastors among the seven churches here, and four stations without any preachers at all—owing to the lack of men. The three churches and the four out-stations have no other preaching than what I am able to do in the intervals of my school work. Four preachers to over one million souls! No wonder there is not yet 200 Christians among all this multitude. Every available native is put into the work and still there is a lack. Oh, that our people would send more men into the field, for men of the country cannot as yet be had for the work! The number of ministers in proportion to the Christian population is already large; 200 evangelical preachers to 20,000 Protestant believers.* It cannot be made a larger proportion for many years to come, and millions are going down into darkness and death without the gospel, *though longing and waiting to hear it.*

On my journey to the northward the mountain passes were almost impassable, there being from two to five feet of snow upon them. At many spots I had to dismount and lead my pony through the rifts, and the regular road had at least two feet in the shallowest places. From the tops of these passes the view was exceedingly beautiful. The snowy mantle of the plains glistened and sparkled in the sunshine, while the snow-capped tops of the evergreen clad mountains gave an added glory and contrast to a scene, at once worthy of the poet's pen and the artist's skill.

CONVERSION OF MOHAMMEDANS.—Dr. H. H. Jessup of Beirut, Syria, writes: "Every possible obstacle is placed in the way of a Muslim wishing to embrace Christianity. 1. Mohammedan children are forbidden to attend Christian schools, and in many places parents who allow their children to attend them are treated with violence. 2. No books criticising the Mohammedan religion are allowed to be printed in the empire. 3. Muslim men embracing Christianity are either exiled or thrown into the army without even the form of conscription, even if they escape personal violence. 4. While the death penalty for apostasy from Islam is nominally abolished, it is not regarded as a sin to injure such an apostate or even take his life. 5. Every book, tract and pamphlet printed is closely scrutinized by the press censorship, and any press which should publish an argument against Islam would be at once suppressed. Were Christians allowed to print tracts and books against Islam, to receive Muslim pupils into their schools, and to guarantee personal liberty and equality before the law to converts from Islam, there would be constant conversions to Christianity. A Muslim turning Christian is looked upon as an outlaw and a traitor.

*There are about 60,000 Christians in Japan, if we include the Roman and Greek Churches.

WHERE IS THE GOLD?

No gold! no gold!
 There are souls that are wandering all around
 Who have never heard the gospel sound;
 In rags and in tatters of diverse hue
 The many shrink from the wealthy few;
 The waifs of the city we want to call
 To "theatre-service" or "mission ball."
 'Mid the desert sands, or under the palms,
 There are voices ready for grave, sweet psalms;
 In idol courts, or by Ganges' tide,
 There are hearts awaiting to open wide:
 But our hands are heavy, our feet unshod,
 For we have not the gold to go forth for God.

Where is the gold, the fair, bright gold,
 Which is given the Church for her Lord to hold?
 I see it! the flash of the diamonds' ray
 Tells of its place in a saint's array.
 I see it gleaming on mirrored walls,
 Where the ransomed sit in their celled halls,
 I see it shine in yon robes that change
 Their costly beauties so sad and strange,
 "Adorning" the lovers of God's meek Word,
 Who say that they strive to be like their Lord.
 I see it glowing in costly wine.
 In dainty banquets I see its sign,
 And its shreds lavished on trifled store,
 To please self's idol a moment more.
 Weep for the gold, God's gifted gold,
 Which He gives to His saints for their Lord to hold!

Pray o'er the gold, God's gifted gold,
 For it is but given for Him to hold;
 Scatter the gold in the seed time brief,
 For the glory cometh with harvest sheaf.

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MISSIONARY DICTIONARY.

CANDAHAR.—A town of Afghanistan 3,484 feet above the sea. It is the Khenta of Vendidad. According to Elphinstone, there has been a city here since the time of Alexander. The ancient city stood until Shah Husian founded a new city, named Husianabad. Nadir Shah attempted to alter the site of the town, and built Nadirabad. Ahmad Shah founded the present city, naming it Ahmad Shadi with the title of Ashraful-Balad, or the noblest of cities, but the old name of Candahar still prevails among the people.

CANTON.—A seaport city and capital of Quang-tong, China, situated on the north bank of the Canton River. The city consists of three sections, divided by high walls; the streets are narrow, paved with small round stones in the middle, and flagged at the sides.

CASH OR KAS.—A small coin of the Madras currency. 80 cash are equal to 1 fanam, 45 fanams equal 1 star pagoda. A star pagoda is worth 7s. 5½d. sterling.

CASH.—A Chinese coin the 5,320th part of a dollar.

CASH.—The ancestors of the Chasdim or Chalylies of the mountainous territory in Central Armenia.

CASHMERE.—Is now held by a Dogra Rajput, chief of Jammu. The Cashmere territory at present comprehends Jammu, Cashmere, Kistwar, Zangskar, Ladakh, and Balti. The most of the people are Mohammedans: Cashmere has always been subject to earthquakes. The general level of the valley of Cashmere is about 5,500 feet above the sea.

CASHMERE.—A woolen fabric formerly manufactured solely in the kingdom of Cashmere.

CASTE.—A term derived from the English cast, and the Portuguese or Spanish Casta, a breed, race, lineage or class. It is applied to the separate sections of the Hindu race. It is one of the first things in Hindu society which the stranger notices. In ancient Hindu writings, four great divisions are recognized—the Braham or learned; the Kshatrija, or warrior; the Vaisya, or merchant; and the Sudra, or laborer, all others being M'hlecha. At the present day, the minute differences of race, country, avocation and religion are sufficient to form difference of caste.

CATAMARAN.—A boat-shaped raft on which the natives of the Coromandel coast, cross the surf, for fishing, etc. It is composed of three logs pointed in front. It rides lightly on an ordinary surf, but is tossed about by breakers.

CAWNPOR or CAWNPUR.—A large cantonment and town, situated on the right bank, of the Ganges, in the Allahabad division. It gives its name to the district of Cawnpur in the N. W. Provinces of India. The town was long famous for introducing a manufacture of leather made by a colony of Chinese who settled here.

CELEBES.—An island in the Eastern Archipelago, called by the natives Wugi. It is in the shape of a star fish from which the radiating limbs have been removed on one side. It occupies the centre of the tropical zone and lies in the Molucca sea. It has an area of 3,578 miles.

CEYLON.—Is called by the Hindus, Lauka. The chronicles of the island extend in an unbroken series to 543 B.C. The island is 271½ miles long, and its greatest width 15½ miles. Its circumference is about 900 miles. The occupation of the inhabitants is mostly agriculture. The mineral and animal products are precious stones, pearls, ivory and chalk stones.

CHAMBA GADDI.—A race who occupy the Kangra valley near the Chamba range of hills. They called themselves Rajputs. They are shorter, stouter and stronger than their neighbors and may always be known by their peculiar conical caps, with lappets to turn down over their ears like English travelling caps.

CHAMAR.—A scattered race in India. In northern India it is said to be subdivided into seven clans, but the division is imaginary. They are a dark race short, in stature and of slender frame. They still eat creatures that most races regard as unclean; they also eat animals which die of disease. Few of them have the ability to read or write. Their creed is the "Satuami" or "Rai Dasi." No images are allowed. They are good and

loyal subjects, and when they have outgrown the natural result of their long depressed condition, may become valuable members of the community.

CHANDRA.—In Hindu mythology, the moon, a male deity, though sometimes worshipped as Chandri a goddess, is described as young, beautiful and of dazzling fairness, two-armed, having in his hand a club and a lotus. He is usually riding in a cart drawn by an antelope.

CHINA.—called by the Chinese, Tchoungkoue, the Central Kingdom, or Tchoung hia, Flower of the Centre; also Tien-hia, Beneath the Heavens—is the empire in the centre and east of continental Asia. At present, China Proper and the Chinese Empire are supposed to contain 3,010,400 square miles, it being the largest, as well as the most compact country on the globe. It is inhabited by three native races, namely, the Chinese, the Mongol and the Manchu. As early as the 5th and 6th centuries, Christianity penetrated into China.

CHUTNEE.—A warm condiment used in India, either prepared fresh daily or preserved.

COCHIN.—A small feudatory state in the western side of the peninsula of India, with a capital of the same name.

COCHIN CHINA.—A name given to a country occupied by the Annam people. The peninsula commonly called Cochinchina is now composed of Cambodia in the north, French Cochinchina in the south and west, and Annam on the eastern coast.

CONFUCIUS.—Kung-fu-tze born in Tsow 551 B.C. and died 479 B.C. He was a sage and a statesman, of a ducal house. He married when nineteen. He devoted himself to reducing the traditions and rough records of antiquity into a perfect form, and succeeded in compiling and editing five books, called the five canonical books which are revered as embodying the truth upon the highest subjects from those whom they venerate as holy and wise men. The cause of the prevalence of Mohammedanism in China, lies in the fact that Confucianism says little of a supernatural world or of a future existence. Confucius's doctrines are called in Chinese Ju-kea-su, the religion of scholars; it is the orthodox creed of the state. It does not provide for the spiritual wants and desires of man's nature. It teaches the providential government of an overruling Providence, and that in the world, the good are rewarded and the wicked punished.

COPT.—A race in Egypt, following Christianity, of about 150,000 persons, who are undoubtedly descendants of the ancient Egyptians. The Coptic language, which does not differ so much from the language of the ancient Pharaohs, became almost extinct as a living tongue in

A. D. 1700. They now speak mostly Arabic.

CRESCENT.—Used by the Mohammedan rulers of Turkey and of Hyderabad in the Dekhan as a symbol on their standards. It is also worn by the Hindu god Siva and his consort Parvati.

DAIMIO or DAIMYO.—A hereditary prince of Japan territorial nobility. In English the words mean Great Name. Until the last twenty years they had extensive jurisdiction, with revenues of rice.

DARVESH—from Dar, a door, and Vih-tan, to beg—is the Persian term synonymous with the Arabic and Indian Fakir, a Mohammedan religious mendicant. According to one tradition the system of religious devotees originated amongst Mohammedans with Owais bin Aamir, who so loved and revered Mohammed, although he had never seen him, that he caused two of his front teeth to be extracted because Mohammed had lost two of his, in the battle of Ohob. The example given by Owais was followed by others. The darvesh character is assumed by all ranks, ages, and creeds. There are many orders of them. Mevleviyeh, dancing darvesh, are for the most part a solemn, learned body of men. The Rafaiyeh cut themselves, chew glass, eat live coals, etc., to lose the idea of self and attain a fancied reabsorption in the Deity.

DELHI.—A city of Hindustan built on the right bank of the Jumna. The whole country, for 10 or 12 miles around the modern Delhi, is covered with the debris of ruined cities, which extend over an area of about 65 square miles. Until 1857 it was in possession of rulers of different races—Turk, Mogul, Persian and Afghan; it was then taken by the English, to whom it now belongs. The town has an area of 1,277 square miles.

DEHRA.—A small town in the N. W. province of British India. The name seems a corruption of Darrah or Tarai, a valley, for that is what it is, although 2,300 feet above the sea. There are 7,316 inhabitants.

DRUSE.—A race occupying the range of hills which extend parallel to the coast from the neighborhood of Beyrout to the heights above Sidon. They are brave, honest and hospitable and number 70,000. They believe in the transmigration of souls. Hamsa, their god they consider to have been the true Christ, and Jesus an impostor and therefore deservedly crucified. They seem equally opposed to Christian and Mohammedans, but use the Koran to deceive their Turkish masters. Hamsa appeared about 400 years after Mohammed and flourished 8 years, and according to their belief has appeared seven times in all since Adam, and will appear again, when the Christians shall be more powerful than the Turks; he will then spread the Druse religion.

ETHIOPIA.—A country mentioned in Scripture, corresponding to the present kingdoms of Nubia and Abyssinia. It is also called Seba or Meroe.

EURASIAN.—The descendants of Europeans and natives of India, also called Indo-Britons or East Indians.

FETISHISM.—The stage of religion in which man supposes he can force the Deity to comply with his desires, or the belief that external phenomena can be controlled by witchcraft.

FEUDATORY.—A term applied to the rulers of territories enclosed within British districts. Prior to the assumption by Queen Victoria, Empress of India, of direct rule of British India, the East India Company designated the princes by their hereditary titles, as the grand Mogul, etc., but this is now changed to the term Feudatory.

FU.—Every Chinese province is divided into a number of districts, called Fu, Ting, Chow or Heen. Fu is a large portion of a province, under the general control of a civil officer, immediately subordinate to the head of the provincial government.

FUNG FO SHIN.—The Chinese wind and fire gods.

GANESA.—From Gana and Isa, means lord of the Gana. He is the Hindu god of prudence and policy and the patron of letters. He is represented as a short, fat, red-colored man, with two, four, six, or eight arms and the head of an elephant, an emblem of sagacity. He is frequently attended by a rat. The latter is esteemed by the Hindus as peculiarly marked by wisdom and foresight. There are not many temples dedicated to him, but his images are frequently discovered set up with those of the other deities. And upon the whole there is no deity of the Hindu people so often seen and addressed as Ganesa. He has many other names.

GANESH CHATURTHI.—Or Ganesh Chauth, or Pillayar Chaturthi, a Hindu holiday, observed on the fourth day of the new moon about the beginning of September. It is held in honor of the birth of the god Ganesh, also called Ganapati, who had a man's body, with the head of an elephant.

GANGA.—The Hindu goddess of the river Ganges is described as a white woman, with a crown on her head, holding a water-lily in one of her hands, and a water vessel in the other, riding a sea-animal resembling a crocodile, or walking on the surface of the water with a lotus in each hand. She is the type of fertility. Also a term applied to the sacred rivers of the Hindus.

GAUTAMA.—Gautama is the name by which the last Buddha, Sakya Sinha, is known to the southern Buddhists. They believe that before coming as Gautama he had passed through 550 different exist-

ences. He is represented as sitting cross-legged the left hand upon the lap and the other hanging over the left knee; this is the attitude of teaching. Or he is recumbent on the right side with the left leg placed over the right, the head resting on the palm of the right hand, supported by the elbow, and the left arm extended at length over the left leg. This is the position he is said to have assumed when he died. Many men have borne this name; one was the founder of the Nyaya school of philosophy; also in the mythical legends of Hinduism the Father of Kripa.

HAMADAN.—A town of Persia, in the province of Irak-i-Ajam. It is the ancient Ecbatana. It has 50,000 inhabitants. In the centre of the town is the tomb of Ali Ben Sina, and not far from it are those of Esther and Mordecai, which are kept in repair and revered by the Jews.

HANUMAN.—A Hindu deity; it means long jaw. This figure is that of a man, with a black monkey face and a long tail. His images are set up in temples, sometimes alone and sometimes with his former companions, Rama and Sita. He is the god of enterprise and has the power to bestow longevity.

HERAT—or Heri—is one of the most ancient and renowned cities of Central Asia, situated on the Hari-Rud river, on the high road between Persia and India, the centre spot of a fertile valley, well watered; the climate is the finest in Asia. There are only two hot months; even then the thermometer is seldom higher than 85 degrees (Fahrenheit) in the shade. Here are also extensive mines of iron and lead. The breed of Herati horses is renowned and cheap. Herat is also famous for its carpets.

HIND.—The name given to India by the ancient Persians.

HINDI.—A term used all over Northern India to denote the vernacular tongue of the districts. In fact, the whole of upper India, exclusive of Bengal may be said to speak the Hindi. There are many dialects of it.

HINDUSTAN is the name which is generally applied to British India but by the foreign inhabitants it is restricted to that part of the country which lies between the Himalaya and Vindhya Mountains, and from the Panjab in the N. W. to Bengal in the S. E. The area is about 1,308,332 square miles and the population at the last census 253,891,811. Several civilized nations are in Hindustan, differing from each other in manner and language more than those inhabiting any corresponding space in Europe. In religion they are mostly Brahmans. They divide the year into three seasons, that is, the rainy, cold and hot, each of four months duration.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Missionary Society Receipts.

J. M. PHILLIPS, Treasurer.

Receipts for Fiscal Year.

COMPARATIVE STATEMENT.

	1886-87.	1887-88.
November	\$5,291.23	\$10,295.84
December.....	9,523.74	13,163.56
January.....	20,525.66	9,170.67
February.....	12,739.80	14,506.44
March.....	161,469.59	180,795.66
April.....	342,889.97	271,446.49
May.....	90,718.03	10,518.62
June.....	8,710.94	8,340.82
July.....	11,920.19	8,850.30
Total to July 31.....	\$563,799.15	\$527,097.40

Pray for Turkey and Persia, that the Mohammedans may hear the voice of the True Prophet, and be guided by Him into the Light and Liberty of the Gospel of Christ. Pray for the Nestorian and Armenian Churches, that they may possess more than the name of Christianity. Pray for all missionaries, that they may be faithful to their commissions, accepted by the people, honored of God.

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Notes and Comments.

The subject of the Monthly Concert for October is Persia and Turkey. We give extended information respecting these fields in the first part of this magazine.

In our notes on Missions in Turkey we only speak of the missions of the American Board. An account of the missions in Syria and Palestine and Bulgaria we defer until we treat of these countries.

Our letters and exchanges from India express the delight of India Methodism and India Protestantism at the election and consecration of Dr. Thoburn as Bishop of India and Malaysia. We rejoice with them.

We understand that a daily paper of Milan, Italy, is publishing an illustrated edition of the Bible. In whose interest? Is it an expurgated edition, omitting the Ten Commandments? Is it a Douay Bible, or is it a Protestant publisher seeking to honor the true Word of God?

Rev. Dr. D. H. Wheeler, writing on The Financial Value of Missions, says that the strangest thing in the history of missionary work is that the manufacturing and commercial nations have been so slow to comprehend that the success of mis-

sions enlarges their trade and so promotes their material interests. He suggests that missionaries should report, (1) the increase of the industry and the desire of the converts; (2) the gains they make in producing and consuming power. Missions pay. Let us keep before the Church and the world how well and how widely they pay.

Bishop Mallalieu makes a very encouraging report respecting the Methodist Episcopal Church in Switzerland. He considers Switzerland a very hopeful field for mission work and that our preachers there are very careful and conscientious managers of all financial matters, and will not waste the mission funds committed to them. He calls the Sunday-school a marvel on account of the very large attendance. The conference is small, less than thirty members, but it fully averages any conference in America of its size.

The Evangelical Association in the United States has not been unmindful of the needs of Switzerland, and its work there has greatly prospered. Last month it reported in its Switzerland Conference two districts, twenty-eight itinerant and five local preachers, and 4,200 members. The religious spirit is growing and the missionary spirit is being cultivated with good success.

Dr. W. R. Summers describes the people of Central Africa east of the Kassai and in the vicinity of Luluaburg as being larger in stature and better dressed than the natives elsewhere, with the towns well built and clean. They ask for a missionary and teacher. Dr. Summers says: "I suppose the only remedy is to wait patiently until the missionary societies have worked themselves dry in places near the coast, and when the natives have no very great desire for them, then they may come in. It seems to me that God is preparing a people here for the reception of the Gospel on a grand scale, and that these Bashilange will help to solve the problem of evangelization of great stretches of this part of Central Africa. The chances of years of service on the part of missionaries are perhaps better here than in any part of Africa."

"A Handbook of Foreign Missions" is the title of a book of 356 pages just issued by the Religious Tract Society of London and for sale by Mr. T. Whittaker, 2 Bible House, New York, for one dollar, postage paid. Its chief value arises from its account of the principal Protestant Missionary Societies in Great Britain, and the statistics are brought down to date. It is the best book of the kind published. It also gives "notices" of the Missionary Societies on the Continent and in America. Here it is singularly defective. It says that the "Home and Foreign Missionary Society of the American Methodist Episcopal Church" has an Annual Income of

£2,600 and has missions in Africa, Hayti, St. Domingo and the Indian Territory, and that the Secretary is J. M. Townsend. Our Society has no missionaries in Africa, Hayti, or St. Domingo. Our income is over £200,000. The Secretaries are Drs. McCabe, Peck and Leonard. It evidently means the African Methodist Church and there is not a line respecting our own Society. Six pages are given to the Protestant Episcopal Church and three pages to the American Board. The book is well worth a dollar to any one who wishes to know what Great Britain has been and is doing for the conversion of the world. We shall soon furnish our readers with what America is doing for Foreign Missions.

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Autonomy for Japan Methodism.

The Rev. Dr. L. W. Bates and other ministers of the Methodist Protestant Church, have been pointing out the defects in the plan adopted by our General Conference for the organization of the Methodist Church of Japan, declaring that the autonomy offered is a delusion and a snare. Many of the conclusions they reach are based upon false premises.

The "whereases" in the report of the Committee, which were adopted by the General Conference were simply extracts from the memorial that was sent from Japan requesting such an organization, and are no part of the plan and are not followed in it.

The plan provides that the new Church shall be called the "Methodist Church," omitting the word Episcopal, and it is left discretionary with that Church to adopt or reject Episcopacy. It is probable it will be rejected.

The plan provides for the retaining of the property of the Methodist Episcopal Church in the name of that Church. This is a temporary and precautionary provision. It is expected that such property will eventually be turned over to the new Church, but not until it has proven its ability to maintain itself.

The plan provides for the receiving of such missionaries as may be sent by the home Church and for their being supplied with work until they are recalled. No missionaries will be sent unless desired by the new Church. No missionaries will be kept in Japan unless they can be usefully employed.

The missionaries that are sent from the United States, being paid by the Methodist Episcopal Church, are to be under the protection of that Church. As soon as the Methodist Church of Japan is able to do its work without help from the Methodist Episcopal Church, then no missionaries will be sent.

While provision is made that the missionaries may retain their membership in conferences in the United States, no ob-

jection will be made if any or all of them should decide to sever their relations with the home Church and identify themselves fully with the Methodist Church in Japan.

The plan does not provide for the entire independence of the Methodist Church of Japan, but as much as the memorialists have asked; and if the experience of the next four years proves the ability of the new Church to stand alone, and it shall request the next General Conference to grant complete autonomy, there is no doubt that the request will be granted.

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The Good of Foreign Missions.

"Are Foreign Missions Doing any Good?" is an enquiry into the social effects of Christian Missions. It is a small book of 48 pages in cloth binding, published last year in London, and for sale in the United States by Mr. T. Whittaker at forty cents. The writer answers his question by an appeal "not to the writings of missionaries, but to the testimony of well-known public men, to Government records, and to documents printed by order of the House of Commons." That the question should be answered in the affirmative no one will deny, but the reader will be surprised to find how large and complete a fund of corroborative testimony can be procured from the sources referred to. It is a very satisfactory showing.

We make brief extracts from it, and hope our readers will procure the book and read it carefully.

"The nations of the world, which at the present time stand at the head of all others, and are most advanced in civilization, are nations whose inhabitants, speaking generally, profess the Christian faith."

"Christianity has proved itself to be wonderfully calculated to promote social progress and national development."

Sir Bartle Frere says, "Christianity has now been preached to Fetish-worshipping tribes in every stage of civilization, and the invariable result has been to show that Christianity has power to prevail against Fetish worship, and that the results of the acceptance of Christianity by the Fetish worshipper are invariably to raise him in the moral and social scale and to make him a civilized being."

Mr. H. Stonehewer Cooper, a recent traveller in the South Sea Islands, writes: "There can be no doubt of the enormous benefits which have followed the labors of Christian missionaries in the Pacific."

Miss M. Gordon Cumming writes of Fiji: "It is only forty years since the missionaries landed, and already they have won over to the new religion of peace and love, upwards of a hundred thousand ferocious cannibals."

"We believe we shall not be wrong, if we attribute to Christian influence, or at

any rate to Christian feeling underlying European civilization, the abolition of some of the most cruel customs of India, several of which were connected with the religion of the country. Of these we may specially mention human sacrifices, the burning of widows alive upon the funeral pile of their deceased husbands, infanticide, the swinging festival, Juggernaut's car, and the exposure of the sick and the aged to die on the banks of the Ganges."

"The whole introduction of Government education into India was the work of some of the most earnest promoters of Christian Missions."

The Secretary of State for India, speaking of missionaries, says: "The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated."

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A New History of Missions.

"Light in Darkness, or Missions and Missionary Heroes. An illustrated history of the mission work now carried on by all Protestant denominations in heathen lands, taking up principally the work in India, Burma, Siam, China, Japan, Polynesia, Egypt, Syria, Armenia, Africa, South America, Greenland, and Labrador, being a history of these countries, naturally, socially and politically, and also the missionary work that has been done in them; the religions of pagan and heathen countries and their influence as shown in the customs and character of the people and the idols they worship; to which is added the adventures of missionaries among the uncivilized races of the world; the path-breakers and standard-bearers of the Church militant, their apostolic zeal and faith, the perils which they endured, and the success of their labors. By Rev. J. E. Godbey, D.D., and A. H. Godbey, A.M. Illustrated with 300 fine engravings. Sold by subscription only. Published by Halloway & Company, St. Louis and San Francisco."

The above is found on the title-page of a book we have lately received.

The announcement would be appropriate to a Missionary Library of 500 volumes but not of a book containing 768 pages. Most of the illustrations are old and poor. Omitting the title-page we can commend the book. We commend all books on missions. Would there were more of them and all were read. We cannot have too much knowledge of mission lands and mission work. The more we have, the more we become interested in the great command of the Saviour and the more obedient we become to it.

"Light in Darkness" is an excellent book of its kind. It is a compendium

of missionary information that is useful for reference. The price is probably three dollars. Write to the publisher for further information.

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Our Missionaries and Missions.

Cecilia, wife of Rev. James J. Banbury, died at Kiukiang, China, May 25, 1888, aged 29 years.

On June 21, 1888, at Foochow, China, a son was born to the wife of Rev. M. C. Wilcox.

On June 22 Miss Cushman, of the Woman's Foreign Missionary Society, arrived at Shanghai, on her return from the United States.

Rev. D. C. Challis and family have returned to Loftcha, Bulgaria.

Rev. J. C. Butcher, M.D., has been transferred from Moradabad to Bijnour, in place of Rev. N. L. Rockey, who has gone to the Boys' High School at Naini Tal, India.

Miss Sears, of the Woman's Foreign Missionary Society, left Tientsin in June for the United States.

Rev. D. O. Ernsberger left India for the United States in July. He was appointed to Gulbarga at the last Conference. His wife died June 10.

Mr. R. L. Kinsey who went to India last winter as printer for the Methodist Publishing House at Calcutta, left India for America in July. He returns on account of "frail health and family affliction."

At a special meeting of the Board of Trustees of the Centennial High School held in Lucknow, it was decided to go on with the erection of a college building, with the expectation that it would be ready by July 1, 1889.

Rev. W. P. F. Ferguson and family of the Mexico Mission have returned to the United States on account of the poor health of Brother Ferguson.

Rev. W. A. Carroll of the South India Conference is expected to return to the United States next month. His health has failed.

Rev. Dr. D. W. Thomas has resigned as Treasurer of the Missionary Society for the three India Conferences, as his health will not permit his return to India. His address will be Haverstraw, N. Y.

The trustees of Central Tennessee College have opened a department for the special training of young men and women who feel called of God to do missionary work in Africa.

Rev. Geo. B. Smith writes that on August 6 a gentleman gave him for the Anglo-Chinese College at Foochow a set of philosophical apparatus, to cost in London \$500. This was greatly needed.

The *Michigan Advocate* says: "Rev. Joseph Wilks and family arrived at Kendall, July 16, with a native girl from Central Africa, much improved in health.

They came *via* Barbadoes, West Indies, to Philadelphia. They report the Methodist churches in Barbadoes prosperous and preparing for more aggressive work. Brother Wilkssays: "We are still on the altar for Africa, either to work in it or to work for it, as the Lord wills. My friends may address me at Kendall for the present."

Rev. James Lyon writes from Hyderabad, India, June 19: "I am sure it will interest you to learn that God has given us a convert from Mohammedanism in this city. I baptized the man yesterday. I wrote you about the 8th of last month telling you of our first convert. This makes the second. We are expecting many more."

Rev. H. H. Lowry writes from Peking, China, June 22: "Rev. F. Brown has just received word that a continuous annual scholarship in Wiley Institute has been given by his Sunday-school in England. One year's support was sent on. A Mandarin called the other day to see about sending two of his children to the institute, to be attended by a man who also was to learn English. I did not hear the final decision. It makes my heart ache to see what we might do in this line if we had funds. It will be a shame to Methodism not to fill this great opening, for through it we could largely influence and control the religious instruction of North China for all time to come. What is needed is a liberal endowment. We ought to have \$100,000 at once, but sums of any amount will be gladly received on scholarships or to aid in the permanent endowment. Rev. M. L. Taft has been appointed agent for the institute while he is in the United States."

The Rev. Levi B. Salmans, President of our Theological Seminary at Puebla, Mexico, writes: "We are in the midst of a most blessed revival. On July 16 one of the most effectual outpourings of the Holy Spirit fell upon us which I have ever been permitted to see. The 3 P.M. service was dismissed at about 4.30, but very few left, and they only to pray and praise, and some to look up friends to direct them into the saving light. All the boarding students of the girls' school are converted and some of the day students. Of the thirty-three boarding students in the seminary, four are small boys, and of the thirty-one remaining, surely not half a dozen remain unconverted. There was only one converted to begin with, and he had never been sufficiently baptized with the Spirit before to make a valuable witness. Our native preachers are baptized with a holy boldness, and spiritual understanding and judgment seem to have gotten hold of them for the first time in their lives. So far as we know, this is the first revival of religion of the sort that has ever visited Mexico."

Bishop W. F. Mallalieu, who has been holding the European Conferences, writes from Denmark: "There can be no doubt in regard to our future in Denmark. We have an able ministry. The superintendent of the mission, Rev. Karl Schou, is a tireless, earnest, wise, and conscientious administrator of all matters committed to his care. Bro. Schou took charge of the mission in 1872. There were then four missionaries, 227 members, and thirty-eight probationers, and the collections for all purposes amounted to \$842.59. In 1880 there were eight missionaries, 629 members, and 110 probationers; the missionary collection was \$425.53, and the collections for all other purposes \$2,231. This year, at the close of the second eight years of Mr. Schou's superintendency, the reports show sixteen missionaries, 1,361 members, 214 probationers, missionary collection, \$746.92, while the apportionment on the million line was only \$700. At the same time \$6,903.34 was raised for all other collections; and on the basis of the past appropriations, our Danes will stand by and do their share whenever the Church calls for a million and a half."

New Openings in India.

BY REV. B. H. BADLEY, D.D.

Along with the increased zeal and larger giving at home the Lord is showing us new fields and opportunities abroad. Missionary work in India was never so interesting as to-day. The people are moving Christward. Great multitudes are dissatisfied with idolatry and are in quest of light and help. There are many disturbing influences at work. Caste is receiving hard blows on all sides.

A short time ago one of our missionaries was riding in a railway compartment with a well-dressed native wearing European clothes. At tiffin time the missionary offered the native a part of his sandwiches which were accepted, and the native was a Brahman.

On being asked how it happened that he could eat with a foreigner, he said, "What do I care for caste? When I am at home I have to observe it, but when I get away I do as I please." This is but one of the many instances that might be given. It will be a great day for India when caste disappears.

We have many encouragements. Our native churches are growing. Our native missionaries are doing good service. One of the latter has baptized over a hundred heathen people since last November, and has charge of a church numbering 500 members scattered here and there through fifty villages.

Last week a Brahman was baptized in Ajudhiya, the great stronghold of Hinduism, where we have a native preacher busily engaged in telling the good news of salvation.

Our day-schools and Sunday-schools are full of promise. New schools are being opened as rapidly as possible whenever teachers can be found.

We are making progress in our Mission College enterprise. We have a grand opportunity. We are asking for an endowment of \$50,000. There are a hundred laymen in our Church, any one of whom could easily give this amount and not feel it. I have just received a donation of \$50 from Brother J. H. Taft of Brooklyn, who, with his wife, spent a week with us at the close of 1886 and seemed much pleased with what he saw of our work.

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Aomori District Conference.

BY REV. GIDEON F. DRAPER, P.E.

At the last session of the Japan Conference, the Aomori and Hakodate Districts, which had been temporarily united through lack of workers, were again separated; for though small in numbers, as yet, their extent of territory and the difficulties of travel are such that one missionary finds his time and strength sufficiently taxed if occupied entirely within the bounds of either of the two.

Last year the united districts held their conference at Hirosaki. The same place was chosen this year for the first Aomori District Conference.

The session opened on the evening of the thirtieth of May, with a consecration meeting, a season of earnest prayer.

On the following morning fourteen native members of the conference answered to their names; in addition to these, three brethren who had come from a distance were invited to take seats within the bar of the conference.

The business of the session was transacted promptly and pleasantly; and the literary exercises, to which considerable time was devoted, proved very interesting and, it is to be hoped, very profitable also. The reports from the various workers were of a most encouraging character, revealing substantial growth at every point, while two places showed a large numerical increase in membership. At Hirosaki especially the list of probationers is very large, the result of Bro. McInturff's work as a revivalist, though laboring under the disadvantage of not knowing the language. On Friday evening of the conference Bro. McInturff preached for the first time in Japanese and did very well indeed considering the short time he has been in the country.

Rev. I. H. Correll was present to represent the Tract work and our little "Methodist Advocate." His sermons and addresses added greatly to the interest of the meeting in view of his fine command of the language.

On Saturday afternoon a women's meeting was held, presided over by Miss A. M. Kaulbach of the W. F. M. S.; an

interesting program was followed by the organization of Mutual Improvement Society (Kyofukwai).

On Sunday the writer had the privilege of baptizing twenty young men and of preaching to a full house, after which the sacrament of the Lord's Supper was administered to a large number. How thankful were we that we could join with these believers in such a service in the midst of a country where twenty years ago there was not an organized Christian church of any denomination.

It is, as yet, "the day of small things"; the mass of the Japanese have but a vague idea of Christianity and are indifferent to its claims; it is, nevertheless, a wonderful growth for a score of years. The conference was a decided success and its influence will be felt in all the work of the District.

God is with us. We are not waging a doubtful warfare.

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Arrest of a Protestant in Italy and the Result.

BY REV. WM. BURT.

If Galileo lived in Italy to-day he would not only declare that the physical world moved, but that the world of political and religious liberty moved also, and he could make this declaration without fear of imprisonment.

True the first article of the Italian constitution recognizes Romanism as the religion of the state, allowing toleration only to other bodies, and another article gives the Romish bishops the right to decide what books shall be or shall not be published, nevertheless each day brings to Italy larger religious light and liberty and hastens the doom of Popish tyranny.

Among the many illustrations of the tendency and determination of the Italian government, one of late date is of remarkable interest. In May, 1887, a colporteur of the British and Foreign Bible Society, John Thomas, was arbitrarily imprisoned by order of the Syndic, in cooperation with the Chief of Police, of Busachi, Sardinia, and held prisoner for six days as a seller of prohibited books.

Against these officers of the government guilty of this outrage, was instituted, by the competent authority, a judicial trial, which after some delay finally took place before the civil and correctional tribunal of Oristano on the 20th and 21st of June, 1888.

It is important to note that neither Mr. Thomas nor the Bible Society which he represents wished to appear as parties to the trial. Even at the risk of not having any one to defend them against possible attacks, both preferred to allow the trial to be carried on simply by the authorities initiating it, having full confidence in the right of their cause and in the justice of the magistrates.

Their confidence was fully recompensed so that not only the Minister of Public Affairs but also the lawyers for the defence rendered faithful testimony to the excellence of the evangelical principles, expressing the desire that many might consecrate themselves to the work of teaching these principles in Italy.

It is natural that the accused should have improved the long delay in procuring many favorable testimonies, especially the Syndic. These testimonies, however, were for the most part from bigoted women. But on the other side there were not lacking serious men, and among them educated young men of Busachi, who openly declared that the colporteur had been arrested by order of the Syndic, instigated by his brother, the parish priest.

In vain the Syndic sought to clear himself by trying to cast all the responsibility on the Chief of Police, who for his part was able to prove by valid testimony that the Syndic gave him the order to arrest Mr. Thomas. In fact the great question of the trial appears to have been not to justify the fact of the arrest, but to find out if the Syndic or the Chief of Police was to be blamed. The tribunal held them both guilty and in the same degree.

The representative of the Minister of Public Affairs made a most eloquent address in which he did not hesitate to say to the accused that for twelve years in which he had held his office he had never before seen a Syndic and a Chief of Police combine together for an act so arbitrary as that of arresting a peaceful evangelical pastor, dragging him before the police court and retaining him in prison a week with the vain excuse of seeking information in regard to him. Both the Syndic and the Chief of Police were condemned to six months of imprisonment, a fine of 100 francs each, and the expenses of the trial and of the damages to the colporteur. This incident read in the light of history will convince us that the world moves.

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Annual Meeting of the Utah Mission.

BY REV. J. D. GILLILAN.

The ninth annual session of the Utah Mission was held in Salt Lake City, beginning July 5. Bishop Joyce then attended conference for the first time in his official capacity, and a genial and captivating presiding officer he proves to be.

Heretofore the whole mission has been but one district under the superintendent as presiding elder. But this year it was divided and organized into two districts, a Scandinavian and an English-speaking one, each now under the care of a presiding elder, thus relieving greatly the superintendent who remains as formerly.

This has been a glorious year and the

shout of victory has gone up from many a Mormon home, over the victorious freedom from priestcraft and sin.

The collections are to the fore. The missionary assessment being fully met and \$54 over. The church extension collections were beyond our apportionment, also. Thus the people are being trained to give.

Some new work was opened and four new preachers, all Ohio boys, come to us; some new teachers, also, for both the Woman's Home Missionary work and the work of the parent Board.

Besides that, three other new men have come among us within the last year and since our last annual meeting.

Two of our preachers, J. P. Morris from Provo, and W. W. Glanville from Heber, leave us this year, both going to California.

During the year, we have reached 200 more pupils in our day-schools than we did last year, and 350 more in the Sunday-schools.

Death visited the home of one of the preachers, Brother D. T. Hedges of Tooele, and took his oldest daughter. The mother of one of the teachers, Miss Burton of Grantsville, also died. Miss Burton has returned to her home in Michigan.

The college question is just now agitating us somewhat, and in accordance with that agitation, the superintendent, Rev. T. C. Iliff, D. D., has been turned loose upon the eastern section of the country to raise immediately enough money to build a college, such as Utah has not and needs. The Lord mightily bless him in the undertaking!

This country is fast growing out of the old ruts in which it has been rumbling for so many years, and is about to strike up the glad song of complete redemption through Him that hath redeemed us forevermore. Amen.

The schools of the different Churches here are working wonders, and by the help of King Emmanuel we shall soon be able to turn an army of descendants of polygamists into the valleys and canyons of this territory to take it for God and His Christ.

Already two of our preachers and one evangelist at large are converts from Mormonism.

We have asked the Missionary Society for the sum of \$30,000, and the Church Extension Society for \$10,000, for next year.

Our motto is, "One thousand souls for Christ."

BEAVER, UTAH, July 16, 1888.

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Rev. E. W. Parker, D. D., asks for 20,000 rupees with which to endow a "Bishop Thoburn Professorship" in the Moradabad High School.

A Hindu Convert at Hyderabad.

The Rev. James Lyon writes from Hyderabad, India, May 7:

"I had the pleasure of baptizing a convert from Hinduism yesterday. The man had a long search for salvation, travelling two years in visiting the most noted shrines and sacred rivers in India, but they did not bring him the peace he sought.

"He came to Hyderabad a few months ago and heard at our Bazar services that Jesus Christ is the only One through whom a sinner can obtain pardon and peace. By faith he received Jesus and then came the peace for which he had been so long seeking.

"He speaks five languages and reads and writes three of them, and is the first convert God has given to this Hindustani mission which has been in existence two years and four months.

"This convert in making his long pilgrimages spent all his fortune, about five hundred rupees, on the interest of which he might have lived."

:o:
Miscellany.

There were 551 church members added to the China Inland Mission during the year 1887.

An increasing number of Bibles printed in the Arabo-Turkish language is being sold in Turkey.

The United Brethren in Christ report their receipts for Missions the past year as \$66,238.16 and the expenditures \$65,904.43.

Stundism is reported as growing rapidly in Russia, and the Bishop of Odessa, of the Greek Church, says that the "priests deserve a good beating for not preventing the spread of Stundism."

The North African Mission is seeking to establish a Central Soudan Mission. Mr. Graham Wilmot-Brooke and Mr. S. C. Wilson are now exploring the country to see where it will be best to locate the Mission.

Morocco is the most populous country in North Africa. It is said to contain from six to eight millions of people. About twenty Protestant missionaries and colporteurs are working among them.

The union between the Congregational and Presbyterian Churches in Japan will soon be an accomplished fact, the committees having the matter in charge having agreed upon the details of the plan. This united Church will embrace more than one-half of the Protestant members in Japan. It is provided that all the ordained ministers shall be called "bishops" instead of "elders."

A most extraordinary and interesting class of fakirs are the Thuma Bhagats of India. A missionary recently in a remote district noticed a company of fakirs listening attentively to his preaching. When he read the Beatitudes, they exclaimed, "Why, that is exactly the teach-

ing of our Garu;" and they recited the same as given by Matthew. Their sacred book, carried with great reverence, wrapped in silk, proved to be the Gospel of Matthew in Hindu-Sindhi. They allege that these copies are from an old book given to their sect by Thuma, which means Saint Thomas. They had never seen or heard Christians, or had any dealings with missionaries. The name of this sect, their habitat, the possession of a portion of the Scriptures, the profession of a corrupt Christianity, open up a field of inquiry of great interest. Are they descendants of the converts of the Apostle Thomas?—*The Congregationalist*.

A little boy down at Ridgely, Md., went around among the members and others for missionary money as an Easter offering. One day he walked ten miles to see a family. When he got there he had fifteen dollars on his paper. For a new subscription the lad said: "Thank you; the Lord pays all cheerful givers good interest, and kindly remembers them." The next morning he went on his way rejoicing.

A solution of the Tonga difficulty has apparently been reached. It seems that that after long discussion the Australian Conference resolved with practical unanimity to withdraw the Rev. J. E. Moulton from Tonga and send the Rev. George Brown as a sort of general commissioner to negotiate with King George and his people as to the best means of securing honorable and lasting reunion between the Wesleyans and the Secession Church. Rev. J. E. Moulton was a consenting party to this arrangement. The proposals are that the latter shall reside in Sidney, devoting his time to the translation of the Scriptures and other religious literature into the Tongan language, while the former shall at once adopt measures with a view to the permanent settlement of affairs in Tonga. No further opposition is anticipated from Shirley Baker.

The Board of Missions of the Methodist Protestant Church received for the year closing April 30, 1888, \$14,900.41. The Board made the assessments the coming year to aggregate \$50,000. This was apportioned to the churches at the rate of 33 1-3 cents per member. The expenditures for the past year were \$12,158.22. The Japan Mission was reported as being in a flourishing condition.

The Board of Missions of the Methodist Episcopal Church, South, met in May and made an assessment on the Conferences of \$300,000. The appropriation amounted to \$208,819.82 and additional contingent appropriations of \$25,610. Rev. Dr. Kelley resigned as Missionary Treasurer.

Four days before the death of Bishop Parker, the successor of Bishop Hannington, he wrote from Eastern Equatorial

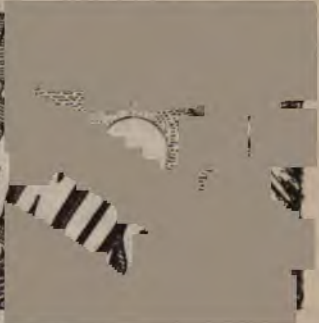
Africa to the *London Christian*, "If you know the address of the Secretary of the Freedmen's Missions' Aid Society I shall be much obliged if you will forward this letter to him, that he may let me know if that Society will assist me in getting from America Christian African evangelists to work here in this diocese; or if you can let me know who is likely to assist me in this way." The letter was written from near Lake Victoria Nyanza, March 23, 1888. What are the Christian Freedmen of the United States doing for Africa? Have they forgotten their Fatherland?

Rev. C. M. Hyde, D.D., in a sermon preached in Honolulu, Hawaiian Kingdom, in June, on the "Prime Motive in our Missionary Enterprises," said: "It is perhaps an infelicitous phraseology in our English Bibles that speaks of the *constraining* love of Christ. There is nothing narrowing and restricting in it, brothers and sisters in Christ. You will testify, as Paul does in a more correct rendering of His thought, 'The love of Christ *has* me and *holds* me to one all comprehensive object of human life, as the sun holds and swings this earth of ours in its mighty orbit, its never-ending course through the stellar spaces.' Likeness to Christ, union with Christ, was Paul's avowed and all-absorbing object in life. In what do we resemble Jesus most, in what is our fellowship with Him most complete, if not in the work of the world's redemption? Shall we, can we, keep back any power we have, or can exert, to reclaim the wandering, or open to benighted souls the door of Heaven, with its glory, its blessedness, its holiness?"

The Committee on Systematic Beneficence appointed by the Presbyterian General Assembly sends the following to *The Church at Home and Abroad*: "The old-time method of a collection, picking up what is carelessly dropped in the box, will no longer serve the purpose. A dollar means much less to the giver to-day than it once did, and on the other hand it is worth more to send the Gospel. The people are to give dollars where now they give pennies. God has given us the ability. It involves in many cases less self-denial to give a dollar than a generation ago it did to give a penny. The duty of giving is the great duty, because it is the great need, of the Church. It is not something that if we are very good we may properly expect will be done. It is duty. Every man *ought* to give. It is an appeal to the conscience, not the heart. Love to the Lord will make it easy and delightful; but every Christian is bound to ask and answer the question, How much ought I to give? What is my duty? He who goes to the Word of God will find that every man's duty is at least one-tenth, and more as God prospers Him."

WHAT OF THE NIGHT?
THE MORNING

THE GOSPEL IN ALL LANGUAGES



GENE R. SMITH, D.D.
Editor.

OCTOBER, 1888.

805 Broadway,
New York City.



NATIVES OF PARAGUAY.

South America.

The Argentine Republic.

The Argentine Republic was formerly known as the "United Provinces of the Rio de la Plata." It has an area of 1,125,086 square miles, and a population in 1886 of about 3,100,000, including 400,000 foreigners. The president is elected for six years. He must be Argentine by birth and a Roman Catholic. The National Congress consists of a Senate and a House of Deputies.

Buenos Ayres, the capital, has a population of 434,000. Modern ideas and manners of life prevail.

"Buenos Ayres 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."

"Twenty-three lines of steamships connect the Argentine Republic with the markets of Europe, and from forty to sixty vessels are sailing back and forth each month."

"There are banks at Buenos Ayres with capital greater than any in the United States, and occupying buildings finer than any banking-house in New York. 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."

"There are more daily papers in Buenos Ayres than in New York or London—twenty-three in all. Two of the dailies are published in the English language, one in French, one in German, one in Italian; the rest are in Spanish. There are two illustrated weeklies, and three monthly literary magazines. The leading daily, *La Nacion*, is larger than the New York *Evening Post* and has a circulation of thirty thousand copies."

"Buenos Ayres has its parks, boulevards, and race-courses, like modern cities; in fact, there is nothing in the line of civilized amusements that it is without. Everybody keeps a carriage, and nearly everybody rides."

"The two Argentine Universities, under the patronage of the Government, are among the best in America, and rank with Yale or Harvard in curriculum and standard of education. The public-school system is also under the patronage of the Government, under a compulsory education law, and includes all grades from the kindergarten to the normal school. There are thirty colleges and normal schools for the higher education of men and women in the republic, and 2,726 public schools."

"The steamers which run from Buenos Ayres to Montevideo and up the river to Paraguay are, to the surprise of every traveller, as fine and gorgeous as those on Long Island Sound."

"The *gaucho* of Argentina is a most interesting character. The *gauchos* are the descendants of the aristocratic Spanish *dons* and Indian women; for the *grandees*

and *hidalgos* who once ruled these colonies did not hesitate to seek the society of the Pocahontases of the Guarani race. They are at once the most indolent and the most active of human beings; for when they are not in the saddle, devouring space on the back of a tireless broncho, they are sleeping in apathetic indolence among their mistresses, or gambling with their chums. He recognizes no law but his own will and the unwritten code of the cattle-range, and all violations of this code are punished by banishment or death. Whoever offends him must fight or fly, and his vengeance is as enduring as it is vigilant. The statute of limitations is not recognized by him, and he will kill an enemy he has not seen for a quarter of a century."

"The language of the genuine *gaucho* is a mixture of Spanish and the Guarani Indian tongue, and his food is beef and *yerba mate*. Ribs of beef are roasted on a spit before the fire, and eaten without salt or bread, and the Paraguayan tea is sucked through a tube. He usually has a habitation in a hut at the headquarters of the *estancia* upon which he is employed, and there he keeps his family. The skill with which he handles the lasso is an everlasting source of wonder."

PROTESTANT MISSIONS.

The South American Missionary Society has twelve stations in the Argentine Republic, its work being chiefly among the English-speaking people.

The Methodist Episcopal Church reports in Buenos Ayres and its Dependencies, 4 missionaries, 221 members, 275 probationers; in Rosario and its Dependencies, 4 missionaries, 97 members, 157 probationers. There are 13 day-schools with over 1,100 scholars.

The American Bible Society has one general agent in Argentina, Rev. A. M. Milne, under whose superintendence colporteurs are at work in Argentina, Chili, Uruguay, and Paraguay.

The Republic of Bolivia.

Bolivia is estimated to have an area of 840,000 square miles and a population of 2,300,000. The Indian population is estimated at one million, the *Mestizos* or mixed races at 650,000, and the whites at 650,000. The executive power is vested in a President, and the legislative authority rests with a Congress of two chambers, called the Senate and the House of Representatives.

The principal beast of burden is the *llama*. It is docile, patient, sure-footed, and speedy, and can carry a burden of one hundred pounds. It is about as large as a one-year-old colt and has a heavy coat of wool. The *vicuna*, a sort of gazelle, a gentle, timid animal, is found in large numbers in the interior of the Andes. It is fawn-colored and has long, soft, silken hair. The *guanaco* is supposed to be a cross of the *vicuna* and the *llama*, and is valuable for its skin and flesh. The *alpaca* is a sort of cross between the *llama* and the sheep.

The mineral wealth of Bolivia is proverbial. The silver mines of Potosi have long been celebrated as the



EMPEROR OF BRAZIL.



EMPRESS OF BRAZIL.

richest in the world. The most useful of all the natural products is quinine, the drug made from the bark of the cinchona tree which was discovered in Bolivia by a Franciscan friar, and was called cinchona, in honor of the Countess of Conchona, whose husband was the Viceroy of Peru. She introduced it into Spain as a remedy for fevers.

The most numerous of the Indian tribes are the Inca Indians who are regarded as civilized. They are mild in character and lacking in energy and enterprise.

Rev. Dr. Trumbull, of Chili, says of Bolivia: "Millions sit in darkness, some civilized and luxurious, some half civilized, some quite barbarous, but all without any worthy knowledge of the Gospel, without any knowledge at all of the Holy Scriptures, and without any thorough education of the people that deserves the name. The extremest forms of idolatrous practice may be seen in the churches of their inland towns and villages. So-called Christian ceremonies are really orgies of dissipation; revels, instead of acts of devotion; feasts, not of piety, but of intemperance."

PROTESTANT MISSIONS.

There are no Protestant missions in Bolivia. A school has been established at La Paz, one of the teachers being an ordained minister of the Presbyterian Church, and it is hoped that this may finally result in direct evangelistic work.

The Empire of Brazil.

Brazil is divided into twenty provinces, with an area of 3,119,764 square miles, and an estimated population in 1885 of 12,922,375. The legislative power is vested in a General Assembly which consists of a Senate and a Chamber of Deputies. The executive power is exercised

by the sovereign through his ministers. The reigning Emperor is Dom Pedro II., who was born December 2, 1825, and succeeded to the throne on the abdication of his father April 7, 1831. He was married September 4, 1843, to Theresa, the daughter of King Francis I. of the Two Sicilies, who was born March 14, 1822. The heir to the throne is Princess Isabel, who was born July 29, 1846, and was married October 15, 1864, to Prince Louis of Orleans, Comte L'Eu.

"The Emperor's power is limited, and is infinitely less than that of any of the Presidents of the South American Republics. He has the right to veto acts of the national legislature, but it requires only a majority vote to override it, so that it practically amounts to nothing. The senators are elected for life, are endowed with titles, and their duties are similar to those of the peers of Great Britain. The Emperor receives from the state an income of \$400,000 per annum, but he is a poor economist, and spends it all, the greater part in mistaken charity. When the Emperor dies, Brazil will become a republic.

"The foreign commerce of Brazil is in the hands of the English, and the retail commerce in the hands of the French and Germans. The native Portuguese are usually the land owners, the planters and professional men; and there is a very large body of officials, composed to a great extent of the decayed aristocracy.

"Pretty women are extremely scarce in Brazil. Their complexions are sallow, and they all have a bilious look. The women are invariably fat and the men are invariably lean. The complexions of the women are ruined by the climate, and the lives of indolence they

lead give them a tendency to obesity, which is augmented by the excessive use of sweet meats. At six o'clock every morning the streets are full of women on their way to church, at seven o'clock they are on their way to their homes, and at half-past seven there is not one to be seen. In the evening, when the gas is lighted, they pour from the houses into the streets, the parks, the ice cream booths, and the theatres. There they appear in their Paris finery, overloaded with jewelry, munching candy, nibbling ices, and gossiping. A Brazilian woman does not go a-shopping. Servants are sent for samples. The streets, however, swarm day and night with gorgeously dressed negro women.

"The total abstinence cause has few if any supporters in Brazil. Everybody drinks—men, women, and children. The police records show that men do get drunk here, but they are very seldom seen. The laboring classes drink a vile beverage called *casasch*, which is made of the juice of the sugar cane in the regular distillery fashion. But moderate as the Brazilians are in the use of liquors, they are decidedly immoderate in the use of coffee. It is coffee the first thing in the morning and the last thing at night, coffee at meals and coffee between meals.

"The native dishes of Brazil are peculiar, and are not palatable to those who do not care for an unlimited amount of garlic. In fact, a stranger going into the interior cannot find anything to eat but boiled eggs, for these are the only articles the native Brazilian cook cannot spoil. Grease and garlic do not penetrate the shells; but even eggs are unreliable, for the natives seem to have no idea of any difference in them, and use them in all conditions of age, and often in the transition stage of being.

"Among the important articles used for the table is jerked beef. Immense quantities of it are imported from the Argentine Republic and Uruguay, and it furnishes the staple food for the slaves on the plantations and the common people in the cities. Jerked beef and beans are always to be found on the table, and both mixed in a stew with plenty of garlic compose the omnipresent national dish.

"As everywhere else in South America, the Liberal element in Brazil has been making an active war against the Roman Catholic Church, and as long ago as 1870 a law was passed abolishing monastic institutions in the Empire; but that legislation was more liberal than that passed and carried out in other South American countries, for it gave the religious orders ten years in which to dispose of their property and close up their affairs. This period expired in 1880, and very little has been done by the monks and nuns toward complying with the law. In 1881 an attempt was made to forcibly close their institutions, but an appeal was made to the courts, and it was only recently that a decision was rendered sustaining the constitutionality of the act of Congress and imposing a tax upon all real estate owned by the religious orders, and proceedings were commenced to con-

fiscate and sell their property for the non-payment of taxes. Until ten or twelve years ago the political leaders encouraged the superstitious observances of the Church in order to secure the loyalty of the priesthood, but the growth of Liberal sentiment has been so great that the Church has been robbed of the terror it formerly inspired and of the influence which it possessed, and there has been much encouragement given to Protestants who have come into the country and engaged in missionary work."

On May 13, 1888, slavery was abolished in Brazil. Rev. Dr. Blackford, missionary at Bahia, Brazil, writes on May 15:

"This whole land is to-day exulting over the final extinction of slavery which was proclaimed two days ago. This is not only the most important, but the most remarkable fact in the history of this country. The bill was presented in the Chamber of Deputies on the 8th instant, and at once voted on its first reading. On the 9th and 10th it was voted on the second and third readings, and on the 11th, 12th, and 13th it was voted on the first, second and third readings in the Senate and immediately signed by the princess regent, becoming at once a law to go into immediate effect. Had any one a year ago predicted the possibility of the abolition of slavery in Brazil in 1888, he would have been set down as a dreamer. It is but the prelude to other and hardly less important changes. An important crisis must follow soon—social, moral, and economic. Never was there a more favorable occasion for the Church of Christ to do the work He charged her with for this country."

PROTESTANT MISSIONS.

The Southern Baptist Convention of the United States began its Brazilian Mission in 1881, and reported last May that it had 6 stations, 14 missionaries and helpers, 210 members. Last year 49 were baptized and \$200 was given by the mission.

The Southern Presbyterian Church of the United States reports missions at Campinas, Sao Paulo, Bagagem, Pernambuco, Ceara, and Manahao and 19 missionaries and 511 communicants.

The Northern Presbyterian Church of the United States began its Brazil mission in Rio de Janeiro in 1862. It now has in the Empire 29 missions, 32 stations and churches with 2,098 members, 18 day schools with 493 pupils. The principal stations are Bahia, Lorangeiras, Campos, Rio de Janeiro, Sao Paulo, Sorocaba, Rio Claro, Brotas, Coldas, Campanha, Botucatu and Corytiba.

There are a number of German Evangelical churches that were organized into a Synod in 1886.

The American Bible Society has in Brazil one general agent, Rev. H. C. Tucker, and several colporteurs.

There are independent Evangelical churches in Rio de Janeiro and Pernambuco that were organized by Dr. Kalley, and a mission in Rio Grande do Sul under the charge of Rev. S. Vanorden, which last winter was placed under the care of the Presbyterian Church.

The South American Missionary Society has missions

in Rio de Janeiro, Sao Paulo, Santos, and Pernambuco, chiefly for Seamen.

Bishop Taylor reports missions at Para, Pernambuco, and Manaos. The mission at Para has 29 members.

The Methodist Episcopal Church has lately commenced mission work in the southern part of Brazil where it has one circuit and a missionary.

The Methodist Episcopal Church, South, commenced work in Brazil in 1876. It had last January 5 ordained missionaries, 4 single female missionaries, 256 communicants and 2 boarding schools with 107 pupils. Two additional ordained missionaries left for Brazil in June.

Republic of Chili.

Chili declared her independence of Spain in 1810 and effected her liberty in 1818. In 1880 the area of the republic was estimated at 196,785 square miles, with a population of 2,183,434. Since then she has by treaty with the Argentine Republic acquired all the western coast of Patagonia, and by a war with Bolivia and Peru secured other territory. The census of November 26, 1885, showed there were twenty provinces and three territories, an area of 293,310 square miles, and a population of 2,520,442.

The legislative power is vested in two assemblies, called the Senate and the Chamber of Deputies. The Senate is composed of forty members, elected for the term of six years; the Chamber of Deputies of 115 members, chosen for three years.

"The Chillano is the Yankee of South America—the most active, enterprising, ingenious and thrifty of the Spanish-American race—aggressive, audacious, and arrogant, quick to perceive, quick to resent, fierce in disposition, cold-blooded, and cruel as a cannibal. As a soldier he is brave to recklessness, and a sense of fear is unknown to him. His endurance is as great as his courage.

"In Chili every man and woman is named after the saint whose anniversary is nearest the day on which he or she was born, and that saint is expected to look after the welfare of those christened in his or her honor.

"The women are employed as street-car conductors. They also do the street-cleaning, occupy the markets, keep the fruit-stands, and in the country do all the garden work.

"Everybody goes on horseback; even the beggars ride.

"In Chili there has been no confiscation of Church property as in some of the other Republics, and at the capital there are still over two thousand monks and as many nuns. The Jesuits have been expelled for engaging in conspiracy against the Government, but the other orders of friars are permitted to remain. A dispute between the archbishop and the President some years ago caused the former to retire from Chili, and the Pope sent over a nuncio to try and arrange matters; but this legate criticised the Government so severely from the pulpit that he was given a passport and an escort of military, and

now there are no relations whatever between the Pope and Chili, although the Catholic faith is still recognized by the Constitution as the established religion of the Republic. The Liberal party has a majority in Congress, and has passed several laws by which the authority and influence of the Church has been greatly crippled."

The Rev. J. M. Allis writes from Chili to the *New York Observer*, in June last, giving some account of the struggle that has been going on between the Roman Catholic Church and the people. He says: "For many years the spirit of reform in various directions has prevailed in Chili. There has been a desire for better schools, for greater freedom from Romanist control, and for greater liberty in political matters. In some of these directions much progress has been made; but, strange to say, the least real advance has been made in matters political. The machinery of politics is so manipulated by the party in power that no other party can secure more than a moiety of patronage, and cannot have a bit of a chance at the wires which move the parts of the political machine.

"In schools there has been a great advance, the fruits of which will ere long appear. The last Congress in response to governmental policy, and against the wishes of the conservatives or Catholic party, authorized a loan of over a million and a half of gold for public school buildings, and a larger sum for normal schools, these buildings to be located in various parts of Chili. Besides this the Government grants aid to local societies which organize and direct a higher grade of school than the former class of government free schools. These schools also are free. Their expenses are met by monthly subscriptions, together with government aid. In securing any change in the constitution of Chili, it is necessary that the proposed amendment shall be passed affirmatively by two successive Congresses. This keeps the measure before the people for six years, as each Congress holds for three years. Some years ago it was planned to change the constitution in regard to the marriage law, and in regard to the cemeteries, and also in regard to the law of registration of births and deaths. The amendments provided for civil marriage, leaving the religious ceremony at option of the parties. They could be married by the clergyman of their choice, or might entirely dispense with such ceremony. The civil forms alone were legal and binding, and also necessary.

"The former rule of cemeteries was that these burial-places were under the control of the priesthood, and none but good Catholics could be interred. This shut out from burial all Protestants, all unbelievers, and all Catholics who had not confessed before death, or who had fallen under the ban of the Church. To correct the abuses of this condition of affairs, the amendment provided for free cemeteries, and put the cemeteries under government control. By the former custom in the matter of registration the records were all in the hands of the priests, whether of births or of deaths. No child could be registered unless it had been baptized by a Catholic



SCENES IN CHILI.

priest. This was changed to put the registration of births and deaths, as well as of marriages, in the hands of the Government. In the matter of marriages, the priests would refuse to marry a Romanist and a Protestant without a dispensation from the Pope. They also interfered in the marriage of Romanist women with men who had discarded the Roman Catholic Church, yet who might not be Protestants. These amendments all duly passed, and are now the law of Chili. The next movement was to change the constitution in regard to a recognition of any other worship. The present form of the constitution provided that only Roman Catholic worship in public could be permitted, and also only Roman Catholic schools could be allowed.

"There had been passed a law of interpretation which permitted worship other than Catholic in private houses, and permitting parents to educate their own children in their homes, but there was to be no public worship nor public schools, only as under Roman Catholic management. The oath of the President binds him to sustain the Roman Catholic Church. The amendment provided for freedom of worship to all creeds which did not affect public order or morals, and also took from the oath of the President the clause referring to the sustaining of the Roman Catholic church. This amendment has been pending for six years. It passed successfully one Congress, and was unfortunately allowed to die in the second. The ramifications of influences leading to this unfortunate result are a bit interesting.

"During the last ten years the archbishopric has been vacant, because the Government and the Pope could not agree as to who should be archbishop. Some four years ago a special delegate was sent from Rome to try to arrange a compromise; but, being an Italian, he was somewhat arrogant and meddlesome in matters not belonging to him, and was peremptorily dismissed, with twenty-four hours in which to leave the country.

"After a time the Roman Pontiff concluded to bend a little, and an archbishop was accepted who was approved by the Chili Government. This concession, without doubt, looked forward to the last amendment. The new archbishop has taken special pains to tone up the declining devotion to Roman interests. He has visited many localities in the progress of his duties, confirming candidates, and everywhere has gone according to the most impressive manner of such high Church dignitaries. He also has given banquets, or these have been given by adherents, and many a weak-kneed brother has received new Catholic strength and devotion over the archbishop's turkey, roast beef, and claret.

"When the question of amendment came up in Congress, it was found that some were ready to pass it, but by an unhappy vote, the consideration of this question was delayed till the last month of the life of that Congress. It has also transpired, that in pay for certain votes to carry out Government plans for schools, by which immense loans were voted to be called for, many of the members of the last Congress had accepted lucrative

appointments from the President, and by the fact of being under Government pay, were disqualified to act as deputies or as senators. This prevented the required two-thirds being on hand to vote the amendment. There was a discussion as to whether a mere majority or two-thirds vote would be able to pass the amendment. Pending the action of Congress, one of the Ministers, Senor Zanarta, resigned. The President wanted to fill his place with a Montt-Varista man. The Montt-Varista party is a sort of pollywog party, a big head, but no following. It is composed of the wealthy families who want to rule Chili in their own interests. When the President tried to put a Montt-Varista man in the Cabinet, all the rest resigned. From that moment there was no quorum in the Congress. After a few days' delay, a new Cabinet was formed, but without a Montt-Varista representative. Meanwhile the archbishop came out in a six-column article, a pastoral letter, arguing with mediæval reasons, against the pending constitutional amendment. The priests of Santiago had a large meeting to take action against this amendment. It is reported that while the priests were in session, a telegram came to the President from the Pope, saying that the Roman Catholic Church would submit to the three amendments already passed: civil marriage, civil registry, and free cemeteries, and would withdraw the execration already put on the cemeteries if in exchange the proposed amendment should not be passed.

"The bishop who was presiding at the meeting of the clergy, received a communication from the archbishop, and announced to the assembled priests that the President had written to the archbishop, saying that the Government would not press the amendment. So by political weakness, and by Roman Catholic manipulation, this grand step in advance was not taken. The friends of the defeated measure console themselves by the hope that the next movement will be more sweeping, and be no less than a complete separation of Church and State."

PROTESTANT MISSIONS.

The South American Missionary Society has missions for the English and the miners at Santiago, Lota, Puchoco, and Chanaral.

Bishop Taylor reports missions at Concepcion, Santiago and Coquimbo. At Concepcion are two schools and a church organization. At Santiago is a very fine school building and a prosperous school. At Coquimbo is a good school, a church and a membership of 36.

The Northern Presbyterian Church has in Chili 8 ordained and 8 lady missionaries aided by 23 natives, 4 churches with 265 communicants, 2 schools with 334 scholars. The annual report made last May says: "A change in the Constitution has recently been presented to Congress and passed in the lower house by a vote of 55 to 9, which contemplates the securing of liberty of worship. It places all religious denominations on an equal footing, and strikes out from the oath required of the President the pledge that he will sustain the Roman Catholic Church. Should this constitutional change be

effected it will enable our schools to become incorporated, and give the Mission the privilege of holding real estate."

Republic of Colombia.

Colombia in 1881 was estimated to have an area of 504,773 square miles and a population of 4,000,000. It comprises nine states, the most important of which is Panama, comprising the whole isthmus of that name, known historically as the Isthmus of Darien. Here is being constructed a ship canal under the superintendence of M. de Lesseps. It has already cost over \$100,000,000.

The executive authority of the Republic vests in a President, elected for two years, while the legislative power is in a Senate and a House of Representatives.

"At the time of the Spanish conquest, in 1537, the inhabitants of this region were the Chibchas, who, according to Quesada, numbered about three-quarters of a million. Their form of government was essentially patriarchal, and their habits were those of an agricultural people given to the arts of peaceful industry. Their religion contained much to remind us of the ancient Buddhists. It imposed none of those revolting sacrifices of human victims which marked the rituals of the Aztecs. They had their divine Mediator in Bohica, or Deity of Mercy. Their Chibchacum corresponded to the Buddhist god of agriculture. Their god of science, was almost identical with the Buddhist god of wisdom, as represented by the images in some of the Chinese temples.

"Bogota, the capital of Colombia, has a population of 100,000. It is built chiefly with adobe-houses that have a very unprepossessing appearance on the exterior, but the interiors of many of the houses are elegantly furnished. Society is very exclusive, and strangers call



INDIAN OF THE UPPER ORINOCO.

first. If the visit is returned the doors of society are opened. The predominating language is Spanish, but all the upper classes speak French.

"In Colombia almost everyone is a writer and a poet. Their own authors have furnished text books on political economy, grammar, geography, arithmetic, and art; while philosophical, historical, and biographical essays and novels furnish all with interesting reading, the authors being protected by a copyright law.

"The people are given to games of chance. Lotteries and raffles find many devotees. Beggars are very plentiful. There are many musicians and a great amount of time and money is spent in acquiring

ing a musical education."

The houses are nearly all either of unburnt brick or mud in huge blocks. The rooms open into a court in the centre of the house.

The ruling class is of Spanish blood, but the mass of the people are Indian, whose ancestors were enslaved by their conquerors.

PROTESTANT MISSIONS.

The Presbyterian Church in the United States of America commenced a mission in Bogota the capital of Colombia in 1856, but it has not succeeded in making much impression upon the people. It reported last May 2 ordained missionaries, 2 female missionary teachers, 5 native female teachers, 1 church with 68 communicants and 250 adherents, 17 pupils in a girls' boarding school, 28 girls and 15 boys in a day-school, 60 pupils in a Sunday-school. It has been difficult to find missionaries who were able to endure the climate. The missionaries have also met with great opposition from the Jesuits.

Bishop Taylor has a mission at Colon under the administration of Rev. Mr. Smith, a colored local preacher from the Island of Jamaica.

Republic of Ecuador.

Ecuador was constituted as an independent State in 1830. It has a President elected for four years and a Congress of two Houses. The area is 248,370 square miles, and a population in 1885 of 1,004,651, not including an unknown number of uncivilized Indians. There are about 100,000 of whites of Spanish descent, 300,000 mixed, and 600,000 pure Indians.

"Bolivar freed Ecuador from the Spanish yoke as he did Colombia, Venezuela, Bolivia, and Peru, and it was one of the five States which formed the United States of Colombia under his presidency; but the priests had such a hold upon the people that liberty could not live in an atmosphere they polluted, and the country lapsed into a state of anarchy which has continued ever since. The struggle has been between the progressive element and the priests, and the latter have usually triumphed. It is the only country in America in which the Romish Church survives as the Spaniards left it. In other countries popish influence has been destroyed, and the rule which prevails everywhere that the less a people are under the control of that Church the greater their prosperity, enlightenment, and progress is illustrated in Ecuador with striking force. The priests control the Government in all its branches, dictate its laws and govern their enforcement, and rule the country as absolutely as if the Pope were its king."

"The social and political condition of Ecuador presents a picture of the dark ages. There is not a newspaper printed outside of the city of Guayaquil, and the only information the people have of what is going on in the world is gained from the strangers who now and then visit the country, and from a class of peddlers who make periodical trips, traversing the whole hemisphere from Guatemala to Patagonia. These peddlers are curious fellows, and there seems to be a regular organization of them. They practice medicine, sing songs, cure diseased cattle, mend clocks, carry letters and messages from place to place, and peddle such little articles as are used



GUAJIRO WOMAN OF SOUTH AMERICA.

in the households of the natives."

"The devotion of the Indians of Ecuador and Peru and other adjacent countries to the memory of their king who was strangled three hundred and fifty years ago, is very touching. When 'the last of the Incas' fell, he left his people in perpetual mourning, and the women wear nothing but black today. It is a pathetic custom of the race not to show upon their costumes the slightest hint of color. Over a short black skirt they wear a sort of mantle, which resembles in appearance, as well as in its use, the mantilla of Spain. It is drawn over their foreheads and across their chins, and pinned between the shoulders. Their sombre costume gives them a nun-like appearance, which is heightened by the stealthy, silent way in which they dart through the streets.

"Several times a year they have feasts or celebrations to commemorate

some event in the Inca history. They never laugh, and scarcely ever smile; they have no songs and no amusements; their only resemblance to music is a mournful chant which they give in unison at the feasts which are intended to keep alive the memories of the Incas. They cling to the traditions and the customs of their ancestors.

"The Spaniards are the aristocracy, poor but proud—very proud. The mixed race furnishes the mechanics and artisans while the Indians till the soil and do the drudgery."

PROTESTANT MISSIONS.

There are no Protestant missions in Ecuador.

Colonies of Guiana.

Guiana is divided among the British, Dutch and French. British Guiana was acquired in 1803 and has a sea-coast of 120 miles, a territory embracing about 109,000 square miles and a population in 1885 of 269,330. Dutch Guiana is called *Surinam* and belongs to The Netherlands. It was acquired in 1674 and has about

220 miles of coast, an area of about 58,000 square miles, and a population of about 57,000. French Guiana is called *Cayenne*. It was acquired in 1626. It has an area of 53,000 square miles and a population of about 25,000.

In British Guiana there are about 7,000 of the aborigines in the interior belonging chiefly to the Arawak and Carib tribes of Indians. There are also a large number of negroes, Chinese, coolies from India, Europeans, etc. There are a large number of sugar estates worked by the coolies, and a few cattle farms. The climate is enervating. There are three counties, viz., Demerara, Essequibo, and Berbice. Georgetown, the capital, is in Demerara and has a population of 40,000. New Amsterdam, in Berbice has a population of 6,000.

In Surinam there are from 17,000 to 20,000 bush negroes, the descendants of runaway slaves, holding a pagan religion which has some traces of Christianity. Their chief god is Gran Gado (grand god), his wife is Maria, and his son Jesi Kist. Various other minor deities are also worshipped, such as Ampuka, the bush-god, Toni, the water-god, etc.

PROTESTANT MISSIONS.

In British Guiana are missions by the Church of England, Church of Scotland, Wesleyans, Moravians, and London Missionary Society. The Church of England reports 69 churches and chapels and 90,000 adherents, and mission work is being carried on by the "Society for the Propagation of the Gospel." The Moravians commenced work in 1878 and report 2 missionaries and 595 members. The London Missionary Society commenced its mission in 1821 and has one European missionary, 3 native preachers, 480 members, 6 schools, with 423 scholars.

Republic of Paraguay.

Paraguay gained its independence from Spain in 1811. The executive is a President and the legislative authority is vested in a Senate and a House of Deputies. The area of the country is estimated at 91,970 square miles. At a census taken in 1879 the population was found to be 346,048 exclusive of 60,000 semi-civilized Indians, and 70,000 savage Indians. Nearly three-fourths of the entire territory is national property.

"The commerce of Paraguay is small, although rapidly increasing, and at present is absorbed in that of Uruguay and Argentina. The Government is making an honest and patient effort to educate and enlighten the people, and in comparison with its poverty and scanty revenues, is expending a large amount of money in maintaining a system of free schools.

"The people are quiet, submissive and industrious, having a mixture of Spanish blood and that of the Guarani Indians, who were the aboriginal settlers of the country. Their kinsmen across the Paraguay River, in the Argentine Republic, were a nomadic, savage tribe; but the tyranny of Lopez, father and son, took the spirit out of the *Paraguay Indians*, and they are now domesticated,

and live in bamboo huts, cultivate the soil, and raise cattle.

"As nature has provided for all their wants, they have no great incentive to labor, and the enterprise and thrift of the country is generally found among the foreigners, from whom the people are, however, rapidly learning the ways of the world and the value of money. The men and women are of small stature, and the latter are usually very pretty when young, but lose their beauty of figure and feature after maternity. They are innocent and childish in their amusements, and are fond of singing and dancing.

"The women are scantily, and in more civilized countries would be considered immodestly, clad, wearing nothing but a white tunic of native cotton, tied around the waist with a girdle of some gay color, often handsomely embroidered. These tunics are usually fringed at the top and bottom with native lace, and are always scrupulously clean. Cleanliness is the rule in Paraguay, and it extends to everything—dwellings, furniture, clothes and person. The women are pretty and often handsome. The women are more regardful of their beauty than in other countries, and the Paraguayan girl is never without a bit of decoration, ear-rings, a necklace, a bunch of flowers, or something of that sort; but they all smoke, young and old.

"A drink called *chicha* is made of mandioca. It is a rapid intoxicant. The native tea, the *yerba mate*, is largely used. It grows wild in Paraguay. Paraguay tobacco is used all over South America. It is rank, black and full of nicotine. Everybody smokes, men, women, and children—and their cigarettes are made of the native tobacco and corn husks. No industry pays so well in Paraguay as cattle-raising."

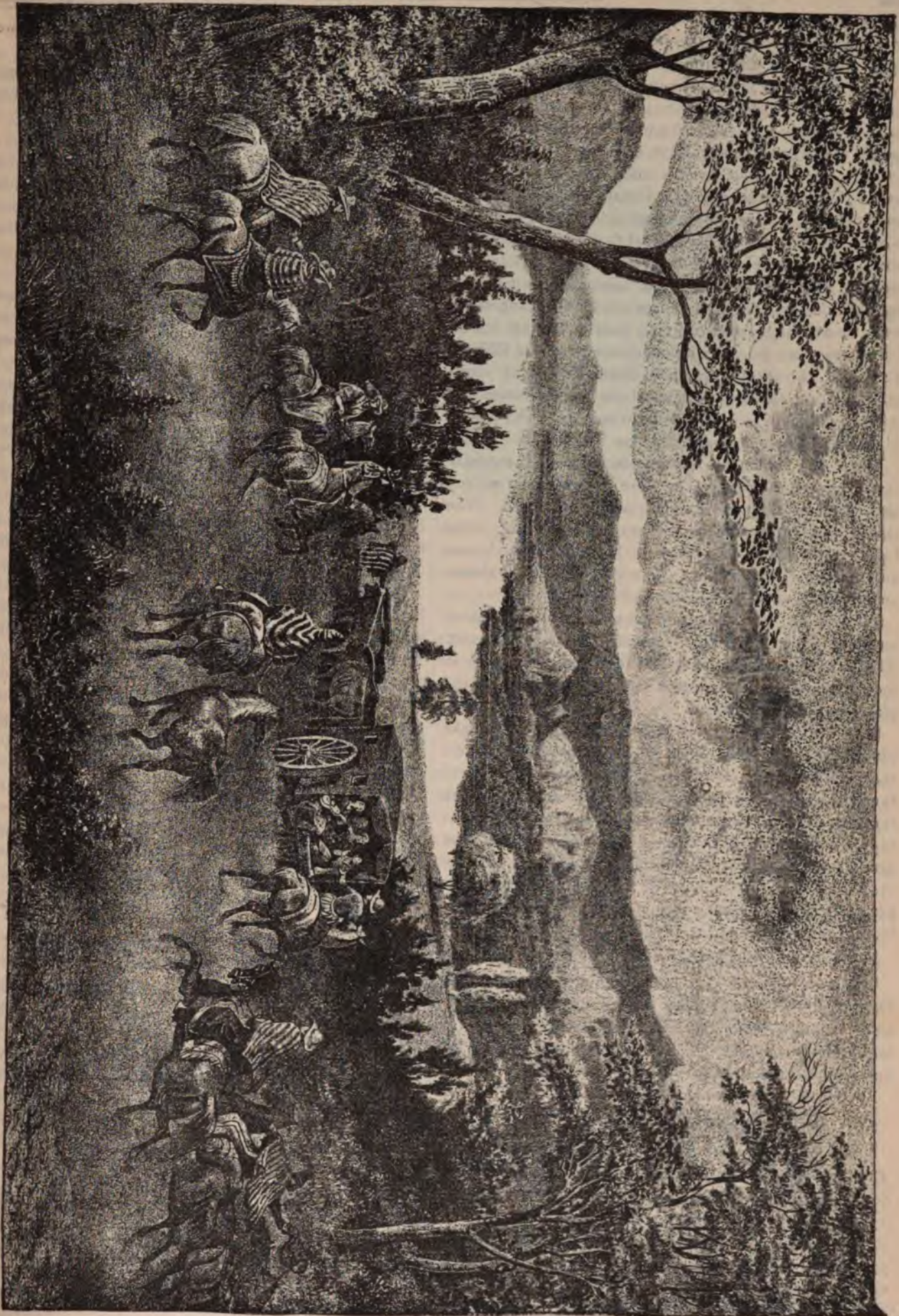
PROTESTANT MISSIONS.

There are some native preachers laboring in Paraguay under the direction of the Methodist Episcopal Mission, the headquarters of which is at Buenos Ayres.

Republic of Peru.

Peru secured its freedom from Spanish rule in 1824. The executive power is in the hands of a President, assisted by two Vice-Presidents. The legislative power is vested in a Senate and House of Representatives. It has an area of about 503,000 square miles and a population of about 3,000,000, of whom about 350,000 are uncivilized Indians. More than one-half of the population are aborigines or Indians, and half of the remainder belong to the mixed races, "Cholos" and "Zambos." The others are descendants of Spaniards, except about 18,000 who are Italians, French, etc., and 50,000 Asiatics, chiefly Chinese.

"In Lima, for a population of about one hundred and twenty thousand, there are one hundred and twenty-six Catholic churches and twelve monasteries and convents, and the same religious privileges extend all over Peru. There is no Sunday in Peru. The shops are open on



that day as usual, and in the afternoon bull-fights, cock-fights, and similar entertainments are always held.

"The bones of Pizarro lie in the crypt of the grand cathedral which he built in 1540, and which is still the most imposing ecclesiastical edifice in all America. It is said to have cost nine million dollars.

"The Inca women in Peru and Ecuador are not all pretty. They are dwarfish in stature, broad across the shoulders, and resemble in feature the squaw of the North American tribes, except that they have the almond-shaped eyes of the Mongolians; and it is probably true that the Incas were of the same origin as the Chinese, for their customs, their adeptness at all sorts of ingenious work, and their manner of living bear a striking resemblance to those of the interior provinces of the Chinese Empire. The Incas have their blood diluted by inter-marriage with the lower grades of the Spanish race; and it is very difficult to find pure natives now. The people of the mixed race are called Cholos.

"It is very difficult to secure admission to the aristocratic circles of Peru. They are as exclusive as any such circle in the world, and social laws are rigid. The fashionable entertainment in Peru is bull baiting. The bull is not killed, as in Spain and Mexico, and no horses are slaughtered in the ring. The animal is simply teased and tortured to make a Liman holiday.

"There are four daily newspapers in Lima, in which are published cablegrams from all parts of the world. They are edited with ability, but their writers indulge in the grandiose, florid style that sounds very funny to the plain-spoken American.

"All the houses in Lima are built on the earthquake plan—either of great thick walls of adobe, or mere shacks of bamboo reeds, lashed together by thongs of rawhide, and plastered within and without with thick layers of mud. There is never more than one entrance to a house, and that is protected first by a great iron grating, and then by solid doors. The windows are covered with bars. The roofs of the dwellings are always perfectly flat, and among the common people are used as barn-yards and henneries."

PROTESTANT MISSIONS.

There is a mission station at Iquique, Peru, belonging to Bishop Taylor's missions. The first of this year there were reported seven teachers and missionaries and a school of 90 scholars. The American Bible Society has an agent in Peru, the Rev. Francisco Penzotti.

Republic of Uruguay.

The independence of Uruguay was recognized in 1828. The President is the executive, and the Parliament of Senate and Chamber of Representatives constitutes the legislative authority. The area of Uruguay is estimated at 73,538 square miles, and the population in 1884 was 593,248. Of the total population about two-thirds are natives mostly of mixed race. The capital, *Montevideo*, with suburbs, had in the year 1884 a popu-

lation of 104,472, of whom about one-third were foreigners.

"The country which appears on the map as Uruguay is known in South America as the 'Banda Oriental,' which, being interpreted, means the 'Eastern Strip,' as it was once a part of the Argentine Republic, which in those days was known as the 'Banda Occidental.' Uruguay is the old Indian name, and the legal one, being recognized by the Constitution. It is the smallest independent State in South America, and in its agricultural and pastoral resources the richest, with undiscovered possibilities in the mineral way.

"Although Uruguay is as much of an absolute monarchy to-day as exists on the face of the earth, her people have peace and prosperity, her development is being hastened by large works of internal improvement, her population is increasing rapidly, her commerce is assuming immense proportions, and she is making more rapid strides towards greatness than any other country in South America, except her neighbor across the River Plate. With a republican form of government guaranteed by the constitution, with civil and religious freedom as the foundation-stone of the nation, the will of the President is as absolute and final as was that of the ex-King Theebaw.

"It is said that there is not an acre of unproductive land in all Uruguay, and that living is cheaper there than anywhere else. A large proportion of the wealth of Uruguay is in the hands of foreigners. The aborigines are totally exterminated. Of the 500,000 population, 166,000 are said to be of foreign nativity, and most of them have come in within the last ten years. The great wealth of Uruguay is at present in cattle and sheep, and its chief exports are wool and beef.

"It is claimed that Montevideo is the most healthy city in the world, and there is no reason why it should not be, as the natural drainage is perfect, and the climate is about like that of Tennessee, the cold weather of winter being moderated by the Gulf Stream from the ocean, and the heat of summer by the sea-breeze that seldom fails to perform its grateful service. When it is not June in Uruguay it is October—never too hot and never too cold."

"There are many beautiful residences and fine stores in Montevideo, and everything that can be bought in Paris can be found there. The ladies dress in the most stylish of Paris fashions, and among the aristocracy the social life is very gay. The people are highly educated, are making money quickly, and spend it like princes. The Hotel Oriental is the best in South America, being built of Italian marble and luxuriously furnished.

"There are hospitals, asylums, and other benevolent institutions, supported by public and private charity; two Protestant churches, Protestant schools, fifty-five miles of street railways, carrying nine million passengers a year, boulevards and parks, gas and electric lights, and telephones without number.

"The ladies of Uruguay are considered to rank next

to their sisters of Peru in beauty, and there is something about the atmosphere which gives their complexion a purity and clearness that is not found among ladies of any other country.

"Under the constitution, the established religion of the country is the Roman Catholic, and the archbishop was formerly a greater man than the President, being the final authority in matters political as well as spiritual, but for several years the Church has seen itself stripped of its ancient prerogatives, and its occupation and income gradually restricted by the enactment of laws conferring upon the civil magistrates duties which were formerly within the jurisdiction of the priests alone.

"Montevideo, with a population of 125,000, has 23 daily papers, more in proportion to its population, than any other city in the world; three times as many as London, and nearly twice as many as New York. The South American papers are not published so much for the dissemination of news as for the propagation of ideas."

PROTESTANT MISSIONS.

There are two mission stations under the charge of the South American Missionary Society, but the most important work is being conducted by the Methodist Episcopal Church, which has two churches in Montevideo and several circuits in the other towns and villages, and reports for Montevideo and its Dependencies 4 missionaries, 240 members, 290 probationers, 21 day-schools with 980 scholars.

The Republic of Venezuela.

Venezuela was formed in 1830. "At the head of the central executive government stands a President, elected for the term of two years, exercising his functions through six ministers, and a Federal Council of sixteen members. The Federal Council is appointed by the Congress every two years; the Council choose a President, who is also the President of the Republic. The President has no veto power. The legislation for the whole republic is vested in a Congress of two Houses called the Senate and the House of Representatives. The Roman Catholic is the State religion, but there is toleration of all others, though they are not permitted any external manifestations."

The area of Venezuela was estimated in 1884 at 632,695 square miles, and a population of 2,121,988. Education is compulsory.

"The country could sustain a population of 100,000,000, for the soil is exceedingly rich, and produces two crops a year without fertilization or irrigation. The schools are supported by the Federal Government from the revenues of the Post-office and a trade license system.

"Formerly the legitimacy of a child and permission to bury the dead could be acknowledged by the Church alone, but the republic has confiscated all the cemeteries, and opened the gates to those of every faith, Jew or Gentile, Protestant or Catholic.

"The etiquette governing the habits of the ladies is the same that exists in Mexico and other Spanish-American countries, it not being proper for them to appear

alone upon the streets or in public places. They go to mass accompanied by a colored woman as a duenna, who carries a chair for her mistress to sit upon during service, there being no seats or pews in the churches. In the evening women are seen in large numbers upon the streets, and at the plaza where the band plays they swarm in gayly dressed crowds. Their features are usually of artistic perfection, and their figures Venus-like. The upper classes have no national costume, but dress in the latest Paris styles."

PROTESTANT MISSIONS.

The only Protestant Missionary in Venezuela is Rev. W. M. Patterson, D.D., agent of the American Bible Society. He writes from Caracas, June 30, 1888:

"The depository in this city is most admirably situated. It was opened for the sale of Bibles, by license of the government, June 1, 1888. A nice large show-window presents not only specimens of our stock with prices, but also the open Bible, to the passer-by on a thronged street. Readers are constantly at the window, and frequently very interesting discussions are overheard. One gentleman, who declared he 'would not give a pinch of dirt for one of the Protestant Bibles,' has since paid his money for one, and attends Protestant preaching. The priests do everything possible to prevent the people from buying or reading the Bible. So far our sales have been almost confined to the depository, or at least, to this city. Persons from other cities will come to buy as soon as the location becomes known. I think this permanent establishment at the capital of the republic will recommend our work to the confidence of the people.

"Bible work has not yet been commenced in other parts of the country, because: 1. We have been in the field only about two months; 2. We reached here just before the beginning of the rainy season, when it is difficult to travel; 3. Some parts of the country are troubled by the revolutionists; 4. So far it has been impossible to get colporteurs.

"By permission from the president of the republic a suitable hall in a good location has been procured, and public services established in this city, the expenses being paid by friends on the ground. Thus I have been enabled to deliver several discourses on Bible subjects and on the Scriptures themselves. These services are held regularly every Sunday, and are attended by as many as can crowd into our hall. In this manner quite an interest has been awakened in the community on the subject of the Scriptures and Protestantism. The priests oppose us through the papers, from the pulpit, and privately. When they pass us on the streets they cross themselves to preserve their holiness. They tell the people our Bible is not from God; that we are devils, and all will be excommunicated who attend our services or buy our books. Our congregation would no doubt be broken up, but for the guards furnished us by the government. Financial interest and social influence prevent many from declaring in favor of Protestantism; but



ZUMATE INDIANS OF THE UPPER ORINOCO.

it is wonderful how many in so short a time have more or less identified themselves with us in the face of such opposition. When we get a good corps of colporteurs in the field and more missionary help, we hope to see the good work move forward."

Bible Work in Argentina and Adjacent Countries.

BY REV. A. M. MILNE, AGENT OF AMERICAN BIBLE SOCIETY.

Before this can reach you the report of Bible work done under my superintendence during the past year will have already been published in the Seventieth Annual Report of the American Bible Society, and up till the present there is little additional that is new or important beyond the fact that the society is making vigorous efforts to occupy with accredited agents the countries it has opened to Bible work in South America.

This field that formerly embraced Argentina, Uruguay, Paraguay, Bolivia and south of Brazil, has been extended by the addition of the Pacific coast up to the Republic of Colombia, and the new addition placed under the immediate supervision of an assistant-agent, Rev. F. Penzotti, already well experienced in Bible distribution. He started for Peru at the close of last year and would have proceeded at once to Lima had it not been for quarantine regulations consequent on cholera in Chili. Due to these he turned aside for a season to the provinces of Tacna and Tarapaca, ceded to Chili at the close of the late war. Here important work has been accomplished by Mr. Penzotti and his colporteurs and much interest has been manifested by the people both in respect to the Scriptures and the preaching of the Gospel.

The cholera has now disappeared and by this time Mr. Penzotti has no doubt reached Lima, the assigned centre of the operations of the American Bible Society on the Pacific coast of South America.

In the Republic of Colombia Rev. Milton E. Caldwell, of the Presbyterian Mission, who entered so heartily into our plans for Bible distribution in 1886, has not suffered his zeal in any degree to flag. On the contrary this department of missionary work has been specially attended to with corresponding results. In Venezuela the work we inaugurated in 1886, has never been abandoned. The appointment of Dr. W. M. Patterson, an experienced missionary from Mexico, to this new and needy field, will doubtless be productive of great blessing to the whole of that part of South America. May God in His good providence speedily provide an equally well qualified man for Central America.

During the past year the circulation of Scriptures in this field was 17,316 copies, with \$3,670.04 U. S. gold proceeds from sales. Added to the distribution of former years it brings up the circulation of La Plata Agency to 204,305 copies with \$43,497.80 U. S. gold proceeds.

With an enlargement of field and force we look for-

ward to a very considerable increase during the current year.

BUENOS AYRES, June 28, 1888.

The Pelican Procession in Chili.

Mrs. Robinson wrote from Quillota, April 20, 1888, regarding this procession, which so far as known, is celebrated nowhere else in the world.

Holy Week, including Palm Sunday and Easter, was one of interest to the great majority of this people, and to us who witnessed its ceremonies for the first time.

The celebration of "Good Friday" brought together hundreds of people, many coming from neighboring towns. From Wednesday to Monday banks were closed, and business partially suspended. From early morning of Good Friday, people began to gather in the Plaza, seated under the trees, and on the curb-stone on the shady side of the street. About three o'clock in the afternoon, a dozen men or so, dressed as Roman soldiers, marched up the street. Their clothing was of bright colors, on the head a helmet, in the right hand a long spear, and in the left a large shield; all made of tin or material covered with tin foil. Fronting on the Plaza is a large, unfinished church, in the front of which are three door or window openings. These were draped on the outside with black curtains edged with white and looped back at the sides, revealing in each a large cross, the centre one from twelve to fifteen feet high. In front of this a platform was erected, with steps. Up these steps these Roman soldiers marched, took out of a box a life-size image of the Saviour, and nailed it to the cross in the centre space. All around were hundreds of people, and some of the more devout removed their hats at this juncture. There did not seem to be any adoration, nearly every one, like ourselves, appearing to have come out of curiosity.

Here and there on the street were images, in front of which was the usual box for offerings, watched over by men who wore a long, black robe belted at the waist, and on the head a cone-shaped hat, surely a yard high. They are called "Cucurucho" (cornucopia), from the shape of their hats, I presume. In their hands they carried a small green box with a cross on it, in which they received donations. For a few weeks previous I had seen them on the street, wondering why they did not look so ridiculous to others as to me. They were soliciting funds for the celebration of Good Friday.

This "Procession del Pelicano" in the evening was one of great display. Along the streets were small platforms, resting temporarily on tables. They were used to hold images, angels, etc., to be carried in the procession. The angels were little girls in white dresses covered with tinsel, as were also their wings and crown. In a temporary pulpit covered with black, a priest in white robes delivered an address; but I know too little Spanish to interpret it. At the conclusion of the address,

thousands of candles were lighted, and the procession moved. The platforms were each carried on the shoulders of six or eight men. On one was an image of the Saviour and a little girl (angel) extending to Him a goblet of something that looked like wine; on another the Saviour bearing His cross; still another, of the Redeemer on the cross, with images of Mary and other women around its base. Nearly at the end of the column was a representation of a large pelican which gives name to the procession. The popular tradition that the pelican nourishes its young with its own blood gave rise, probably, to this mode of illustrating the sacrifice of Christ. The "Cucuruchos" headed the procession, and little boys in white robes swung burning censers in front of the images.

One of the newspapers in recounting the details regretted that the ceremonies resulted in so much drunkenness and disorder, and stated that there were from eighty to one hundred persons in the station-house that night. Indeed, it was but a grand holiday. Its effects were obvious even on the Sabbath, though in the morning bells announced the usual mass and procession.

General feasting lasting far into the night ended the observance of "Holy Week" in Quillota.—*Woman's Work for Woman.*

Need for Protestant Missionaries in South America.

BY REV. J. M. ALLIS.

It is not possible for me to tell a full story of the state of the Roman Catholic Church in South America, for it is such a huge secret society that many items of its history never see light. I want to affirm with all earnestness that it is true here as it is true in the United States, there are in the Roman Catholic Church many truly Christian people, and I doubt not but there are many Christian priests. These are no doubt also living the Christian life up to the limit of their knowledge and opportunities.

The Roman Catholic Church is to be studied in two ways, as also is any other Church organization, in determining its fruits, in order to determine whether it be a good tree or not. The Roman Catholic Church, as well as the Protestant Church, must be known by its fruits. As we judge the Romanists, so they have a right to judge us. In the matter of missions to one or to the other, it may be noted in passing that the efforts of the Romanists in the United States are to secure that country to the Roman Catholic Church and not to make the Americans Christians. While the aim of Protestant missions to Romish countries is to bring the people to Christ.

Looking at the Roman Catholic Church as a national influence, one needs but to notice two facts to see that something is wrong in that Church.

1. The distinctively Roman countries, those in which Roman influence has predominated for any length of time, are all far, far behind Protestant countries in every quality that makes a nation prosperous, great or noble

Compare Spain, Portugal, and even France, though the latter is struggling out of the choking grip, compare these countries with England or the United States. Look at the countries of South America, not one of which has made any real advance in the 300 years of their history, until of late, as they have been breaking away from Rome and are demanding freedom of conscience, an open Bible, and the full education of the people.

2. Let it also be noted that countries once distinctively Roman Catholic, have been more and more seeking to throw off the Romanist yoke. Italy has cast aside the temporal rule of the Pope. Years ago Chili expelled the Jesuits, now so greatly coddled by Pope Leo XIII.

Peru only six months ago, at the earnest and enthusiastic demand of the people, expelled this pestiferous order. Why, if Romanism is true Christianity, has it been a blight worse than any physical parasite that can be named to those countries where it has succeeded in securing permanent foothold? It takes not only the physical life of a nation, but it saps the vitality from the conscience of the nation that gives it full sway. The Latin conscience, whether you examine it on the Tiber, or the Seine, or the Tagus in Europe, or on the Amazon, or the Plata, or the Mapocho in South America, is a most uncertain faculty, and can only be trusted as it is bound by external restraints. Why, if Romanism is true, has it been true, and is it true, that the older Roman Catholic countries are laying aside Roman Catholicism? and why are so many in these countries, not only not Romanists, but in giving up the religion of Rome are casting away the Gospel also? These cannot see that any good can come out of Nazareth, for they have been so long deceived by pretended followers of the Nazarene that they class all who represent Him as false.

The countries of South America are confessedly Roman in the acknowledged religion of the land. In Chili it is permitted to any man to worship God according to the dictates of his own conscience. The law protects any company of Christians in their worship and in their work. Bolivia, Peru and Ecuador are not so free. The matter has not been tested in these countries, only there is foreign worship in Callao and Lima, Peru, none in the other two countries named. The agent of the American Bible Society was permitted to enter Peru and Bolivia and sell Bibles, but contrary to the wish and consent of priests. This is a gain. In Ecuador the right was denied.

Bolivia is becoming dissatisfied with the priestly way of carrying on affairs. The writer was in that country last summer, and secured the co-operation of a large number of prominent men to the enterprise of starting a high-grade school with Protestant professors from the United States. For this work nearly \$10,000 were subscribed with which to buy furniture and books, and to pay the passage of the teachers from the United States, and sixty children were pledged as scholars. This shows a drifting from the Roman Catholic Church, because of a decided dislike of her methods of instruction.

There is another trouble which makes it imperative that there be evangelical representatives of the Gospel working in Roman Catholic countries.

This is the known and too general immoral character of the priests, and this is the way they are willing to make merchandise of religion and in their personal habits. There is little done in the way of ritual service without pay in the Roman Church. The funerals are exceedingly costly. Where rich people, for pride's sake, demand and are willing to pay for decorations, there can be no blame attached to those who do the work and take the pay for it; but when the poor are especially required to pay or not get the benefit, then it becomes a matter of shame.

In Constitucion, a poor woman came to the priest, who, by the way, came to that parish about sixteen years ago, and has amassed a fortune of \$600,000. This poor woman wanted her child baptized. The priest asked two or three dollars for the rite, but the poor woman said she could not pay it; then the priest refused to perform the ceremony. The woman replied that there was just opened a Protestant capilla in town, and the pastor would baptize the baby for nothing. The priest then said: "Well, give me a dollar and I will baptize the child," and for the dollar the baptism was sold.

In Arrequipa, Peru, I was told this incident, illustrating the greed of the priests for their fees. It seems to be a law or a custom that when a body is buried the friends shall pay a certain sum to the priest of each church passed by the cortege on its way to the cemetery. A poor man died. A friend took on himself the full expense of providing a coffin and a hearse, and a mass at one church. As the procession passed another church, the priest came out and demanded his fees; but the friend said: "I am poor; I am not related to the dead man—am only burying him out of charity. I cannot afford to pay more; I have already paid for a mass." "But," said the priest, "the corpse cannot pass without I have my fee." "Well," said the other, "then take care of the corpse yourself. I will go back to my work." This was too much of a good thing for the functionary, and he called after the retreating friend and told him to go on with his funeral without paying the fee.

I was told this week of a priest that made a poor woman keep the corpse of her dead husband eight days till she could raise the amount of money required for the burial. The chief opposition of the priests to the civil marriage laws and to the free cemetery bill was the loss of fees. Before these laws were passed, the poor people could not afford to be married, and there were many families where there has been no marriage ceremony. The parties to these unblest marriages were generally faithful to each other. Yet in some cases the looseness of the tie offered opportunities for the vicious to desert their wives or families. As to the habits of the priests the bad practices of this class are the constant burlesque of the pictorial press of this country, and there are publications which continually refer to these things, and not a respectable paper

takes up the side of the priests. The people do not look upon these things as persecution but as twitting on facts.

I think I have said enough to show any Christian person that while theologians may recognize the Roman Catholic Church as a branch of the Church of Christ, yet by its human additions, by its traditions, by its decrees, by its neglect of the Bible, by its refusal to preach the Gospel, by its substituting other things for this Gospel, by its practices as a Church, by the habits of its priests, it is not doing and cannot do the work of Christ in preaching the Gospel and in bringing men to a saving knowledge of Christianity. Hence it is a clear conclusion that the Gospel should be preached in its purity and power, that the youth should be instructed in a way that shall dwarf neither intellect nor conscience, and that such a sentiment be created as shall not only produce an appetite for the Bible, but that shall demand access to this precious Book, and as shall require those who minister at the altar to be truly devoted to the Master they serve, and who shall not lord it over God's heritage, but who shall indeed be the servants of the people for Jesus' sake.—*N. Y. Observer.*

The Outlook for Protestant Missions in South America.

BY REV. IRA G. ROSS.

A rapid and marvellous transition is now going on among the thirty millions of Spanish-speaking people inhabiting the vast continent of South Temperate America. For centuries the great mass of these people have lived, comparatively speaking, in thriftless indolence, helpless ignorance, social degradation, and spiritual bondage. The so-called upper classes have to a large extent wasted their wealth in enervating vice and luxuriant display, while the essential elements of vigorous and healthful individual character and national life have been sadly wanting. But the advent of foreign enterprise, the stir of commerce, the snort of the iron horse, the glare of the electric light, are serving to break the spell of this lethargy. One result of this awakening is the discovery that, as nations, they are a long way behind their age, and falling far short of the development easily made possible by reason of their natural resources. They are beginning to lay the blame for this where it chiefly belongs—at the door of the Romish Church. Hence a powerful and widespread revolt against papal rule. Churchly prerogatives are being curtailed; liberal ideas find ready currency; civil rather than ecclesiastical law is given precedence; the press, emancipated from priestly censorship, is free to criticise, and even caricature, men and measures employed to bolster up the effete dignity and iniquitous schemes of papal Rome. Large appropriations are voted for public schools, religious toleration is required and enforced both by law and popular sentiment, and almost throughout the whole continent doors that until recently were closed and barred

against evangelistic approaches, are now unhinged and fallen.

Within a few years past over two hundred thousand copies of the Holy Scriptures have been sold in those countries, under the direction of a single Methodist preacher acting as agent for the American Bible Society. This is a record that the general manager of that society personally assured me was without a parallel in the history of the work of that organization either in home or foreign lands. White harvest-fields invite the consecrated labor of many hands. The present and increasingly popular demand for an English education creates a condition favorable to Protestant propagandism, and if the opportunities of the hour are seized and made the most of, marvellous results may be speedily realized from moderate outlays of missionary money.

The truth of the above statement is well illustrated by the success of the Taylor missions on the West Coast and in Brazil. In the former locality four strong, strategic points are occupied. Schools that have reached an average annual attendance of about six hundred pupils are firmly established both financially and in the confidence of our patrons. Provided with furnished buildings rent free, these schools become self-supporting, with a large surplus of income to be employed in spreading the Gospel to the regions beyond.

If the schools themselves were purely *secular*, and only indirectly missionary agencies, they might properly be looked upon with favor. But the truth is, they are in a most pronounced sense *Christian* schools, and are rendering invaluable service to the cause of Christ in the development and training of Christian character. Long, continuous and intimate contact with Christian men and women, as well as the generating power of the Holy Spirit, is needful. When religion and morals have parted company, when truth, and purity, and honesty, as essential virtues, have been for centuries almost wholly disregarded, the task set before us is no slight one. Time and patience are required. Our schools furnish the opportunity for both to accomplish their work.

Gracious results are already apparent. Voluntary attendance upon our Sunday-schools, prayer-meetings and Sunday preaching services maintained in connection with our schools, is steadily increasing. Some have openly professed conversion, and are actively engaged in seeking to win their friends to the true faith that has brought peace to their own souls. Teachers and preachers are made welcome to homes otherwise inaccessible through our having won first the hearts of the children, and through them the kindly interest and confidence of their parents. In this way the foundations of the Church of the future are most surely and rapidly being laid. The outlook is full of promise. Bishop Fowler, who has for some years past had the work of missions upon that continent greatly at heart, said to me not long since that he believed it quite possible, and not improbable, that South America would become at least nominally Protestant before the year 1900.

Report of Rev. J. H. Nelson, of Brazil.

(The following is an extract from the letter of Rev. Justus H. Nelson written from Para, Brazil, March 10, 1888, to the Presiding Bishop and Members of the New England Southern Conference.)

We have a society of the Methodist Episcopal Church in Para with 19 members in full connection, and 12 probationers. Only four of this number can speak English; the remainder speak only Portuguese. We have an English service at 10 A.M. Sunday. The rest of our religious services are all in Portuguese. We have Sabbath-school at 8 A.M., and preaching at 7 P.M., with two weekly prayer and class-meetings, on Tuesday and Thursday evenings. The average attendance at Sunday-school is about 23, and at the Portuguese preaching service it is about 45 or 50. The past year has witnessed a great advancement in the spirituality of many of our members, some of whom are excellent specimens of conscientious and zealous soldiers of the Cross. Besides the five weekly religious services which I conduct, I have been able to do quite a little of pastoral visiting and the other miscellaneous work of a missionary, including a large amount of pastoral correspondence with distant and scattered members and friends of the Church.

Besides this, also, from May to December of 1887, I supported in my family three apprentice missionaries—viz., Rev. A. G. Smith, of the N. E. Southern Conference, and his wife, and Rev. Marcus E. Carver, of the New Hampshire Conference. In December, Brother Smith resolved to return home, greatly to our disappointment, as we had made arrangements for him to take the mission work at Manaos. On December 19th, as I have already stated in the *Christian Witness* of the 23d ult., Brother Carver and I started for Manaos, one thousand miles up the Amazon. He preaches once a week in Portuguese, and also holds a Sunday-school, both very prosperous. He already has a society of the M. E. Church organized, with ten members on probation, which were transferred from the society in Para. His work during the week is teaching English to pupils in private homes, and he already has a sufficient number to pay all his immediate necessities.

On my return from Manaos, I stayed eleven days at Santarem, five hundred miles up the Amazon, and opened the way for a cordial reception and comfortable support of a missionary as soon as he can be sent to them.

Besides the work at Manaos, we have also a mission at Pernambuco, in charge of Professor George B. Nind, my brother-in law, the son of Mrs. Mary C. Nind. He has already made a fine beginning in the gospel work, leading weekly services in his own home. But, as he is not an ordained minister, he very much needs a good man to help him in the work.

So our work imperatively demands two good married ministers immediately—one for Pernambuco, and the other for Santarem—to preach and teach on the self-supporting plan, as we are doing. The plan has proved a success in Brazil.

General.

Christ's Command and Promise.

BY J. R. MEADER.

The suns of many centuries have seen
The fields beneath them slowly growing green,
Until, at last, the longed-for moment comes,
When we may bring the harvest to our homes;
But still it stands there, wilting in the sun,
Because the reaping has but just begun.

There is a quiet stealing o'er the soul,
We hear the whisper, "See ye to the whole,
Let not a single grain be left to waste,
Let every soul be offered that one taste
Of My all-powerful love. See that My name,
So slightly kindled, shall be fanned to flame.

'Go preach the Gospel unto all mankind!'
It was My order and ye stay'd behind;
Tho' every man could know his Father's will,
With few exceptions, they bade Me be still.
They would make themselves believe 'twere right
To leave their brother in the darkest night.

But now the harvest time is here again,
To reap the fruit will cost you every pain,
But I have told you in that page of Mine
That, should you bear the cross, the crown was thine.
So see ye to it, for the end is near,
And I will repay those who suffer here."

Oh, Thou who bore our sins upon the tree,
Who suffered death to make the whole world free,
Look down upon us from Thy home above,
And guide us by Thy ever-ready love,
And may Thy Christian people quickly see
That they must meet the crisis now, for Thee.

Final Success of Christianity as seen From a Missionary Standpoint.

BY REV. JOSEPH EDKINS, D.D.

(From a sermon preached in Peking, China, June 10, 1888.)

I. The results of Christian missions as carried on to the present time warrant the hope of the final success of Christianity. The period at which we have now arrived in the history of Christianity gives us an opportunity for estimating the results of lengthened missionary labors as bearing on the question, "Will missions bring about the conversion of the world?"

During the last century warm-hearted believers in evangelization as the principle of a standing or falling church meditated on such passages as that of the stone cut out of the mountain with great hope. They prayed fervently that the stone might fill the whole earth soon. Have these prayers been answered? The feeling of missionary duty was excited in the Church and many offers of personal service in foreign lands were made.

Those localities were selected which interested the public mind at the time. India was chosen as a country

in which to undertake missions, because of the extension of British power there.

The South Sea Islands and Sandwich Islands were chosen because they were recently discovered and their natural beauty excited admiration, while the native races woke up an interest on account of their fine physical appearance and, as it seemed, unsophisticated simplicity.

Africa claimed attention on account of the slave trade which powerfully attracted the attention of European nations.

The slaves of the American continent and West India Islands were taught Christianity because they were slaves and were held in bondage by Christian nations.

Wherever Providence opened a way there went the missionaries. Gradually the more exclusive and isolated empires all admitted Christian missionaries, and converts were made.

The result is that 622,000 converts have been enrolled, and 5,000 missionaries are now in the field, with 29,000 native helpers, and 393,000 children in schools. The progress so far is such as to constitute a reason for expecting the final conversion of the world to Christianity.

2. Christian missions mean progress for heathen peoples in civilization. The invariable result of the missions is that education enters as an element in the life of the races where the missions are carried on.

This is an important feature in every report of mission boards. Many useful arts are taught and the number of scholars in mission schools is more than half a million. The young who become educated belong to those races chiefly where literature was unknown and reading and writing had to be taught by missionaries as a means of mental improvement and as a preliminary to spiritual teaching and religious elevation.

The annual expenditure of missionary societies and of Bible and tract societies may be two million pounds sterling. Quite a large proportion of this fund has been and is devoted to the diffusion of useful knowledge and the educational training of youth of both sexes.

This very considerable attention given to education by mission boards and missionaries is a most important fact in regard to the probability of the world's conversion. It tends to show that enormous success must ultimately crown the efforts of these evangelistic organizations seeing that their aim is not merely religious but embraces the instruction of the ignorant and the spread of scientific information, of benefit to all men socially and intellectually.

We read in the history of missions of the introduction of all sorts of social and moral improvements. All this has a clear bearing on the universal spread of Christianity, for this social and mental elevation of the human race has always been inseparable from Christian missions and is still so.

3. The present attitude of the Church of Christ encourages the same hope. Modern missions began last

century as by a new and heaven-born impulse. Great success followed the work of faith with prayer, undertaken 150 years ago by revival preachers and we may regard it as the blessing then vouchsafed by God to those who carried forward that work.

So at the present time the more than half million converts and the near thirty thousand native catechists and mission assistants laboring in the ministry of the word, in education, in healing the sick, and in tract and Bible work, speak for the efficacy of work done in God's name and furnish a good augury for the future. "In due season ye shall reap if ye faint not."

But the attitude of the Church at present in addition to its being evangelistic is also that of earnest revivalism in the countries which send the missionaries to their work. The Church is more given to prayer than it was, and revivals of spiritual religion are more than ever effectual in conversions.

Next century, therefore, we may expect to see the work of the Church increase ten-fold. It is not utopian to believe that the sums now devoted to mission work are small compared with what will be devoted to this purpose next century. The work of conversion will then advance with accelerated speed. Thus the attitude of the Church now favors the probability of the ultimate victory of Christianity.

4. The present attitude of heathen governments as regards Christian missions has become distinctly more favorable than it was. They are no longer unfriendly to missions as formerly.

In China and Japan missionary success is more marked each new year. Those who rule in those countries are gradually becoming less afraid of missions as they acquire more knowledge of them.

In Japan, for example, where converts are made so fast that the rolls of membership in this country have just during the present year in their sum total passed above the sum total of the rolls of Chinese membership, the government is not at all alarmed. Conversion proceeds there like the current of a mighty river on its way to the sea, but the Japanese government has no fear whatever of the consequences. Instead of suspicions, of prohibition, of death punishments, the statesmen of Japan entertain no thought of checking the religious revolution that has commenced there.

In China the government is much more friendly to missions than it was and there will never again be a general persecution as there was repeatedly in Catholic times.

This new attitude assumed by heathen governments renders the probability of the universal spread of Christianity so much the greater. According to present appearances they are never likely to go back to the old habit of persecuting. The international law of Europe has penetrated into the law of these countries and they are quite as unlikely as Madagascar ever to resume a persecuting policy.

Yet for some time to come in China, at least, there will

be in many places a large amount of social persecution, local boycotting and neighborly ill will, to counterbalance which there is a fair prospect that Japan will in a few years, as Madagascar has done, adopt Christianity as the national religion. This state of things augments the probability that the missionary organizations of the Christian Church will succeed in their great object.

5. Lastly, the probability that the world will become Christian is annually augmented by the increasing belief in the prophecies that foretell that conversion.

The history of modern missions throws light on prophecy. The Bible, as a book abounding in the predictions of the future success of Christianity, is more studied now in that aspect by private Christians than was formerly the case.

It is now more common than formerly to think of the mighty tree which was once a grain of mustard seed becoming in reality a shelter for all nations. It now seems much more possible than formerly that the leaven of evangelistic truth may at no late period leaven the whole lump of human institutions. The time does not appear so far off now as once it did that the knowledge of the Lord shall cover the earth as the waters cover the sea.

By a century and a half of mission and revival work since Whitefield's voice woke the Church from its slumbers a new light has been poured on the predictions of the Hebrew seers. Though we cannot calculate as yet with any certainty the time when that glorious morning shall dawn which shall see the Lord's house established on the top of the mountains and all nations flowing into it, yet we can already foresee, with greater likelihood than our fathers could do fifty or a hundred years ago, the day when from the rising of the sun to the going down of the same, the Lord's name shall be praised, and when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The progress of missions strengthens the faith of the Church in the divine light of prophecy. In the future each new accession of converts on a large scale will still increase the confidence of the believing Church in the divinity of those prophecies.

This will especially be the case as the spirituality of the Church becomes more intense. Such words as "I will set my tabernacle among you and will be your God and ye shall be my people" will then be verified in a more striking manner than is now the case in the ordinary state of Christian countries.

The outward conformity of a nation to the Gospel cannot be what is meant when it is said, "I will take away the stony heart out of your flesh and will give you a heart of flesh," or when it is said, "The Lord will create upon every place of Mount Zion and her assemblies a cloud and smoke by day and the shining of a flaming fire by night, and the wolf shall dwell with the lamb and the leopard shall lie down with the kid."

The fulfilment of these words will ever be adding new flames to zeal. The evidence from prophecy will be

made daily more convincing by contemporary history, and as time rolls on Christ's words, "I will draw all men unto Me," will more and more be seen to be true, and the Church will see with ever-augmenting confidence that the world is made for the Son of God and that He must have the heathen for His inheritance and the uttermost parts of the earth for His possession.

The divine element in prophecy becoming daily more evident, what takes place in our times is a reason more powerful than ever for expecting confidently the conversion of the whole world to God.

Methodism and Missions.

BY REV. WM. O. SHEPARD A.M.

(A paper read before the Ministerial Association of Joliet District, Rock River Conference, April 25, 1888.)

The Lord Jesus was the first missionary. Whether He taught the doctrine of the Methodist Episcopal Church, I leave it to the abler and fitter discussion of my brethren later on the program.

He considered the whole world lying in wickedness His field, and gave to His early converted native helpers the commission to begin at Jerusalem, and making that city headquarters to go into all the world and preach the Gospel to every creature.

The Apostles were all missionaries—not sent out by any "board" but when Jesus was praying to the Father, He said, "As Thou hast sent Me into the world, so have I also sent them into the world;" and at another time He said to His disciples "Go ye into all the world," and the word "*Apostle*" means *the Sent*.

The *Gospels* and the *Acts of the Apostles* are missionary reports, and are best understood when read as such. We learn in them that the first missionaries had to contend with just such things as embarrass modern missionary effort—lack of men, lack of zeal, lack of funds, indifference, indolence, ignorance.

Throughout all ages God works by one plan to bring the world back to Himself, and that plan is, to throw consecrated men and consecrated means right into the midst of sin and ruin. "For there is no difference between the Jew and the Greek. For whosoever shall call upon the name of the Lord shall be saved," but "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Consecrated men and consecrated means. And the first consecrated man was the Lord from Heaven, and the first means consecrated to the missionary cause were His throne, crown and sceptre; for *we* 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; and so in love with it and so unwilling to leave it, did Christ become with missionary work, that He left to those who should take it up and carry it on this special promise: "*Lo, I am with you always, even unto the end of the world.*" If the Church had never forgotten its

true mission,—its Lord's last injunction and promise, but had "continued steadfastly in the apostle's doctrine and fellowship" can there be any doubt that long ago the "uttermost parts of the earth" would have been evangelized? But when the Church of God is no longer of "one accord" and finds it necessary to call in its members' and stay further missionary proceeding to quibble over doctrines and crush heresies and formulate dogmas instead of declaring the truth that saves, whether the council be at Nice or Andover, the result is disaster to constantly dying souls and the missionary spirit is lost in the confusion of polemical fisticuffs. So it was in the days of Constantine: so let us pray it may never be again.

The true gospel spirit slept from Nice to Augsburg, and then it began to arouse itself and shake off its lethargy, and less than a hundred and fifty years ago, in its power and efficiency, starting out from Oxford, reaching the lowly, degraded and far-off, it took up again the work which the Master had done and declared only to be acceptable,—feeding the hungry, clothing the naked, visiting the sick and in prison, and proclaiming tidings of great joy, and bearing light to them that "sat in darkness."

My subject is Methodism and Missions. Here is the relation of Methodism to missions: Methodism and modern missions are cotemporaneous and almost synonymous. The Methodist Church was the first missionary society. She has always considered the world her parish. Her work has been missionary from the time the Oxford students went to preach in jails, and Wesley would not withdraw from the Established Church, but chose rather to build up a *society* for a special work, until the present day, in which her preachers are *sent* in true apostolic style and succession, and not called.

To be sure the Methodist Church had no missionary board until 1819, but in the collieries of England and the wilds of America, the truest missionary work had long been carried on. In one sense she was late in the field. Twenty years before she entered strictly heathen fields other Churches had been at work; but one thing is certain—either Methodism and modern missionary effort are twins, or else the mission spirit of evangelical churches is a Methodist overflow.

What is an itinerant but a missionary? The genius and tendency of our Church is missionary.

The first report of the board in 1820 said: "Methodism, itself, is a missionary system: yield the missionary spirit and you yield the very life blood of the cause."

Methodism has the name of caring less for the wealthy, learned and great than some Churches. Into her fold "not many wise men after the flesh, not many mighty, not many noble are called." Apparently on her doctrines not many rulers or Pharisees have believed, but "the common people hear *them* gladly." Although after the "most straitest sect" of orthodoxy one must live if a Methodist, yet in non-essentials most liberal, in doctrines so simple that "a wayfaring man though a fool may not err therein"—she combines and calls forth the logic and emotion of the simple heart:—she is eminently

adapted, both by form and power of godliness, by aggressive genius and inherent tendency, to take the world for Christ. O that Methodism *may* be "Christianity in earnest."

As yet, in heathen fields, she has not done much compared with the great work that waits to be done. Along with the rest of the Christian Church she has been "playing at missions." Out of ten thousand members she sends only one missionary. Her members give a day, about one mill each.

But few fields have been entered and comparatively little has been done. When we consider the fields white for the harvest and the few sheaves yet gathered we almost despair. But there is hope that this will not long be the case. We are gathering energy. We must not despise the day of small beginnings. Enthusiasm always increases in geometrical proportion, not arithmetical. We are getting under headway. Momentum is accumulative. We are on the right track; brave men's hands are upon the throttle; and before long with loosened brakes, the "iron wheels" revolving, up to God a sanctified Church shall bear a ransomed world.

Methodism and Missions! I shall not recite to you the fields our Church has entered, the infinite difficulties met and overcome, the minutiae of our polity and practices in heathen lands. In a brief paper I choose rather to get before me and through me the infinite and eternal importance of the hour in which we live.

This sin-blasted earth has never seen such a day as this. *Now* is, pre-eminently, the day of salvation for the heathen. Peace in Christian lands. Philology, archæology, sociology, all the *ologies* to aid theology. Let the nations go to war again and the millennium may be postponed a thousand years. Peace in heathen lands. The world is open for the Gospel. Satan's strongholds exposed to the bombardment of the hosts of the Lord God.

Have we not laid siege long enough? Let us take them by storm! The priests of Baal have called upon their god; now let us call upon our God till He answers by fire! "Playing at missions!" Less than a cent a week per member in the Methodist Church! Must this generation answer for eight hundred million unevangelized souls, and is all the concern of us who profess that our whole lives are spent in the effort to establish Christ's Kingdom on the earth, measured by less than one cent a week? God have mercy! How dare we?

Who can have peace that passeth understanding, with such facts staring him in the face, and he not take Heaven by violence to alter those facts? Who expects to go to Heaven on such terms—less than a cent a week? Will God continue to bless Methodism if she stops still at a mill a day?

She must not stop! She would be left behind in predicament worse than him of single talent.

She must not stop. The night is far spent: the day is at hand.

The world is swinging from her old moorings! Revolution is in the air! The Orient lightens: is it the rising

of the Sun of Righteousness, or the leaping of the flames of the pit?

Country and People of Nepaul.

BY REV. N. L. ROCKEY.

Nepaul is one of the earth's darkest corners, and so far as Christianity is concerned it is still a hermit nation.

It is India's nearest neighbor on the north, stretching some 500 miles from east to west and having an average width of about 150 miles. It is built on what may be considered a succession of terraces. From the lower, a humid, dense, unhealthy jungle at the foot of the Himalayas, it rises in five or six general terraces of mountain chains, valleys and plateaus, until far above the highest and noblest of them all tower the unexplorable peaks of the tallest Himalayas. The country is very rich in agricultural mineral and jungle products, and in a few hours' march one can pass through extremes of climate.

The ruling race are descendants of the sturdier and more bigoted classes of Hindus who fled hither to escape the tyranny and persecution of the Mohammedan conquerors of the Ganges valley. They in time drove back or subdued and enslaved the aboriginal mountaineers, many of whom live still among them as the servile and coolie classes.

The Nepaulese are Hindus in religion, deceitful, warlike, rebellious and thoroughly heathen. They still practice many of the dreadful religious rites which the strong arm of British rule long since banished from India.

Rebellions are always impending and any day may see the present power overthrown with a slaughter reaching to the remotest members of the royal family, and these valleys to-morrow, as in a thousand past revolutions, may flow with streams of blood.

Outsiders, especially Europeans, are not safe beyond these borders, and even the British resident at Katmandu with all the protection the awe of the English power can give him, holds no enviable position. The Nepaulese are not an ignorant people, but are well learned in all the learning of Hindustan and have absorbed much Western learning. The language and written character is Hindii, a modern but pure branch of the Sanskrit.

Missionaries have not yet been able to do any direct work in Nepaul, but the Nepaulese come and go through India as they please and many have carried home Scriptures, tracts, and Christian literature, in their own language.

Our own Methodist Episcopal Mission has pushed to the border at quite a number of points. In the mountains Dr. Dease holds the fort for us at Pithoragarh within a very short march of the boundary. Many of these people visit him in his dispensary. He has given them all a welcome and has placed over the road at the boundary as they enter British territory—"God so loved the world," etc.

On the plains in several places the Indian railways have pushed up to the last foot itself, and our preachers can

and do stand on British territory and preach to their fierce neighbors three feet beyond.

Once the Rev. Dr. Badley walked across the border into a neighboring Nepaulese city, distributed a few tracts and was talking to some of the people. He was almost immediately hailed by a big police official who politely but firmly asked him to step back across the line, as he could not assure his safety over there, and did not wish to get up a quarrel with England on the score of one man.

I introduce the readers of *THE GOSPEL IN ALL LANDS* to H. K. Wilson, a native doctor and preacher, who crossed the line in the mountains and spent a few days making observations.

Dr. Wilson is one of our strong native characters, fearless and iron-willed. His experiences from the time he became a Christian would make a very readable book. His letters from which I translate are intensely interesting and written in a style and language rivaling Robinson Crusoe for their simplicity.

I was in temporary charge of Dwarahat, a station in the Himalayas, last year when the cholera raged so fiercely at Pithoragarh, seven days' march beyond. The people were dying in great numbers at Pithoragarh. Dr. Dease had broken down, and the government had no doctors at work. Dr. Wilson offered to go and we sent him to their relief. After doing valuable work there for ten weeks he took the trip he describes in the letter given below.

My Experience in Doti, Nepal.

TRANSLATED FROM DR. H. K. WILSON, BY REV. N. L. ROCKEY.

ON the first of last August (1887), after the cholera scourge in Pithoragarh ceased, I was released from my duties there and by way of a little travel I went through Jhulaghat. On account of the high mountains surround it this place is as warm as a pit. Thence we arrived in the district of Doti, which is a part of the territory of Nepal. With me there were Brother Debi Deen, our Pithoragarh colporteur, Lala Ram Singh, who is the government vaccinator of Shor (Pithoragarh). He had been appointed to assist me during the cholera in that place.

In the midst of these Jhulaghat heights the Kali river has cut a very circuitous way and built for itself these oven-like valleys shut off from the circulating air. Here we suffered severe thirst and ordered water brought from the river. It was half sand, but drinkable and refreshing because it was cold enough to chill our very hearts. The Kali is so cold because it comes directly from the melting ice of the glaciers above. This part of the district is called Kali Kumaon after the river. Over this river is a bridge called Julaghat, meaning, place of the swing, or yoke, because the bridge rests only on each side and swings over the open space. On this side, having authority to a mark in the middle of the bridge, is a guard of the Indian government; on the other side is stationed a guard by the Raja of Nepal.

Approaching the guard on our side we asked what matters and customs were necessary in crossing over. In reply he said, "The Raja's soldiers will not allow you to pass beyond the middle of the bridge with your shoes on and your walking-sticks touching as you walk; nothing but bare feet may touch from there over."

Then I sent Lala Ram Singh, who is a Hindu, across to inquire from them what observances were necessary in coming across. The answer came, "This river is very sacred, therefore the Raja has commanded that no shod traveller be permitted to cross over." When Lala Ram reported this to me, I simply replied, "Come along, we will cross and alight on the other side." On arriving at the far end, a soldier, pointing at my feet, said, "But this man with his leather shoes on comes across."

The Hindu with me replied, "But shoes are made to walk in."

The soldier answered, "Yes, I know that, but why does he come across this bridge thus?"

My Hindu said, "This man is a Christian and does not count the river sacred. Just as other rivers are, so he considers this river and its waters. We Hindus coming with him, understanding the glory of the stream, have come barefoot. At any rate, it is a thing to think over. He hasn't soiled the river with his shoes. He came by way of the bridge. No one ever tries to save the water from real filth, such as the bodies of dead beasts and the corpses of men which you frequently see in it; but shoes which never touch or come near the water you proclaim unclean."

Upon this subject I preached them a little sermon and one of our party called out, "Come, we must proceed; it is getting late." No one objected and we passed on.

From this place the ascent was so steep that climbing and puffing we arrived at Baitari after ten o'clock. The people of that village were making great preparations for the Debi Mela (a religious fair), but for fear of the cholera being brought from surrounding places, they had said among themselves, "If any outside man comes, we will surely settle his fate." My Hindu companions said, "We will step into this little stone temple and worship the village goddess before we eat." There were seven of us in all, three Christians and four Hindus. These four said, "How can we eat before we have presented ourselves before the idol? Besides, we have no vessels but this half-pound brass cup and two small glasses, and what are these for seven men. These people will never lend us a vessel [the cooking and drinking vessels are a Hindu's most carefully kept treasure next to his god]. We would all best go to the temple and stop in its shadow until the *mela* begins."

So we all went together to the temple walls. They went under and then we all sat together under a neighboring tree until we discovered how hungry we had become. I said to one of the men with me, "You are a Hindu; go and see if you can find a place for us all to stay and borrow vessels in which to cook and eat our dinner."

"All right," said he, "I'm off, but if any one goes to attack me, I'll make noise enough for you all to know it."

I went near enough with him to hear the conversation. When he asked for vessels everybody said, "Have we got any of your vessels?" When he asked for house the reply was, "When we made these houses did you lift your hand to help us quarry the stone and raise the thatch?"

He came back with a long face, saying, "Doctor, you left all our vessels behind; if they will not even give us a shed to sleep in, how can we expect a loan of vessels? I tell you we will stay hungry or eat bad bananas."

But I answered, "No, indeed. We will all eat a big dinner of rice and pulse soup. God will find us a way and we'll have good vessels to eat out of, too." All replied, "No hope! no hope!"

I spoke to the vaccinator. "You go into this house and see what it is." As he was going in, a young man came round the corner and demanded what he was looking at and if he knew anybody there. "No," said he, "but I want to find the way in and ask the people for a place and vessels to prepare our dinner." The young man replied, "I do not live here, but you may all come over to my house and I will do everything necessary for your comfort." Thus saying, he took us all to his home, gave us everything we needed, made a fire, and ordered water for us. We cooked and ate our dinner, but they would not allow us to wash up the vessels; they did that themselves. [Hindus as far as possible cook their own dinners and wash their own brass dishes when they are away from home, for fear their caste might somehow in eating or washing be broken.]

The Fair was now begun, and, behold! the people from every direction were coming, beating drums and firing guns, and shouting as they came. I chose a slightly elevated place and had Debi Deen spread out his colportage books for sale. In a half-hour every book we had with us was gone and people began to crowd around us to see if they could obtain, too.

We replied, "We have no more books," and they gathered about us and began to talk with us and wish to hear from us. They seemed very pleased and ordering a tent had it pitched by a temple and gave it to us to stay in.

An old man among them led the conversation with "Who are you?"

I replied, "I am an Isai" (Jesus believer).

"Who are they? I never heard of Isai caste before."

"Some people call us Christian people," said I.

He replied, "Oh, yes, I believe I have heard of that religion. It's the European religion, is it not? Are such men as you found in the white man's religion? When did you take his religion? You are surely a native of Kumaon Mountains. Why, why! our mountain people are not taking the white man's religion, too, over there, are they?"

"Yes," said I, "great numbers of them. This is God's religion, not only for Europeans, but given for the whole world. One God—one religion."

"Then," said he, "what deity do you worship?"

"Besides One, the Lord Jesus Christ, we worship no other."

"For this reason, then, you call yourself Isai" (Jesus people)?

"Yes, because He loved us, gave His life for us, and has power to fully save us, soul and body, from all sin and keep us in rest and peace and happiness. In this world, He lived with the good; in the next world the good are to live with Him."

"Why, sir, we never heard of such a peace-giving deity as that. Only this much have we heard, that, through pilgrimages, self-tortures and endless transmigrations, we must pass only to obtain peace in annihilation, at last."

"No," said I; "if pilgrimages were good for man's soul you would see men come back from a pilgrimage contented, happy, and better. Did you ever see one return thus? No? But this can all come through Christ. If you continue to believe on Him with a pure heart and a steady purpose you will obtain complete satisfaction in this world and full hope for the future. Christ is the only true Incarnation and His power is given in no other way. If it were, then our fathers would long ago, through their pilgrimages and pains, have worked out their own and our salvation and would not have left us to struggle in these deep ruts; they would have received benefit, their loads would have lightened, and we would not have desired a better hope."

"Yes, sir," replied the old man, "you speak too truly. Many of our neighbors have gone on pilgrimages and not one but has come back with increased wickedness and more bitter longings."

"But none of this can be so with true Christians who obey all God's laws," said I. "All their desires and habits are changed through faith in Christ. They themselves are full of love and happiness and peace, and desire and strive for the good of everybody else."

Just at this point another man said, "Look here. You do not recognize our goddess in our temple here. Would you profane our temples by going in them with your shoes on?"

"Not at all," said I, "if the goddess herself objects to it. If she orders otherwise, indeed, I'll obey."

While I was thus speaking, a sudden, heavy shower came upon us, and every man of us, regardless of our shoes, ran into the temple. Seeing which, one of my followers called out, "See, the goddess has called us." But the objector made no reply.

NEPAULESE LAWLESSNESS.

I found many of the customs of the people much like our own hill people's, and, as in India, here and there were found houses in which travellers might pass a night. The people are very lawless and when angry think nothing of drawing a sword and striking down him who a moment before was a friend; nor do they hesitate to sacrifice even life itself in defence of a friend. But for my part, I would rather live with bears and wolves than

with such people. An instance which I know will prove this.

A young man was married to a fourteen-year-old girl who was unwilling at the time to go with him and said, "Let me stay with my parents a few days according to the custom, then I will come to you." He replied, "You are going with me and going now." But she refused. He seized her by the hand and began to drag her away. At her cries the father said, "Why do you mistreat my daughter? Go on and I will send her at the right time." "No," came the fierce reply; "I'll take her now dead or alive."

The father answered, "I gave you my daughter as a wife, not to be abused and beaten." At that the young man struck the girl several times with his cane, saying, "She's mine; I do with her as I please."

The father expostulated, "Now don't be so foolish;" and as the girl began to scream ran to her assistance. The young man whipped out a small sword and with one cut split open the father's head and finished him; then he struck the girl several times, when he was seized and taken away. Both father and daughter were brought across the border to Dr. Dease's Mission Dispensary. The father's wound was mortal and he soon breathed his last, but the girl by careful treatment was saved.

NO CHILD MARRIAGES.

The best custom I saw among them was that they do not practise child marriage. Girls are married between the ages of 14 and 25, and until that time stay with their own parents instead of with the husband's parents as the girls of India must do.

From the time of the engagement the intended groom must pay the mother-in-law the bride's milk bill, so she has by the time of the wedding something toward the necessary expenses.

Until their engagement takes place they are considered as unaccountable minors in the eye of the religious law; but on that day the sacred ornaments are put upon them, the holy oblations are made, and they are taught the sacred verse never to be repeated aloud, and other religious instruction is begun. From the day on which they go to bring the bridegroom, they will eat from no one's hand, and their rigid observance of caste begins; but until that time they are considered children. I saw one man about forty years old who was still considered a minor. I asked him what caste he was, he replied, "I am yet unengaged and therefore have yet no caste."

The Nepaulese have a summary way of dealing with adulterers. If a man finds his wife or daughter ruined by another, he complains to the magistrate, who, having heard the case, puts a sword in the hand of each man, and places them face to face. The husband or father has the privilege of striking first; after the first blow the man may defend himself—generally the first blow kills the criminal, but often both parties are mortally wounded. Thus seducers are few and unjust complaints are seldom made.

No undeveloped girl is married; she must first have

come to the legal age or punishment follows. In this they are wiser than we of Hindustan; hence their men are all hale, hearty fellows that can carry heavy loads fifteen miles a day for days at a time up and down steep mountains and without tiring. But how is it with us in Hindustan? we marry our children of seven to ten years. They are brought to live together before they have reached their proper growth; they are weak and thin—their children so wanting in flesh that their limbs are like a snipe's shins. These undisputed facts are simply owing to the results of child marriage and rapid multiplication. We people in India are not as wise about our children as we are about our fields and our cattle. We prepare our fields well for a crop and put only developed oxen to the plow. Pull a walnut in August, dry it, and several months later crack it, and you find a dried, rancid, light, worthless kernel. Pull one in October, and after drying, you find a pleasing, meaty kernel within. The difference is in waiting for two months for it to develop. Oh, that our people would be as wise as our nut-pickers.

MARRIAGE PRESENTS.

The Nepaulese of rank according to their means give to their daughters several female slaves at their marriage. Many persons to keep up appearances mortgage their all to buy a slave girl to bestow on their daughter in marriage. The children of the commoner class are given jewelry, and the first question about a marriage is—"How much jewelry did the bride get?" while the higher classes consider the mention of jewelry as an insult and prefer to be asked, "How many slave girls did you receive?"

ENTERTAINMENT OF STRANGERS.

When any stranger or distant friend coming to visit them for the first time comes to their homes, they use no salt to season their food, but plenty of clarified butter and coarse sugar which has been made in their own house.

We were very much honored among them, and our party was sent for by the ruler, neighboring villages insisting on our coming to them. In every place on our arrival, they gave us milk and butter and sugar, but not an atom of salt. Then they would kill a kid and with that would give us plenty of salt. Among themselves trade is carried on almost entirely without money, but where money is used a little of it goes a great way; for instance, a good cow would bring only six rupees (\$2.40), and the strongest best buffalo only fifteen rupees (\$6.00); sixty pounds of rice or wheat, and ten pounds of butter bring one rupee (40c.). These prices are the prices among themselves, but with their neighbors across the Indian line they are very shrewd traders and sell only at Indian prices.

A TREE OF PARADISE.

They have a strange tree in Nepaul of which they eat the fruit, or, pressing out its juice, make an excellent kind of sugar. Its seeds they grind in a mill and extract a rich oil which becomes an excellent butter. This oil the women rub on their faces to make them shine and the men

rub it on their bodies to make them supple. As an oil it leaves a very slight grease spot on any cloth it may touch. It is very expensive. In short this tree seems as great a boon to the Nepalese as the cocoa is said to be to the people of Ceylon.

We were in Nepal about a week and with difficulty were allowed to depart, for the people wanted us to stay and treat their diseases and establish schools and teach them our Bible. This is one of the nations that sit in the deepest darkness, but we hope that the Sun of Righteousness, who has arisen with healing in His wings for them also, may soon find access to their land and their homes. Christian people could not live or teach there yet, and probably only because I was known to them as a doctor and because our visit was not known to the higher authorities, were we so well treated during this brief stay among them.

A Glimpse of Kiushiu.

BY MRS. H. GULICK CLARK.

Kiushiu, the second largest island of this Island Empire, was formed, as were all the islands of Japan, from the solidified drops which fell from the sword of the great God of Heaven at the beginning of creation. Its northern shores are washed by the Inland Sea on whose still waters the numberless fishing-boats, junks, and small Japanese steamers ply with perfect safety. On the extreme north-west, for a short distance, the shore lies open to the storms from the China Sea; but right here stands Fukuoka—one of the largest cities of the island—encircled by a range of hills that stretches its sheltering arms far out into the water, making a fine harbor, while the finger tips appear as emerald islands at the entrance of the bay.

Further south the path of the coasting trade lies thro' an inland sea, more beautiful far than the Inland Sea, though not so large. It is formed by the large island of Sado and many smaller islands that lift their pine-covered hills and terraced slopes in proud opposition to the terraced slopes and pine-covered hills of the main island; while hundreds of brown thatched villages nestle in the merry pebbly coves of both shores, and thousands of large, white sailed fishing-boats skim over the rippled waters, that no more can be dashed into fury than can the waters of the Mississippi. Far up one of the deep firths on this sheltered shore the Government is building a ship-yard.

The beauty and safety of the harbor of Nagasaki, still further south, is world-famed. The coast from Nagasaki to the southern extremity of the island is almost as rich in harbors and inland seas, or rather long channels between outlying islands and the main shore, as it is on the north and west. The eastern shore, washed by the Pacific, has but one or two good harbors.

Lying as Kiushiu does between the 31st and 34th parallels of latitude its summers are long, and its winters mild though snow lies on the summits of the high moun-

tains through most of the season. The soil is so rich, and so constantly enriched, that two crops of grain are garnered each year from the same fields, while garden vegetables grow the whole year round, out-of-doors, and violets bloom from December to December.

Nowhere else in Japan is so much of the soil under cultivation, for not only is every inch of the many valleys used, but many of the hills are terraced with as minute terracing as are the banks of the Rhine. No room is wasted in fencing, but little ridges, the home of the sweet scented violets, divide A's property from B's; and the ferns think that the stone walls of the terracing and the banks of the many canals are made especially for them. It is hardly necessary to add that no other portion of Japan is more densely populated, and yet on account of the bitter hostility to Christianity felt here, comparatively little missionary work has been done as yet among the 6,000,000 of Kiushiu.

At Nagasaki, the one open port of the island, missionary work has been carried on since the days of Com. Perry. But it has been slow, uphill work to overcome the two centuries of prejudice which was the legacy left by the Jesuits, and to prove to the natives that it meant something to be a Christian, though so many whom they saw from Christian lands, were as bad or worse than themselves. But now the American Reformed, Methodist Episcopal, and English Church Missionary Society have good work fully under way, and all are reaching out into the country more or less.

The American Board has also done a little work in Kiushiu during the past ten years by means of native evangelists and preachers. And for two years the Rev. O. H. Gulick, having his headquarters at Okayama on Nipon, has been trying at arm's length to work this field. As a result of all the work done thus far we have

at Fukuoka a church of	64 members.
" Kumamoto, baptized believers	87
" Yatsushiro, " "	60
" Takanabe, " "	36
" Minamata. " "	9
Total	256.

During the two years in thus working at arms' length, the Rev. O. H. Gulick came to the conclusion that a mission station of the American Board ought to be established on the island of Kiushiu; the other missionaries soon thought as he did, and in this opinion the Board was induced to concur. Mr. Gulick consented to move once more and to father this youngest station of the Board, if two new associates could be sent from home. In full faith that they would be found, he and his family moved to Kumamoto in April, 1887, rented a Japanese house, and identified themselves with the Christian work already begun.

Why should Kumamoto be chosen as the headquarters for the work of the American Board on this island? Is the reason too long to give? I think not. Seventeen years ago, Captain and Mrs. Jones—the latter a daughter

of Dr. H. M. Scudder, now of Nūgata, came to this city, and for five years taught English in a Government school. He was not allowed to teach Christianity in school, but his evenings and Sundays were his own, and before he left forty of his pupils had, on one of the beautiful hills back of the castle, dedicated themselves to the Lord and His work for their native land.

On Capt. Jones' departure this became known and a bitter persecution broke out against the young Christians. A number were imprisoned in their own homes and shamefully treated, and others were disinherited, but none forsook their new-found faith; and before long thirty of them went to Kyoto where our Christian training school was just being started. After three years fifteen graduated and the most of them have proved most efficient pastors and evangelists. All of these were from this locality—Kumamoto boys—their family friends are still here, and having come to prize the religion they formerly persecuted, have for some time been calling for Congregational Christian workers.

Besides this all sufficient reason, Kumamoto is the most important city of Kiushiu, both from a military and literary point of view; for the fine large castle occupying the whole of quite a high hill in the heart of the city, is always well garrisoned, and in the Medical, Normal, Academic and English schools already established here, over 1090 pupils are gathered; while here is to be located one of the five colleges which the Government is establishing, in as many cities of the kingdom, as fitting schools for the great University of Tokio. Here, where so many of Japan's eager youth are congregated, is surely just the place for a strong mission station to be established.

And it is established. October 17, 1887, Rev. O. H. Gulick and family, returning from mission meeting, and the Rev. C. A. Clark and wife (Oberlin Theological Seminary, 1887) arrived in Kumamoto, and were joined Jan. 4, 1888, by the Rev. Sidney L. Gulick (Union Theo. Sem., 1886) and wife with Miss Julia Gulick, returning from a visit to America, and Miss Martha Clark (Holyoke Sem., 1886). We are all living in two Japanese houses, and in spite of stoves are shivering with the cold that sweeps in through all the cracks of the paper-screen walls. But we are busy and happy, and would not be elsewhere on any account.

I must not take the time now to tell of the great work already upon us in the boys' school of a hundred only started last spring by Mr. Gebina, one of our fine Japanese associates, where Mr. Clark, and Mr. and Mrs. Sidney Gulick, each teach an hour a day; in the girls' school to which the two single ladies are devoting their energies; in the fancy-work classes which we use as baits to Christian work; in the large native Sunday-school already gathered at our home, of the neighbors; in the class of bright young men who are glad to read the Bible Sundays with Mr. Clark for the sake of the English they will get; and in the many, many who call for the same reason. *Nor must I describe our truly beautiful city*

with its tree-lined streets, picturesque castle, reminding one of Edinburgh, distant encircling mountains enclosing a wonderfully rich valley thickly sprinkled with brown thatched villages, and the ceaselessly smoking volcano, which, however, never sends up a pillar of fire.

Outlook on the Foochow District.

BY REV. N. J. PLUMB.

The two rounds of quarterly meetings I have made on the Foochow District since Conference have shown an encouraging prospect on most of the circuits.

At Hung-mwi, forty miles up the river, the work was almost destroyed two years ago, owing to a law case in which an unworthy member was involved, and the persecution of some of the worthy ones. Now, however, the pastor is much encouraged by the reunion of the fragments, and the addition of inquirers. They have subscribed quite liberally towards a church, and are hoping ere long to have a suitable place for worship.

At Lik-tu some 30 miles further up, in the Ming-Chiang District the membership has for years suffered much from the frequent removal of members, to gain a living elsewhere, but others are inquiring the way, and the school work is encouraging. There are two day-schools for boys and two for girls.

One of the latter is the best I have anywhere examined. A mission rule requires the Presiding Elder to examine these schools once each quarter.

At the last quarterly meeting services my audience was composed largely of boys and girls, and at the close I baptized and received into full membership a very intelligent and earnest young man.

Here we are hoping soon to erect a commodious church building and parsonage. Since this matter has been under consideration, a change was proposed from our present place, where we rent, to an adjacent village. When the neighbors, not Christians, heard of this they came and begged us not to do so. We had been there so long they did not want us to leave, and they promised to let us have the fine lot adjoining our present place at a reasonable price, with the assurance that we would meet with no hindrance in the erection of the church.

This is in wonderful contrast with the beginning of our work there. Our venerable and saintly Hū Yong Mí was the heroic pioneer. To get a place of any kind was a very difficult matter, and when one had been secured, the literate determined to drive us away. They went in a body to the chapel to make observations and insult the preacher as a preliminary step.

They conducted themselves in a very disorderly and impolite manner but Bro. Hū instead of taking offence at this treated them so politely, and so fully convinced them of his superior culture and intelligence that their manner greatly changed, and they went away completely foiled and we were never afterwards disturbed.

This devoted worker remained there for years, and the wonderful influence he gained and the deep impression

he made, is everywhere manifest. As I travelled about I heard many complimentary remarks and kind inquiries from the heathen concerning him and the results of his labors have been far-reaching in that vicinity.

The work on the Sek Ngo tu circuit is newer, but even more encouraging. At the last Quarterly Meeting there was a large attendance, several adults were received into the Church and two children baptized. A woman who had been to Dr. Woodhull's hospital at Foochow for the treatment of her eyes there first heard the truth, and on this occasion, as well as on the previous Sabbath, walked nearly 10 miles and back to attend the quarterly meeting services. She makes a diligent study of her Hymn Book and is anxious to be received into the Church.

A number of the younger members of this circuit are so much interested in Bible Study, that in the evening after the day's work is done, they walk from 3 to 5 miles to the church and return to read the Bible with their pastor. Not long since an excellent member who had been rescued from the fate of an opium smoker, suffered a great loss by the burning of his new house, just completed, but not yet occupied. This raised quite a storm of abuse from the heathen neighbors who pronounced it a judgment on the family for being Christians, but they have patiently endured it all.

This brother recently opened a boys' school, and this raised the strong opposition of a literary man of the place who wanted a monopoly of school teaching there, but the Christian school goes on, with half the pupils promised, and all is quiet now.

I enjoyed excellent opportunities for preaching to attentive and appreciative listeners, and found the people everywhere favorably disposed to the Gospel.

Opium is the great curse of the broad and fertile plain in the Ming-Chiang District. The poppy now takes the place of the winter crop of wheat, and is grown in great abundance. The maledictions upon opium as a great blight upon this nation cannot be too often reiterated.

The Tieng Ang Tong Church is enjoying unusual prosperity. This charge supports its pastor liberally and has recently employed an assistant until Conference.

The Sunday-school missionary contributions this year amount to about \$75, an advance over last year.

Foochow, China, May, 1888.

The New Hebrides.

BY HON. N. F. GRAVES.

The New Hebrides are a group of islands in the South Pacific Ocean, with a population of about 134,000 and an area of 5,700 square miles. There are twenty islands of considerable size besides a great number of small ones. Some of them are small, rocky islands that are not inhabited. The principal island is Espirita Santa, which is about seventy miles long and thirty miles broad. Mallicallo is about sixty miles long and twenty-eight broad. This island has a good harbor, Fort Sandwich. The islands are volcanic and are generally very fertile.

The island Aurora was one of the most fertile, and was thirty-six miles long and about five broad. In 1871 this island sank into the water and entirely disappeared, and now there is no trace of its existence. It is not the only island that has disappeared in these vast seas. On the island of Tauna, one of the group, there is an active volcano.

The natives of the Papuan Negro race are not as intelligent as most of the South Sea islanders. Their habits are bad. They are filthy in their habits and smear their faces with filth. The language is quite similar to the Malay. They have no boats, but a sort of raft that they use. They are poor sailors and never venture very far from the land.

This group of islands was discovered by Quiras in 1606, and he supposed it to be a southern continent. Cook discovered the group in 1773, and to some extent explored them, and he called the group the New Hebrides, which name they still retain.

These islands are a thousand miles from New Zealand, 400 miles west of Fiji and 1,400 miles east of Sidney. The natives are almost entirely Papuans, and they are as low and degraded a race as can be found anywhere in the world. They are exceedingly ignorant and superstitious, and believe fully in witchcraft. They are cruel and false, and seem to be possessed of every vice. The great number of languages in use on the islands effectually make separate provinces of them. There is no great leader or powerful chief or tribes to consolidate the people and bring them into a state of harmony.

Those who visit the islands are mostly adventurers, seeking their own pleasure and profit, and their visits have a powerful influence upon the natives.

These feeble chiefs and tribes are frequently at war with each other. The coast is low and the climate is unhealthy. Fever and ague prevails on nearly all the islands, and no one can escape its deleterious influence. The fevers are often fatal, and always bring on languor and great prostration. The climate is considered a very hard one to endure, especially to foreigners.

There was a large quantity of sandal wood on the islands which was of great value; a few white men purchased it of the natives, and large quantities were cut to the great injury of the country. It was mostly shipped to China, and was principally used upon the altars before the images and China gods. It was a traffic by Europeans helping on the idolatry of the Chinese. For a season the traffic was profitable, but in the end the venture did not turn out so well.

These islands have suffered as many other places have from the introduction of liquor, but that great evil is stayed by the united efforts of the missionaries and the better part of the natives.

The system introduced by Europeans, called the "Labor Traffic," was very unfortunate and proved to be a kidnapping operation. It was opposed from the beginning by the missionaries. Very soon natives could not be procured by fair means, and then they resorted to

all kinds of deception to entrap the natives, sometimes telling the natives that the missionaries had sent for them, and when they were on board they were borne away to servitude.

The natives sought for revenge against the white people. It so happened that the consecrated missionary, John Williams, went with his assistants to the island of Erromanga, where he had often been before, expecting to meet warm friends; but as he drew near the shore in his boat he was murdered and a hideous feast was had by the natives, for they were cannibals. This missionary who had done so much for this degraded race, became the first martyr of Erromanga.

The Rev. Mr. Gordon and his wife took the place of the murdered one, and they, too, were massacred, and a brother of Mr. Gordon, the Rev. J. D. Gordon, who, with unflinching courage, took the place of his murdered brother, was in turn also massacred. There were others that took the field of these martyrs, and the very chief who led these murderous bands has been converted.

The London Missionary commenced the mission, but transferred this field of labor to the Presbyterian missionaries, and it has since been conducted by the Free Church of Scotland, the Presbyterian Church of Canada, and the Presbyterian Church of Australia. There are fifteen missionaries in the field with a goodly number of natives, and all work together in the utmost harmony. The Rev. Dr. Geddie, of Nova Scotia, is very prominent in this field. The missionaries train the natives for helpers, but it is a slow and difficult task on account of the number of languages in use on the islands, but these brave missionaries are bound to labor on until all the tribes can read the Scriptures in their own language.

The Jews of Morocco.

BY REV. E. F. BALDWIN.

Although I am working as a missionary among the Moors and Arabic-speaking Berber races of this great empire of Morocco, yet I feel the keenest interest in the Israelites which are found crowded together in thousands in all the cities of the Barbary States. A few notes as to them may interest your readers.

Large numbers of these ancient people of God are supposed to have been settled in Morocco from the earlier centuries of the Christian era. They were greatly increased by the influx from Spain about the end of the fifteenth century. When Columbus was sailing westward to discover a new continent many scores of thousands of wretched Israelites were sorrowfully making their way out of Spain and Portugal, where they had been enslaved, persecuted, and from which they were now finally banished. Spain had long afforded them an asylum. To them is due the attainments in arts and letters that marked the period of Moslem conquest and rule in Spain, and which has been so vaunted by the admirers of Islam, which in itself is incapable of aught but blight and ruin.

The descendents of these forlorn Jews are now found

throughout Morocco. They densely fill the quarters assigned to them in the Moorish cities, which are called the "Mellahs" or place of damnation. Into these they are shut from sunset to sunrise. They are down-trodden and despised. They formerly were compelled to wear only black garments. Also when outside their "Mellahs" in many towns they must go in their bare feet. Neither may they ride through the Moorish part of the town. They are in constant dread of the Moors who oppress and maltreat them. The Jew never makes the least resistance. The fear of the nations among whom they dwell is indeed upon them as foretold.

I recently heard from an eye-witness of an appalling circumstance that occurred in Fez, the northern capital of Morocco, now about a year ago. Several Moors, it is asserted, had been thrown into prison on false claims for debts brought against them by Jews who had the benefit of foreign protection,—that is under the protection of some one of the foreign consuls. Such protected natives, whether Jews or Moors, cannot be called to account for their actions by the Moorish authorities, but are only answerable to the minister or consul who gives them protection.

The friends of the aggrieved Moors took summary and dreadful vengeance by waylaying several of the chief men of the Jewish community, including the chief offenders. They were on their way from the business part of Fez to the "Mellah" in the gathering dusk, when they were enticed or taken outside the city walls, and there murdered in cold blood. Their bodies were then cut into pieces, and their clothes as well. The money that each one had was put into his hands which were severed from their bodies. Their headless trunks, their heads themselves, their hands and feet were laid in order in a long ghastly row.

The scene of lamentation and woe the next morning, when the entire Jewish population poured out to behold the harrowing sight, was indescribable. The heads only could be recognized. It was impossible to know to which of the murdered men the severed members belonged.

There is no doubt but that the Jews do often exasperate the Moors beyond endurance by their usurious if not dishonest extortions. The following incident was just told me by a credible witness. In an inland Morocco city a Moor died leaving a widow and three little children. Before there was time to bury him a Jew appeared demanding from the widow the sum of \$600 which he claimed was due him from the deceased. The widow protested that it could not be so or she would have known of it. She had nothing to pay. He was one of the protected Jews referred to. At his demand the body of the dead man was brought out of the house which had belonged to him, and his widow and her children were also ejected. She buried her husband and then made her way to the house of the chief Rabbi of the Jewish community, slaughtering a sheep at his door. She was admitted her children being with her to add force to her appeal.

She told him her piteous tale. He was an upright man. He sent her away to return after three days. That night he called together the leading Jews of the place and the offending Jew also. The Rabbi, when the Jew persisted in its being an honest debt, counted out before him the \$600 in gold from his own store, and placing their scriptures before him demanded of him that he should swear to the righteousness of his claim and then take his money and restore to the widow her house. This he refused to do, from which his guilt was evident.

The next morning the Rabbi sent for mules and began lading them with his goods, saying he would leave such an iniquitous place before it was smitten with the wrath of God. The Jews gathered about him and entreated him to stay, but without avail. Then they insisted on the offending Jew leaving the town, banishing him from their midst. Upon this the old Rabbi consented to remain. The Moorish authorities were appealed to and the *addule* or Moorish officer who conspired with the Jew and gave him a forged or false paper on which he made his claim, was arrested, and on confessing his guilt he was thrown in prison where he still remains.

On the Jewish Sabbath just passed I accompanied a missionary to the Jews who is laboring here to the Jewish synagogues, and there saw much the same scene as was witnessed when the Lord and His apostles were on the earth. There was the venerable "Ruler of the Synagogue." Then, too, after their reading of the law and prayers it was virtually said to the friend I was with, "If ye have any word of exhortation for the people, say on." Whereupon he preached Christ to them from their own law, much in the same way that Paul did in Antioch in Pisidia. The place, the faces, the dress, the manners, the service, were all oriental, Jewish and full of scripture suggestions.

I noticed also that "when they heard that he spake in the Hebrew tongue to them, they kept the more silence." The brother I speak of was a converted Persian Jew, Mr. Norola, the assistant of Mr. Zerbib, the missionary here of the London Jewish Society for Promoting the Gospel Among the Jews. He succeeded Mr. Ginsburg, who was long here, but has now been removed to Stamboul, Constantinople. He was much beloved by the natives.

The Mogador Mission was established in 1875 and first suffered violent persecution, but the Jews are now more friendly and accessible.

There remains no space to speak of my own work, which is among the Moors and other Arabic-speaking races of this vast and almost entirely unevangelized empire. I have recently come here to Mogador in the southern part of Morocco, from Tangier, where I have been working for several years. The outlook here is full of promise. We are hoping soon to be joined by others. Perhaps I ought to mention that I am an independent missionary, unconnected with any society, and therefore looking to the Lord alone for needed direction and supplies.

Mogador, Morocco. (In Postal Union.)

Mission to the Japanese on the Hawaiian Islands.

BY REV. M. C. HARRIS, D.D.

The Hawaiian Islands, described in a recent number of this Magazine, lie within the tropics 2,100 miles from San Francisco. There among laborers of many nationalities are to be found about 5,000 Japanese, about one-third of whom are women employed in the sugar plantations.

They are here without religious teachers, none of the native priests thinking it worth while to accompany them thither. For a long time the Japanese Christians of San Francisco have been desirous to do something for them, but for various reasons were not able to render any help.

Finally, however, in September of 1887 Rev. K. Miyama made a visit to the Islands and remained until December, having while there preached to all the people. The reception accorded him and his message was cordial, many desiring him to remain. At one point the people collected fifty dollars toward his expenses. After his return his countrymen, especially Mr. T. Ando, the Japanese Consul General, and many other Christian people, urged him to return and go on with the work.

Accordingly in March of 1888, accompanied by his wife and one assistant, Rev. T. Ukai, he left for the Islands and began work, meeting as before with a warm welcome. Mr. and Mrs. Ando especially have aided him in a most commendable way. In July following the writer paid a visit to the Islands and on his arrival was overjoyed to find a genuine revival in progress among the Japanese, especially at the Consulate. Ten days after my arrival all the members of the household, save two in number I believe, had accepted the Gospel.

These were eventful days. One after another had yielded after exhortation and prayers. Mr. and Mrs. Ando led in the good work, and finally after all had yielded there was great rejoicing and giving of thanks. Conviction of sin was pungent and extorted the cry, "What must I do to be saved?" Hardened men, gamblers and drunkards were attracted to the meetings and many of them yielded and were powerfully saved. Religion was the one theme of conversation.

Sunday the 8th of July was a memorable day to the Japanese of Honolulu and to the large congregation which assembled in the Central church to witness the baptism of ten Japanese converts. Among these were Mr. and Mrs. Ando and three secretaries of the Consulate. The ordinance was administered by Rev. K. Miyama. Addresses were delivered by Dr. C. M. Hyde, T. Ando and the writer. The Sacrament of the Lord's Supper followed, presented by Dr. E. G. Beckwith, pastor of the church. Many remarked that it was the most interesting service they ever attended. There were no unmoved hearts, no dry eyes. As the many friends present gathered about these new converts and greeted them as brethren and sisters, the tears fell like rain. The converts have been organized under the leadership of Mr. Miyama and this little band

has determined, with God's help, to carry the Gospel to all their countrymen on the Islands. Mr. and Mrs. Ando have consecrated soul and body to this work, and the results already achieved are largely owing to their devoted labors.

I earnestly request that all who read these lines will offer prayer for them, the pastor and this little flock, that God may prosper them and save their countrymen. The Christian people of Honolulu have done a great deal for the religious welfare of the Japanese, and the salvation of these souls is a result also of their efforts. Among these, Dr. and Mrs. Hyde, Mr. and Mrs. Damon are worthy of particular mention. My visit to the Islands was made doubly delightful by the kindly and abundant hospitality of Drs. Hyde, Beckweth, and Damon. More blessed days I have never experienced, and do not expect to this side of the River.

In Memoriam of Rev. Tai Sio Shih.

BY REV. C. F. KUPFER.

Brother Tai was born in Nankin, 1825, 1st month, 5th day. His early training was with a view of preparing him for mercantile business. Travelling between his native city and Shanghai he chanced to enter the London Mission Chapel, where he heard the Rev. Wm. Muirhead preach the Gospel of Jesus Christ. The young merchant having an honest heart the Word found lodging and soon brought forth fruit meet for repentance.

Sometime after his confession to Christianity he came to Kiukiang where he was employed as colporteur by a Wesleyan missionary. During this time he travelled through eleven of the thirteen *Fu* districts of the Kiang-si province preaching and distributing the Word of God. On several occasions he was threatened to be killed by a raging mob for distributing such heterodoxy as the doctrine of Jesus.

Being of a timid disposition and somewhat delicate constitution he resigned this position and located in Kiukiang, where he became personal teacher to foreigners residing at this point. Here he began Sabbath worship with his neighbors whom he instructed in the Gospel truths long before any missionary operations were begun.

When Brother Hart arrived in 1868, he was the first to cast his lot with our Church, in which he has been an efficient laborer until our last annual meeting when for the last time he met with his brethren in the sanctuary.

In the autumn of 1883 he was elected to Deacon's Orders by the Foochow Conference; but being too delicate in health at that time to go to Foochow he was not ordained until the following year when he received the ordination by Bishop Wiley. This was the last work the now sainted bishop performed in the Church militant.

His stronghold was teaching rather than preaching. All his sermons were of a purely didactical style, delivered in a rather monotonous tone. For the past four years he was associated with me as teacher in the Fowler Institute. His death, at present, is an irreparable loss

to the school, as he was undoubtedly the best informed man in general knowledge among all the native literary men of Kiukiang.

I was with him on the 6th of January, a few hours before his death, when he assured me that he had a bright hope of a life beyond the grave. Having lived a Christian life he died a Christian death, and, though in a heathen country, surrounded by heathen friends, he had a Christian burial. Yea, more than that! On his tombstone is written: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

His home being outside the city wall and the church where he was wont to worship within, and it being against the custom of China to carry a dead body into a city, Bro. E. S. Little kindly consented to let us have the use of St. Paul's for the funeral service.

An Idol Rejected.

BY REV. SIDNEY L. GULICK.

A curious and interesting event in the southern island of Japan has recently come to light.

It seems that for many generations an idol of much local repute has been the chief object of worship of, and the source of no little income to a cluster of villages in the mountains of Kiushiu. By some circumstance the villages became concerned in a law-suit, whose results were expected to affect them much. Like God-fearing people, they turned to their god, and besought him to decide the trial in their favor; not only were prayers offered, but gifts were brought and money was expended to insure the favoring influence of their deity at court. But in spite of all their petitions and gifts the idol turned to them a deaf ear, at least so the disappointed people thought, for the decision was rendered against them. What then should these villagers do, but withdraw their allegiance from the impotent idol who either would or could do nothing to help them in such an important matter, for in either case he was not worthy of their devotion.

It would be interesting to know the steps whereby they were led to their subsequent action, but all we know is that the villages united in sending a messenger to one of the English missionaries in Nagasaki, to ask that a teacher might be sent to teach them Christianity. Away with the impotent images of wood and stone; they wish to serve and worship a God with *power*.

How much real earnestness there is in the movement, time alone can tell; but it is a significant sign of the times that idol-worshipping heathen should turn to Christianity for a God, and to Christians for instruction; it also shows incidentally how wide-spread a general knowledge of Christianity there is.

Pray for the Christians and missionaries here, that they may have wisdom of head, warmth of heart, and strength of hand to do the marvellous work that is opening to them.

Relation Between Christianity and the Chinese Government.

BY REV. GILBERT REID.

I have been visiting Peking seeking some redress for the injury done to our Presbyterian mission in Chi-nan-fu, and to obtain peaceful possession of the property we have purchased there. While delaying in Peking, I used it as a rare opportunity to inform myself on the relations between Christianity and the Chinese Government, and to make, if possible, some acquaintances among the imperial authorities. Some results may be briefly stated, as of value to others. I do not say my opinions are correct, but they are formed from experience and inquiry.

Fact 1. The United States Legation is more and more inclined to deny the rights of missionaries, under the existing treaties, to live in the interior away from the treaty ports. The present Minister, Col. Denby, while praising highly the work of missionaries, has made it a conspicuous feature of his policy to declare frequently such an opinion, and thus hinder greatly the efforts of missionaries. In this, the United States Legation is following the lead of the British Legation, while the French and German Legations acknowledge the right of missionaries to purchase property in all parts of China in the name of the Church. In the Chinese text of the French treaty is a clause, regarded as valid by the Chinese Government, and originally introduced by the knowledge and consent of the Chinese representative, allowing French missionaries the right to purchase property in all the Provinces.

The American treaties have strong "favored-nation" clauses, which to-day are argument enough for missionaries. Missionaries of different nationalities are now living in all the eighteen Provinces, and the American missionaries themselves have purchased property in upwards of twenty places in the interior. The favor has heretofore been tacitly granted by the Chinese Government, and now, by use of the "favored-nation" clauses, the favor assumes the nature of a right. Merchants are prohibited, but missionaries are not; and it certainly seems a pity that, with the increased favor of the Chinese Government, our own American Government should do anything to check the movement or the progress of missions.

Fact 2. The Chinese Government is inclined to restrict foreign aggression, but willing to favor Christianity, if only more inclined to adapt itself to China. As it is, the missionary, in the name of the Church, may purchase property in the interior, but not as a foreigner. The foreign missionary thus finds the missionary honored, but the foreign limited. Let Christianity be Chinese, that is all.

Fact 3. It is vitally important that some missionaries, who have the taste and aptitude—the feeling of conciliation, adaptation, and respect—seek to introduce the merits of Christianity to the ruling classes of China. In my stay in Peking, I stopped most of the time at a temple, that I might freely experiment. Being the only one of the missionaries conforming to Chinese ways and

dress, my experiment would be somewhat different from that of others.

I prepared papers on important questions that might be of interest. These I presented privately to all the High Ministers of State, and some of them kept the documents to use or show to others. As for seeing them at their homes, they for the most part asked to be excused, referring me to the Chinese Foreign Office as a convenient place. But as the office is the place for the Foreign Ministers, this would require a word from our own Minister, and this I could hardly expect to urge, having other business for him to manage. As for seeing any of them, I succeeded only with three, who are High Ministers of State. These three likewise returned my calls. One of these is the Marquis Tseng, late Chinese Minister to England, and who since his return has sought to introduce social communications. The other two had never received foreign visitors, and in my case it required considerable planning. They all talked on religious matters, and I saw plainly the value of such communications.

What do the high officials of Peking know of the Christian religion? For the most part, only as a religion always getting into trouble, and having, therefore, some lawsuit. They only see Christianity in a business way, and as presented by a Foreign Minister. They need to see Christianity in a social, moral, spiritual, and friendly way. One official I met, a man of the clearest intellect and wide observation, had read many books prepared by foreigners, but had never seen the Bible or read a Christian book. The general impression of such men is that the Church in China is composed of bad men, this being largely due to the failure to discriminate between the Roman Catholics and Protestants. It is only desirable to show Christianity as it is, to be more fully tolerated.

Fact 4. There is a growing desire to separate the Church from the rule or interference or protection of the Foreign Governments, and to put it in proper and direct relations with the Chinese Government. Of course, to do all this, the Chinese Government must really protect. In my own case, I desired the Chinese officials to protect and give justice, and carried the case on through all the provincial authorities without the aid of a consul; but on being presented to the imperial authorities, the aid of the Foreign Minister was needed.

But in all, I could see a growing desire to remove the evils, check troubles, give protection, and grant favors, without the action of a Foreign Government. We may hope that gradually, by moderation and caution and conciliation, the way may be opened for more peaceful and friendly relations of Christianity with China. We see no signs that the opposition is so much to Christianity, as to foreignism. To be wise as serpents and harmless as doves, is a good policy for mission work in China to-day. The missionary, after all, need not be ashamed of his colors, if he aims at construction rather than destruction. There are looming up opportunities that men of elasticity, breadth, generosity, kindness, faith, and gumption may in due time utilize.—*Evangelist*, May 13, 1888.

MISSIONARY DICTIONARY.

HOANG-HO.—A river in China, 3040 miles long. Although undoubtedly one of the finest rivers in the world, the Chinese government is obliged to expend annually enormous sums to keep the river within its bed, as it almost always rises to the level of the country through which it flows, causing disastrous inundation. It rises in the mountains of Thibet and flows into the Yellow Sea. It is frequently called the Yellow River.

HOLI.—The swinging festival in India. A popular Hindu festival, supposed to relate to the vernal equinox. It is held on the 19th of March or ten days before the full moon of Phalgun.

HOOLY.—A Hindu festival in honor of Krishna which takes place in the month of Phalgun, February-March. It consists in dancing, singing and playing.

HYDERABAD.—Situated in the centre of the peninsula of India, is the capital of an independent inland kingdom of the same name. It is on the right bank of the Musa river. The kingdom has an area of 98,000 square miles with a population of 11,250,000, and since the 15th century has been under Mohammedan rule.

IDOLS.—The idols of the Hindus are made of gold, silver, copper, or their alloys, iron, brass, crystal, stone, wood, earth, etc. Many are monsters in size and form, others shapeless masses of stone or logs of wood. Some are beautifully formed models. Every Hindu has at least a picture and many have idols. In a Hindu temple the idol is kept in the centre. Idols are frequently objects of litigation. Sacrifices are often made to them, sometimes of human beings.

IMAM.—A leader; the president of a mosque. It is given to any great religious head or chief in religious matters. After the death of Mohammed, his successors, the khalifs, were termed Imams.

INDIA.—Supposed to have obtained its name from the Indus River. Nearly all the territory lying between the Indus and the Himalaya on the north-west to Cape Comorin and Singapore on the South-east is called British India, that with Netherland India, the Spanish Indies, Portuguese and French India, are but portions of the region in Eastern and Southern Asia, known to us as the East Indies. The population is of Negroid, Mongloid, Aryan, Turanian and Semitic descent, speaking many different tongues.

JAIN.—Or Jaina, a sect in British India which numbers 1,221,896. Founded by a Hindu, Rishaba Deva, they recognize Jina Pati or Adi Buddha, a divine personal ruler of all. That is where they differ from the Buddhists. They differ from Hindus in denying the divine origin and the infallibility of the Vedas, by their

reverencing holy men and by their tenderness of animal life. They have many fine temples, and their followers hold a large part of the wealth and trade of India.

JOGI, or YOGI.—A term properly applied to the followers of the Yoga or Patanjala school of philosophy, which was practised in India as early as the eighth century. They are all mendicants. Many assume the character merely to lead a lazy life. They maintain the practicability of acquiring entire command over elementary matter, by means of certain ascetic practices, such as fixing the eyes on the tip of the nose, long continued suppression of respiration, etc.

KABIR.—The most celebrated of the twelve disciples of the Hindu reformer Ramanand (1380-1449). Kabir was equally revered by Hindus and Mussulmans. He is said by some to have been a weaver. His religious views are very obscurely laid down in his books, but his employment of a spoken language in his writings, has rendered them popular among the lower orders of Northern India. On his death the Mohammedans claimed a right to bury him, and the Hindus to burn him (for his disciples may be either). They quarrelled, and placed a sheet over the corpse. It is said that when the sheet was removed, they found the upper part of his body turned into a tulsi plant, the favorite nymphae of Krishna, the lower part into rehan, an odoriferous herb of a green color, the favorite color of the prophet Mohammed.

KABIR PANTHI.—A sect of Hindus founded by Kabir, and is always included amongst the Vaishnava sect. It is no part of their faith to worship any Hindu deity. They are numerous in central and upper India. They have five commandments: 1st. Life must not be violated—it is the gift of God; 2d. The blood of man and beast must not be shed; 3d. Man must not lie; 4th. Must practise ascetism; 5th. We should obey the spiritual guide. Their Quaker-like spirit, their abhorrence of all violence, their regard for truth, and the unobtrusiveness of their opinions, render them very inoffensive members of the state.

KABUL.—Is a city and a river on the north-west borders of British India. The city is built directly under a rocky hill, that rises 1,000 feet above it. The secretary of Akbar the Great, writing in the *Ayin-i-Akbari*, says: "Kabul is the gate of Hindustan towards Tartary as Kandahar is towards Persia and if both places be properly guarded, that extensive empire is safe from the irruption of foreigners. According to the Indians no man can be called the ruler of Hindustan who has not taken possession of Kabul." The city is divided into quarters; these are sub-divided into sections, the

latter being enclosed and entered by small gates. During times of tumult, the gates are built up. The houses are poorly built. The Kabul river, a tributary of the Indus, rises in Afghanistan and is 320 miles long.

KABYLE.—Are a Berber race in North Africa. They number about 700,000.

KAFIR.—An infidel, generally applied in India to the negro race of mid-Africa also employed as an abusive epithet against Christians and all non-Mohammedans. Siah Posh Kafir is applied by Mohammedans to a race who occupy the mountainous region of the Hindu Kush. They give no quarter to Mohammedans but spare those who like themselves are non-believers in Mohammed. They are independent under 18 chiefs. They number about 600,000. There can be no doubt, judging from their language and form of idolatry, that they are of Indian descent. They are of fine appearance, fair complexion, ruddy cheeks, regular features, shaded hair, variously colored eyes, short of stature, lazy, daring, and when not at war, spend their time hunting and dancing. Among them slavery exists to a certain extent.

KAJAR.—Though signifying rebel or deserter, is the tribe to which the reigning family of Persia belongs. They are a very old tribe and devote themselves principally to the profession of arms.

KALI.—A Hindu goddess. The consort of Siva. As such, she is painted with a black or dark blue complexion. As Eternity, she is shown trampling on the body of Siva (Time). In one hand she holds a sword, in another a human head, a third hand points downward, indicating the destruction that surrounds her, a fourth hand is raised upwards, in allusion to the figures of regeneration of nature by a new creation. With dishevelled hair reaching to her feet, necklace of human heads, wildness of countenance, tongue protruding from her distorted mouth and blood-stained hands, the image is truly horrid, as are also the devotional rites performed in her honor. As the goddess of cemeteries, she is described dancing with the infant Siva in her arms, surrounded with ghosts and goblins.

KANDAHAR.—A town in Afghanistan, said to have been founded by the Persian king Lohrasp, between the Arghandab and Tarnak river. From the remotest times it has been a town of much importance in Asia. The ancient city stood till Husain founded Husainabad. Nadir Shah tried to alter the site of the town and built Nadirabad. At last Ahmad Shah Sadozai founded the present city and called it Ahmad Shah with the title of Ashraf-ul-Balad, or the noble of cities; by that title and name it is yet mentioned in public papers and in the language of

the Court, but the old name of Kandabar still prevails among the people.

KAREN.—A Burmese word applied to many of the mountaineers in Pegu and Southern Burma. The Karen people are found within the British, Burmese and Siamese territories. Those between Burma and China are independent. They are agricultural. They are Nat worshippers, Buddhist or Pagans. They burn their dead.

KHAMPA.—Wandering Tartars in Kandarawar. They visit the sacred places, subsisting mostly by begging. Some are mummery, humorous fellows who put on a mask, dance, sing and play on an instrument, all at once.

KHAMPTI.—A hill tribe of Shanorigan, akin to the Ahams. The Siamese are now the most important branch of the Shan race and the Khampti belong to the same stock. They are very far in advance of all the north-eastern frontier tribes in knowledge, arts and civilization. They are Buddhists. A large proportion of the laity can read and write. The Khampti are not a handsome but generally a fine athletic race, about the standard in height and capable of enduring great fatigue, but by their free indulgence in opium and spirits their energies are greatly impaired.

KOL.—Applied to the aborigines of the hill country of Chutia, Nagpur, Mirzapur and Rewah. Chutia Nagpur is the country on the eastern part of the plateau of Central India, with an area of 7,000 square miles and a population of about one million. Both sexes dress alike; a strip of cloth brought round the loins being their only covering, but the women wear a profusion of colored beads and have their ears pierced with a number of brass rings. They eat almost everything that is eatable, and much what we consider carrion. They are also addicted to drunkenness. Their religion is nothing but a superstition of the grossest kind, their great divinity being the sun; they also worship the moon and stars, and also other inferior divinities are supposed to exist.

KORAN.—Properly Quran, derived from the Arabic Qara, is the religious book of the Mohammedans. Mohammed, during the space of 23 years, delivered it to his followers, and they either committed it to memory or wrote it on palm leaves, stones, or on the shoulder-blades of sheep. The original copies were thrown in a chest two years after Mohammed died. Abubakr ordered all that was written and had been committed to memory, to be collected, seventeen years afterwards, observing discrepancies; he ordered a large number of the new ones to be transcribed. Mohammedans believe it to be the inspired word of God, sent down to the lowest heaven complete and re-

vealed from time to time by the angel Gabriel to Mohammed. It commands certain months to be kept sacred and Friday is set apart for the special service of God. It is arranged in 144 chapters, the first of which is the Al-Fatihah or preface, which is a prayer which is venerated by all and repeated in their private and public devotions. The Koran recognizes men, genii and angels, heaven and hell and an intermediate spot, and two gardens where beautiful damsels shall await the good.

KRAAL.—In Ceylon an enclosure, into which wild elephants are driven to be caught. The kraal is made in some place near where the elephants are supposed to be. Coolies surround the elephant district and beat the jungle gradually contracting the circle; the elephants are thus driven towards the kraal, where they are enticed by tame elephants. As soon as they are in the kraal, they are bound with ropes and fastened until they are subdued.

KRISHNA.—Who has many other names, was a prince of the Yadu tribe and lived about 1200 or 1100 B. C. He is the favorite with the Hindus of all their divinities. Some learned men have formed the opinion that some of the legends relating to him have been taken from the life of Jesus Christ, and that the worship of Krishna is only a corrupt mixture of Buddhism and Christianity, and is a sort of compromise intended for the subversion of both religions in India.

KYOUNG.—A Buddhist monastery.

LAHORE.—A large city in the Panjab; gives its name to a revenue district of that province; has been the capital of the Panjab for nearly 900 years. It is situated on the high road from Afghanistan and has been visited by every invader from Alexander down. Since 1846 it has belonged to the English. It has a population of 149,369, chiefly Mohammedans and Hindus. It is surrounded by a wall which was 25 feet high, now it is 16 feet high and has several gates. There are many handsome tombs situated here.

LAMA.—Or l'lama, is the Tibetan word for a superior. Applied to monks. Sometimes applied to ordained priests.

LINGA.—Or Lingam, is the form or symbol under which Siva, the Hindu deity, is worshipped. Usually the lingam is a round, conical stone, rising perpendicularly from an oval shaped rim cut on a stone platform.

LUCKNOW.—Or Lakhnau, capital of the province Oudh, is situated on the river Guinti. Area, 13 square miles. Population in 1881, 261,303. Named by Rama in compliment to his brother Lakshmau.

MAHARAJA.—A term used by inferiors

when addressing any person in authority. Originally applied in the Puranas and Hindu books to the sovereign of a vast monarchy. There are now several Hindu rulers by whom the title has been assumed or given by the British. Also an honorific appellation of the head of a sect of Hindus styled Rudra Sampradysi, which arose about the 15th century. They believe that privation is not sanctity, and that the duty of teachers and disciples is to worship the deity in costly apparel and have choice food. Their temples are numerous all over India. There are about 60 or 70 in India.

MAHA SIVA RATRI.—One of the greatest Hindu festivals; occurs about February.

MOHAMMED.—Born November 10th, 570. Died June 8th, 682. Was of middle height, strongly built frame, large head. Across his ample forehead, and above his finely arched eyebrows, ran a strongly marked vein, which when he was angry, would turn black and throb visibly. He had coal black eyes, slightly curly hair, long beard, a quick, firm step. Between his shoulders was a mark, the size of a pigeon's egg, which his disciples believed to be the sign of his prophetic office. He was naturally shy, retiring and bashful. He is lauded by Muslim authors for his religious and moral virtues, his piety, veracity, justice, liberality, clemency, humility and abstinence. He expended his all in charity. His judgment was excellent. He had a happy memory, was of few words, of an equal and cheerful temper, pleasant and familiar in conversation, courteous to his friends, condescending towards inferiors. He began to teach at 40, but in the 23 years he taught, he brought all Arabia under his control. He led about forty-eight military expeditions, and while he conquered he proselytized, and to-day nearly all the people of Arabia, North Africa, Asiatic Turkey, Persia, Central Asia, Baluchistan, Sind, Afghanistan and one-third of European Turkey, British India and many in China and the Malay Archipelago are his followers.

MAUCHIE.—A boat or ship propelled by the paddle and sail and generally carrying eight men.

MANU.—To think, in Hindu mythology is a titular name applied to fourteen progenitors of mankind, each of whom ruled the earth for a period of 4,320,000 years. Manu is the Noah of the Hebrews. Also the name given to the author of the Manava Dharma Sastra, comprising the Hindu system of duties, religious and civil. The date of Manu's Code is fixed somewhere from 900 B. C. to A. D. 1,200. It opens with an account of the creation, and goes through the category of every difficulty in which a man, a state or a community can possibly be found.

Country and People of South America.

BY FANNIE ROPER FEUDGE.

(For a teacher and five pupils, Eva, Anne, Stella, Kate and Susie, who meet for occasional missionary talks in the teacher's parlor.)

TEACHER.—“As I suppose you girls have been reading up South America, I should like to hear from each of you some of the points of your investigation, that I may try to supplement such information as you have already gained, instead of spending our time in going over the same ground. Will you tell us, Eva, what you know of the form and size of our twin sister, the southern half of the American continent.”

EVA.—“South America is a peninsula of triangular form, completely surrounded by the ocean, except where the little isthmus of Darien, about forty miles wide, connects North and South America. This great peninsula is four thousand five hundred and fifty miles long, and three thousand two hundred in width. Its whole area is about seven and a half million of square miles; and its population a little over thirty-two millions.”

TEACHER.—“Do you remember, Anne, anything about this isthmus more than that it is the connecting link between the two continents?”

ANNE.—“I remember that it is now more frequently called the Isthmus of Panama; and that it is traversed throughout by a chain of mountains that forms the barrier between the Atlantic and Pacific oceans. The highest peak of the mountains is Mt. Picacho, 7,200 feet high; and many streams, the largest of which is the Pura, 162 miles long, fall into both oceans. The Pacific shore is studded with numerous beautiful islands, the largest of which is Les Perlas, so called from their pearl fisheries, that might be very valuable if properly worked.”

TEACHER.—“What can you tell us, Stella, of the Panama Railroad, that has given us facilities for becoming acquainted with our South American neighbors greater than ever before enjoyed?”

STELLA.—“This railroad, that extends from Aspinwall city on the Atlantic, to Panama on the Pacific, was first opened in 1855. Its summit is two hundred and fifty feet above the sea level; and the annual value of goods passing over the road is estimated at about sixty millions of dollars.”

TEACHER.—“What do you know about the climate of South America?”

KATE.—“About three-fourths of it is in the Torrid Zone, and the climate is, of course, hot; and the productions are mainly those of the East and West Indies, oranges, bananas, coconuts, rice, sugar, and other things that do not thrive in our colder climate.”

TEACHER.—“When was South America first visited by Europeans?”

SUSIE.—“In 1498, Columbus sailed

along the northern coast and landed at the mouth of the Orinoco. Cabral, a Portuguese, discovered the mouth of the Amazon in 1500, and Pinzon, the La Plata in 1508. Pizarro conquered Peru in 1531; and for more than two hundred years Spain and Portugal parcelled out this fair land between their respective governments; though the French, Dutch and British also formed settlements on the northern coast.”

TEACHER.—“Do the European nations still retain their hold on the various countries of South America?”

SUSIE.—“All the countries with the exception of Guiana have within the present century secured their independence; but strife and anarchy have often prevailed among them. The present political divisions are, one empire, that of Brazil, which is a limited monarchy; three colonial districts, *i.e.*, English, French, and Dutch Guiana; and the nine Republics of Bolivia, Argentine, Chili, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela.”

TEACHER.—“What are the people of South America?”

EVA.—“I find from all the books I consulted, that there are three divisions of people; the aborigines or Indians, the Negroes, and the people from Europe with their descendants. The third class are chiefly Spanish and Portuguese, and nearly all profess the Roman Catholic religion. The Negroes and Indians are found all over the country, some of them converts to the Roman faith, while a large proportion are heathen. In the interior are various tribes of Indians, of whom we know almost nothing, except that they are living in darkness, ignorance and sin.”

ANNE.—“Are not Protestant missions allowed in South America?”

TEACHER.—“They are permitted in Brazil and in most of the republics, but they are opposed and greatly hindered in their work by Romish priests.”

STELLA.—“When was the first Protestant mission started?”

TEACHER.—“In 1554, a colony of French Huguenots began work on an island near Rio de Janeiro, and remained until 1567, when they were driven off by the Portuguese; and for a long series of years, so great was the opposition of the Romanists, that nothing more was attempted.”

KATE.—“What is the present outlook?”

TEACHER.—“I think it is encouraging. American Christians, North and South, are turning pitying eyes toward this long neglected field, and from beyond the seas come the helpful hands of our British and continental cousins, to aid in this blessed work of giving the Bible to the lands where its sacred light has been seldom unveiled. Dr. Kally, of Scotland, directed

an independent work in Brazil; and the British and Foreign Bible Society aids all the missions, and employs two agents of its own, besides several colporteurs.”

SUSIE.—“Will you please tell us something of the ‘Argentine Republic’? I understand it is the most progressive of the South American States.”

TEACHER.—“The group of which the Argentine Republic is composed was formerly known as the ‘Provincias Unidas del Rio de la Plata.’ It comprises the Provinces of Buenos Ayres, Santa Fe, Entre Rios, Corrientes, Rioja, Catamarca, San Juan, Mendoza, Cordoba, San Luis, Santiago del Estero, Tucuman, Salta, Juyuy, and the Territories of Gran-Chaco, Misiones, Pampas, Patagonia, and Fuego—the combined population being nearly three millions.

“The capital, Buenos Ayres, has a population of more than 350,000, of whom about one-third are foreigners. The legislative authority of the Republic is vested in a National Congress, and the executive power rests in a President elected for six years. Roman Catholicism is the State religion, but all other creeds are tolerated. From being wholly a pastoral region, the Argentine is becoming by degrees agricultural, and the cultivation of wheat, sugar, wine and fruit is notably increasing, as are the wealth, population and general progress of the Republic. Of the one hundred thousand who arrived here in 1885, the larger proportion find employment on the railroads, ports, and the city-improvement works of the large cities.”

EVA.—“Have the modern improvements of our large cities found their way to the city of Buenos Ayres?”

TEACHER.—“It has been called the city of tramways and telephones, and it is connected by a complete system of telegraphs with every portion of the Republic. Its railroads run north nearly to the tropical line; south, to the port of Bahia Blanca, near Patagonia, and westward to Chili and the Pacific. The people are enterprising and progressive, educational interests are well cared for, and the periodical press receives a general and cordial support. The introduction of foreign hands and foreign capital has brought with it Anglo-Saxon notions of law and liberty, as the opening of the La Plata invited the commerce of all nations.”

ANNE.—“Are the other states of South America equally progressive?”

TEACHER.—“Not equally, perhaps, but the whole country is as a strong man awaking from a long slumber, and putting on his armor for the battle.

“Bolivia has a free government, her trade is looking up, and population increasing; Chili is said to be the most liberal and public-spirited of all the South American republics; foreigners and citizens are equally protected in their rights;

all the cemeteries have been made free, and there are published 120 newspapers, of which twenty-nine are dailies. Colombia has 140 miles of railroad and some three thousand miles of telegraph; and all religions are now tolerated where once only the Romish was permitted. All the other republics show similar signs of progress."

STELLA.—"You have told us nothing of the great empire of Brazil, and its famous Emperor, Dom Pedro II."

TEACHER.—"Brazil contains rather more than three millions of square miles, with a population of something more than thirteen millions."

"Railroads are rapidly multiplying throughout the country; a law has been passed providing for the immediate emancipation of slaves; they have an admirably graded system of public-school education, including two schools of medicine, two of law, a military and naval school, a school of mines and a polytechnic. All forms of religion are tolerated, and any denomination may erect suitable buildings for their worship, but not in the form of temples. The Emperor, Dom Pedro, is public-spirited and enterprising, and since he came to the throne in 1841, has done much for the improvement of his country and people."

KATE.—"What of the women and girls of Brazil?"

TEACHER.—"The women are much restricted as to social visiting—seldom going out, and not permitted to receive the visits of gentlemen except of their very near relatives. Consanguineous marriages are therefore almost a necessity; and there are probably more such than between parties *not* related by blood. Girls marry early, and are often mothers at fifteen. Until she becomes a wife, the life of a young Brazilian maiden is monotonous in the extreme. She has no taste for reading, and her education being very meagre, she has few resources within herself for passing away the dull hours. Marriage seems the only door of escape from this aimless life, and hence is welcomed with little apprehension of any diminution of happiness, since she has little to lose on that score, and may possibly be a winner in this veritable lottery."

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THE CONGO FREE STATE.

BY FANNIE ROPER FEUDGE.

(Mr. Jefferson, at home on furlough, from the Congo, attends a "Boy's Mission Band," inviting inquiries from the members.)

Allan, Dave, Alex, Thomas, Andrew, Willie, Charlie, and Robert, respond and the following dialogue ensues:

MR. JEFFERSON.—"I am glad, my dear boys, that you wish to know about the 'Congo Free State,' and the efforts that are being made to give to this great, fertile, populous continent, the knowledge of Jesus and His Salvation. With the increasing light that every year is

bringing us of Central Africa, new reasons appear for gratitude and joy that American Christians were found ready and willing to lay hold on this God-given opportunity to preach Christ where He has not yet been made known."

ALLAN.—"Will you tell us, sir, something of the situation and extent of the Congo Free State, that we may enter more fully into the other details of the work."

MR. J.—"The State includes a small section on the north bank of the river Congo, from its mouth to Manyanga; French territory intervening between this last station and the mouth of the Likona, whence the state extends northward to 4° north latitude, eastward to 30° E. longitude, southward to Lake Bangweolo, westward to 24° E., northward to 6° S., and then westward to the south bank of the Nokki. Mr. Stanley estimates the whole area at 1,056,200 square miles, with a population of 27,000,000."

DAVE.—"Who is the sovereign of the State, and how is it supported?"

MR. J.—"King Leopold of Belgium is the ruler of the State; and its revenue is derived from a tax on its exports, which amount to about fifteen millions of dollars per annum."

ALEX.—"Tell us, please, of the mode of travel pursued by explorers?"

MR. J.—"The country is, you know, divided into Upper and Lower Congo—the former being much more healthful than the latter. From the mouth of the Congo to the beginning of the falls or rapids is about one hundred and twenty-five miles; and this part of the river can be traversed by the largest vessels. Then come the falls, which extend a hundred and eighty miles. Up this entire ascent of 900 feet everything has to be carried by the natives on their heads. The steamer, 'Henry Reed' was separated into six-hundred pieces, and one piece given to each man with a paper describing his load. It took ten days to complete the journey, and as each one came up to the mission-house, his load was examined by the paper, before the bearer was paid off and discharged; and of the entire six hundred pieces, not a single rivet was lacking. Above the falls, a steamer can go twelve hundred miles on the main stream, or three thousand miles on the stream and its branches. At Stanley Pool, large numbers come in for trade often two or three hundred in a single day, and thus the people are becoming accustomed to the appliances of civilized life, and acquiring with them, a degree of knowledge of which they had never dreamed."

THOMAS.—"I read recently in the London *Christian World*, an article that refers to the life and labors of Dr. Livingstone as the moving cause in the great work now being accomplished in Central

Africa. The writer says: 'The bread cast by Livingstone on the vast waters of Central Africa is being found after many days. His generous dreams of a slave trade suppressed, a fair garden planted, a fresh commerce created, and a healing Gospel preached in the very heart of the unknown continent, are being realized.' So the grand Christian man who toiled and suffered so many years, for a noble cause he was not permitted to see accomplished, yet lives in the blessed influences he has left behind."

MR. J.—"Thus 'the sower and the reaper rejoice together.' For more than ten years, an English association known as the 'African Lake's Company' has been quietly and steadily building on the foundation laid by Livingstone; and in active co-operation with various English and Scotch missionary societies, have established numerous stations in the vicinity of the great lakes. Steel boats so constructed as to be taken to pieces, transported overland, and then rebuilt, have been placed on the Zambesi, and the lakes Nyassa and Tanganyika. Three of these steamers ply regularly on the river and lakes, and keep up, along a line of twelve trading stations, communication between the highlands of Shire and Quilimane on the coast."

ANDREW.—"What have been the results of their efforts?"

MR. J.—"The opening to Christian work of a hitherto unknown region, especially around Livingstonia, the giving of useful employment to the people, teaching them to trade honestly, and showing them the meaning and the blessing of steady work. The company has already established twelve trading depots manned by a staff of twenty-five European and many native agents; has planted flourishing coffee plantations in the interior; and is gradually introducing new sources of wealth, in the cultivation of cinchona, indigo, tea, and cocoa. Besides all this, the influence of the company has been a check on the slave trade; and many of the agents, selected for their Christian character, carry on religious work at their respective stations. It gives free transit to missionaries, supplies them with stores; and furnishes to the world the example of a most unique commercial undertaking that emphasizes especially the practical side of religion."

WILLIE.—"What is the character of these Congo people?"

MR. J.—"The inhabitants of the Upper and Lower Congo regions differ widely from each other. In the former, cannibalism is the common practice—the people going to war for the purpose of taking captives especially to be eaten; and when a king or great chief dies, they murder a number of his slaves in the most barbarous manner, that they may

attend their former master to his future abode. They adorn their huts and sometimes pave their streets with skulls; they believe in witches, fetiches, and all manner of uncanny things; and their lives are too impure to admit of description. On the Lower Congo the people are not cannibals, and their lives are, at least, less openly corrupt, while they seem more docile and teachable than their neighbors of the Upper Congo."

* CHARLIE.—"Have there been many converts to Christianity from among the people of either region?"

MR. J.—"Yes. A very recent letter from Banza Manteke speaks of the work as 'steadily going on,' the 'church growing in numbers,' and others 'waiting to be baptized.' Seven have 'suffered martyrdom for the Word of God, and the testimony of Jesus,' and others have lost wives and goods for the Gospel's sake. One of the missionaries describes the novel way they have of giving, at their meetings. He says: 'The collection is taken in a Scarborough trunk, and consists of beads, bells, handkerchiefs, and pieces of cloth. With these they buy food for the sick, and pay the evangelists. Small bits of cloth that are of no other use, make bandages for ulcers. You know they make no use of any sort of coin; but trade is carried on entirely by barter or exchange.'"

ROBERT.—"What have American missionaries been doing for this rapidly opening field?"

MR. J.—"I think the 'Livingstone Inland Mission' was the first Missionary Society, to enter the Congo valley; and the first to reach Stanley Pool, by the south side of the river. Mr. Stanley made his celebrated road on the north side, and the other missions established their stations in the same locality. At first, it seemed a mistake to have located stations on the south side, so remote from the great channels of traffic to the interior; but several years ago, the Free State authorities abandoned Stanley's road, and adopted the route to the Pool, selected by the Inland Mission.

"The English Baptists soon followed suit; and the most important of all, the treaties consequent on the action of the Berlin Conference, gave all the north bank of the river above Manyanga, to France, so that the south bank of the river is alone entirely within the Congo Free State, from the foot to the head of Livingstone Falls.

"This must therefore be the great line of travel to the interior, and the location of the railroad between Leopoldville on Stanley Pool, and the navigable waters of the Lower Congo. The Livingstone Inland Mission has been turned over to the American Baptist Missionary Union which is vigorously prosecuting the work, and Bishop Wm. Taylor has established several

mission stations on and near the Congo River."

ALEX.—"Why, when the destructive influence of intoxicating drinks upon savage tribes is so generally admitted, was not their introduction into the Free State prohibited by the constitution?"

MR. J.—"It was largely hoped for by all Christian men and lovers of mankind; but defeated by those who prefer gold to principle, and who to amass fortunes for themselves, are ready to sacrifice for time and for eternity the well-being of their fellow immortals. It is still hoped, however, that the governments having a voice in settling the affairs of the Free State may be speedily induced to prohibit utterly the importation of liquors into that country."

The Gospel in the Loochoo Islands.

The last annual report of the American Bible Society made in May, 1888, says:

"During a considerable part of the past two years a colporteur has been employed to labor on the Loochoo Islands. It was hoped that the spirit of inquiry and progress that prevails in Japan would be found there also. But in this respect our anticipations have not been realized. In the first place, there has never been but one resident missionary upon the islands, and he left thirty-four years ago, having made no converts, and his removal was most earnestly requested, or actually demanded, by the people. So it seems that Christianity had gained no footing among the inhabitants, and perhaps it would have been quite as well had no work been attempted.

"In the second place, the Loochooans are far more conservative and phlegmatic than the Japanese. They even prefer the Chinese as their models, and are said to be not at all pleased with the innovations which have been introduced by the officials from Japan. As to religion, they very generally follow the Chinese system of ancestral worship, and much dislike any creed that teaches purity of life and a better system of morals. All they seem to care for is to enjoy what they can of this world, and then, when they come to die, a priest is summoned to make proper provision for the life to come.

"Of course, among such a people there was little or no opening for the sale of the Scriptures. The people are not inclined to buy or read any books, and care still less about a volume that treats of a future life.

"There was some inquiry and encouragement among the Japanese residents, but no special good seemed likely to result from a continuance of the work. Each of the men became discouraged, and so this field has been given up for the present. When mission work has been established there, and some spirit of in-

quiry aroused, it will be time to renew the effort to supply that people with the word of life."

A Cup of Cold Water, or Good News from a Far Country.

BY REV. JOHN CRAWFORD, M.A.

Its taste was very pleasant; I mean in the giving of it, as to its taste when received, the few lines below will testify.

Finding one day last winter that I had on hand a number of fresh religious papers, representing a half-dozen different denominations, it occurred to me after looking them over that they might furnish a cheering draught for some lonely worker at the front.

Forthwith I tied them up in a compact parcel and directed them to one of William Taylor's workers on the Congo.

I had never seen the man whose name I wrote upon the wrapper, and he had never heard of me; but the Congo had been getting on my heart, and, naturally, this brother had been coming close to me.

I recall the surprise with which I paid the postage on the stout parcel; it was only seven cents, yet it was as thick as my fist! Can Vivi be so close to me as that? thought I; and if this service cost so little, can it be that I have never thought of performing it before?

Leaving the office the matter passed out of my mind, and several months slipped away.

Directly, one summer day, there is a letter for me. It is directed in a strange hand, abundantly is it postmarked, and by its cancelled stamp I perceive that it has sought me from afar, all the way from Congo-land.

Curiously, I opened it, and this is what I read:

"VIVI, CONGO, JUNE 12, 1888.

"MY DEAR BROTHER: Your postal and papers received. The variety of papers was a real treat to me, and I am ever so much obliged to you.

"To insure the success of this mission some things are indispensable.

"1st. Persons that join it need to have sound bodies and good constitutions.

"2d. And a strong conviction that God has called them to this work. Otherwise they will do no good. Could Bishop Taylor, the grand old hero, get men and women that would do and endure half what he does, there would be little trouble about the success of this mission.

"Thanking you for the interest you have in us and in our work, and hoping that you will not forget to pray for the bishop and his missions, I remain yours in the work, careful for nothing, prayerful for everything, thankful for anything.

"I am teaching and doctoring the natives at present.

"J. C. TETER."

WEST NEW BRIGHTON, N. Y.,
August 21st, 1888.

Incident and Narrative.

SEEING GOD.—A child in Burma was permitted by his parents to go to a mission school because they wished him to learn to read. By-and-bye, they found he was losing faith in the idols. This made them feel very badly. So the father took him to one of the gayest of the temples and showed him the idol, covered with gold and silver ornaments, surrounded by flowers and candles and fragrant incense. "Here," said the father, "is a god you can see, but the Christians cannot show you their God."

"Yes," said the child, "we can see your god, but he cannot see us. We cannot see the Christian's God, but He sees us all the time."

Was this child not wise in choosing the God from whom even the thoughts of the heart cannot be hid?

INTERESTING DAUGHTERS.—At a woman's missionary conference, not long since, while discussing the question, "How shall we interest our daughters in the subject of missions?" it is said that a sweet faced old Methodist lady remarked that some things which had been said reminded her of a story of a farmer whom a stranger observed harnessing a colt with its mother. When asked the reason therefor, he replied: "O, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him."

A SECRET CHRISTIAN.—A Bengali woman, who was a pupil of mine, informed me that her husband called on a friend who was supposed to be an orthodox Hindu. The visitor was told by his servant that his master saw no one at that hour of the day. No reason was given except this, that his master shut himself up in his room every day for an hour, and strictly ordered the servants not to disturb him.

This excited the visitor's curiosity, and depending on their long established friendship, he gently pushed open the door, and what did he see? The Bible left open on the floor as if it had just been read, and the man on his knees engaged in earnest prayer. He was praying in an audible whisper so that the visitor could hear that his petitions were offered in the name of the Lord Jesus. He stood amazed until his friend had finished, and then exclaimed: "What does this mean? While you are regular in the observance of religious duties and pass for a good Hindu, you are really a Christian." "Hush, hush," was the reply, "now that you have seen it I cannot deny the fact to you, but I entreat you

not to let it go further, for *it will break my mother's heart.*"

A BUDDHIST GIFT.—Rev. E. S. Burnett writes from Ceylon: "A few weeks ago we had a stone-laying ceremony at Raddolua. Several Ceylon ladies went with Mrs. Burnett and myself to this place, eight miles away. It rained in torrents most of the time. A Buddhist in that mixed assembly of Christian and heathen people was deeply impressed. He went to the minister after the meeting and said, 'Well, if all these people, and especially these ladies are moved to take so much trouble, on a day like this, for the sake of a village like Raddolua, then they must be good, and there must be a great deal more in Christianity than we Buddhists are wont to imagine. I have come to the conclusion, that it is meritorious for a Buddhist to help forward Christianity. I will give two thousand bricks towards your new chapel.' As you know well, merit of whatsoever kind, and however acquired, is the only source of a Buddhist's hope. If you only knew this man's antecedents you would be indeed surprised."

PERSECUTION UNTO DEATH.—A Begum—a Mohammedan lady of high rank in Benares,—who had, for more than a year, been under the instruction of a missionary in that city, some time after left her home, came to the mission-house, and was baptized. Having a yearning to see her kindred, she gained the reluctant consent of the missionary, and visited her family. Not returning at night, she was sent for, and they found her dead! She had been poisoned. So bitter is their opposition to Christianity that they would rather see their relatives dead than that they should embrace the religion of Christ. But, notwithstanding the persecutions they may expect, there are many brave and true enough to risk all for the Gospel's sake.

PERSECUTION IN CHINA.—A man named Wha Koung, became a Christian with his brothers. They purchased a certain temple which their ancestors had built to the god of war and which they decided to make a chapel. They bought the land and with it, as they supposed, the right to make any use of the temple they pleased. Five dilapidated gods which were in the temple—one of which was headless, another had lost its eyes, and another its nose, and another an arm or a foot—were taken out into a field and destroyed. The place was repaired and made into a tidy little chapel ready for the use of the dozen or more Christians of the village. But the movement roused the ire of the idolaters in that vicinity, who, though they seldom paid any worship at the heathen temple, were quite unwilling it should be used for a Christian church. Wha Koung, while attending

market, was arrested and taken before the district magistrate, who with very little ceremony ordered that he be beaten with seven hundred blows. The sentence was instantly executed by five cruel officials, and the poor bleeding sufferer was carried out of the *yamen* more dead than alive. And now the officer has ordered his victim to restore the idols within twenty days. This was even worse than being punished, for the poor man feels that it is a violation of the second commandment for him to make an idol. Yet there seems to be no relief, inasmuch as a technical flaw has been found in the deed by which the property was secured by Mr. Wha. The ruling of the official is that he has destroyed property which did not belong to him, and hence he must restore it.

CONVERSION OF A CHINAMAN.—Miss Susie E. Haswell writes from Burma: "I have lately visited K'mahwet to attend a meeting of the Association, and while there a young Chinaman was baptized. He belonged to a Christian family in China, but, after coming to Burma, had lived among the heathen, in a village not far from K'mahwet. About three years ago he came to K'mahwet, one Sunday, to visit a Chinese friend, and, in passing the chapel heard the singing, and at once went in, and was overjoyed to find a Christian service being held. From that time till now he has not missed a single service, though he used often to have to walk sixteen miles to be present, and notwithstanding the fact that he cannot yet understand what is being said. He is now living in K'mahwet. It was pleasant to see his joy in being admitted to the church, and to watch the hearty welcome they gave him as he went about shaking hands with one and another, and in his broken speech claiming each one as a brother or sister."

DOCTRINE OF TRANSMIGRATION.—Rev. C. Harding writes from India: "The practical influence of one Hindu doctrine was recently illustrated by a singular incident. A fire in the Sadar Bazar one day consumed more than a hundred thatched houses. Most of the people thus burnt out were very poor, and many lost nearly every thing they had. A few benevolent gentlemen proposed to help them, and a subscription was raised for them. But much to the surprise of all they positively refused the proffered aid. On being questioned this was the reason given. 'Whatever we take now in charity we shall have to pay back in some future birth, and we prefer not to take this.' They evidently feared the enormous interest that might be demanded some hundreds of years hence! And yet as far as I know this doctrine of transmigration of souls seldom if ever deters men from committing sins and crimes in this life."

Safe where the Bible is.

A story is told of a ship which was wrecked off one of the islands of Fiji. A boat's crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay wondering what would become of them, one suddenly called out to his companion, "All right, Jack; there is a Bible on this chair; no fear now!"

Many a sailor, who has been in fear from the natives of islands once heathen, has found only comfort and good cheer, because the Gospel has been preached to these natives, and they have become Christians.

Narian, The Pebble-God.

I will tell you of a house where I go to teach a woman who has just one little boy, her first child. It is a large, one-storied house, but there is at least one upper room, for my seat is always put at the foot of the stairs, and there my pupil, on another seat, goes through her lessons beside me.

Her husband is the priest of the family; I ought to tell you it is a Brahmin family. An ancestor, when leaving the property, bequeathed a certain stipend to be enjoyed by the member of the family who filled the office of priest.

It so happens that the daily poojah is carried on at the time I am there, just overhead. The tinkling of a little bell announces the commencement of poojah, and after a little time my pupil's husband comes down, carrying the throne with the god seated thereon, and passes to another part of the house where the god eats his food, after which he is carried upstairs again.

Not a single member of the family takes a meal until the god has been served by having two or three grains of rice put formally before him, and, I suppose, a prayer or two repeated. You would like to know what the god is like, and what his throne is like. Well, it is Narian (god), represented by a small pebble; a bright rag or two is twisted round the pebble; the throne is like a doll's brass bedstead. Of course the brass is kept bright, and a bright material is spread for a carpet, and it has a canopy too of bright material.

When with my pupil, I take no notice whatever when her husband comes downstairs, carrying enthroned Narian, and passes us. On one occasion, however, she had to rise to make way for her husband passing, and, happening to look up, I saw her with her hand on her mouth, restraining laughter.

On asking whether this was carried on with faith, she told me she did not believe, neither did her husband; but that

the worship had been kept up from the time of her forefathers, long since dead, and a part of the family estate was enjoyed by the one of their priestly family who performed the rites.

I would have thought better of my friends if they had gone through their ceremonies really believing that they were worshipping God.

M. DAKIN.

Missionary Life.

"Would you like to be a missionary, Walter?"

"Not I, John; no indeed. I was just looking at some pictures, and congratulating myself that I wasn't there. This looks like the jungles of India. There is a tiger about to make his dinner off of this poor little native child, while in the back-ground is a conveyance driven by an Indian driver, and holding some 'white face,' as our missionaries are called."

"How frightened they are!"

"Indeed, I think they have good reason to be frightened. Upon the whole, I believe I prefer our own civilized America, and think I shall content myself at home."

"And let the heathen die?"

"I am truly glad the salvation of the heathen does not depend upon me. My life was given me to take care of, and I shall do it."

"Going to wrap the talent up in a napkin, I suppose, for fear it might be injured."

"Not necessarily, John. My talent may be to make money; and I am sure I can help a great deal by furnishing others the means to go."

"But suppose, Walter, everybody feels just as you do upon this subject, what then?"

"'Twould be a great pity, for the heathen's sake."

"And for Christ's sake."

Walter was silent a moment, and when he looked up his eyes were full of tears, and his lips quivered as he replied:

"I had not thought of 'Christ's sake,' John. I propose to be a Christian boy as well as you, and I do believe I love my Saviour; but somehow I never thought before of working for His glory. I wish I could do something to add to His already glorious name. Somehow I am afraid I have only thought of my own sake and safety, not of Christ's honor and glory. I see my error now, and hereafter my prayer shall be for submission to God's will, whether it leads me to foreign lands, or keeps me at home, to make the means so those better fitted can go."

"That has been my prayer, John, for some time, and I have become willing to follow the guidance of my Saviour, no matter where it leads. Why should one fear disturb us, when His own lips have said, 'Lo, I am with you always, even to the end of the world'?"

Origin of a Chinese River.

The Rev. A. Sowerby is a missionary in China, and he writes as follows of a certain river in China:

There is a little town in China called Chin Tzu. It has a natural spring of water that is very clear and pure and sends out an abundance of water. The Chinese have built a temple over it, and they tell the people the reason why the goddess of the temple is worshipped.

Very many years ago, a Chin Tzu girl used to draw water for her mother-in-law, going every day some two or three miles to a spring, where the water was sweet and pure, for this purpose. One day she met a man there, who had come to water his animals. The hoofs of the beasts mudded and fouled the spring, which caused the young woman to complain that she could not get clear water for her mother-in-law.

The man obligingly watered his animals lower down the stream, and then to reward her for her filial conduct, gave her a whip that, when turned three times each way in a water-jar, would always give a plentiful supply of pure water. The magic whip answered admirably, and for a long time all went well.

One day, however, for some reason or other, the large water-jar was found to be empty, and the young woman who had received the whip was absent. In this difficulty her sister, a little girl said she knew what her elder sister did to get water, and, seizing the whip, she turned it round and round violently in the water-jar several times.

The effect was astonishing. The water gushed forth, filling the jar, and overflowed in every direction. In a few minutes the cottage was full of water, which rushed out of doors in a large and full stream. Just as this juncture the young woman herself appeared, and, seating herself on the stream, dissolved into thin air.

This is the origin, according to the Chinese, of the stream at Chin Tzu, and the young woman is worshipped in the temple as a goddess, under the title of Shui Niu Niang Niang.

—:o:—

SACRED MONEY.—Some years ago a gentleman heard two children talking earnestly about their "sacred money." The expression interested him, and he learned, upon inquiry, that these children were in the habit of faithfully setting apart at least one-tenth of all the money which came into their hands, and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. The father said that they themselves had developed the expression "sacred money." They would often give much more than a tenth to this fund, but never less.

Missionary Lesson Exercises

For Children's Bands, Sunday School Classes and Families.

SUBJECTS.	
1888, November,	SOUTH AMERICA.
" December,	SYRIA.
1889, January,	THE WORLD.
" February,	CHINA.
" March,	MEXICO.
" April,	INDIA.
" May,	BURMA.
" June,	AFRICA.
" July,	MALAYSIA.
" August,	ITALY.
" September,	JAPAN.
" October,	KOREA.
" November,	ARGENTINA.
" December,	BULGARIA.

EXERCISE FOR NOVEMBER.

Responsive Bible Reading.

Jesus said unto them, Go ye into all the world,
And preach the Gospel to every creature.
 And, behold, I come quickly; and my reward is with me,
To give every man according as his work shall be.
 The Spirit and the bride say, Come.
And let him that heareth say, Come.
 And let him that is athirst come.
And whosoever will, let him take the water of life freely.

Telling the Story.

I love to tell the story
 Of unseen things above,
 Of Jesus and his glory,
 Of Jesus and his love.
 I love to tell the story
 Because I know 'tis true;
 It satisfies my longings
 As nothing else can do.
*I love to tell the story
 'Twill be my theme in glory
 To tell the old, old story,
 Of Jesus and his love.*
 I love to tell the story,
 'Tis pleasant to repeat
 What seems each time I tell it
 More wonderfully sweet.
 I love to tell the story
 For some have never heard
 The message of salvation
 From God's own holy word.
I love to tell the story &c.

Catechism on South America.

QUESTION. What is South America?
 ANSWER. *It is a peninsula and shaped like a triangle.*
 Q. What is its greatest length?
 A. *Forty-five hundred and fifty miles.*
 Q. What is its greatest breadth?
 A. *Thirty-two hundred miles.*
 Q. What is its area?
 A. *About 6,500,000 square miles.*
 Q. What is the climate?
 A. *Three-fourths is in the Torrid and one-fourth in the Temperate Zone.*

Q. What are the principal mountains?
 A. *The Andes, extending the entire length near the western coast.*
 Q. What are the three principal rivers?
 A. *The Oronoco, Amazon, La Plata.*
 Q. What can you say of the Oronoco?
 A. *It flows north; is 1,800 miles long, and the country through which it passes consists of extensive plains called "Llanos," covered with tall grass a large part of the year.*
 Q. What of the Amazon?
 A. *It flows east; is 4,000 miles long, and its borders are covered with dense forests.*
 Q. What of the Rio de la Plata?
 A. *It flows south; is 2,400 miles long, and it passes through extensive plains called "pampas," over which roam large herds of horses and cattle.*
 Q. When was South America first discovered by Europeans?
 A. *Christopher Columbus discovered the West Indies October 12, 1495, and first saw the mainland of South America May 30, 1498.*
 Q. What part of the mainland did Columbus first see?
 A. *Near the mouth of the Oronoco.*
 Q. Who discovered the mouth of the Amazon?
 A. *Cabral, a Portuguese, in 1500.*
 Q. Who discovered the mouth of the Rio de la Plata?
 A. *Vincent Pinzon in 1508.*
 Q. Who took possession of a large part of South America?
 A. *Spain.*
 Q. Has Spain now control of any portion of the country?
 A. *It has not.*
 Q. How many governments are in South America?
 A. *Nine republics, one empire, and the colonies of British, Dutch, and French Guiana.*
 Q. What are the names of the republics?
 A. *Argentina, Bolivia, Chili, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela.*
 Q. What country is an empire?
 A. *Brazil.*
 Q. What is the colony of Dutch Guiana called?
 A. *Surinam. It belongs to The Netherlands.*
 Q. What is the colony of French Guiana called?
 A. *Cayenne. It belongs to France.*
 Q. What is the population of South America?
 A. *About 32,000,000.*
 Q. How many are natives?
 A. *About 4,000,000. They are Indians.*
 Q. What are the names of the principal tribes of Indians?
 A. *The Caribs of Guiana, the Quichuas of Peru, the Araucanians of Chili, the*

Guaranis of Brazil, the Patagonians, and the Fuegians.

Q. Of what race are the most of the inhabitants of South America?
 A. *Of the Spanish race of pure or mixed blood. Some of the Spaniards have intermarried with the natives of the country. There are also many Portuguese, French, Italians, Germans, and Englishmen in the country. In Brazil are many Negroes who have been slaves, but have lately been liberated.*
 Q. What language is spoken?
 A. *The majority speak the Spanish language.*
 Q. What is their religion?
 A. *The Roman Catholic.*
 Q. Are there Protestant missions in South America?
 A. *The Methodists, Presbyterians and Baptists and some others have missions in Brazil; the Presbyterians and Methodists in Chili and Peru; the Presbyterians in Colombia; the Methodists in Argentina, Uruguay and Paraguay, and the American Missionary Society in several countries.*
 Q. What can you say of the Methodist Episcopal Mission?
 A. *It was commenced in 1836, and in January, 1888, it reported six U. S. missionaries and their wives, two missionaries and thirty-two other workers of the Womans' Foreign Missionary Society, eight native ordained and thirty-seven native unordained preachers, eighty-four other helpers, 546 members and 724 probationers. The Superintendent is Rev. Charles W. Drees, D.D.*

—:o:—

Responsive Bible Reading.
 It is more blessed to give than to receive.
God loveth a cheerful giver.
 Thou shalt give unto the Lord.
Honor the Lord with thy substance.
 Freely ye have received, freely give.
Give and it shall be given unto you.
 The liberal deviseth liberal things.
The liberal soul shall be made fat.

—:o:—

COLLECTION.

Something to Do.
 Hark, the voice of Jesus calling,
 "Who will go and work to-day?
 Fields are white, and harvests waiting,
 Who will bear the sheaves away?"
 Loud and long the Master calleth,
 Rich reward He offers free,
 Who will answer, gladly saying,
 "Here am I, send me, send me?"
 Let none hear you idly saying,
 "There is nothing I can do,"
 While the souls of men are dying,
 And the Master calls for you:
 Take the task He gives you gladly;
 Let His work your pleasure be;
 Answer quickly when He calleth,
 "Here am I, send me, send me."

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Missionary Society Receipts.

J. M. PHILLIPS, Treasurer.

Receipts for Fiscal Year.

COMPARATIVE STATEMENT.		
	1886-87.	1887-88.
November	\$5,291.33	\$10,295.34
December	9,523.74	13,163.56
January	20,526.66	9,170.67
February	12,739.80	14,506.44
March	161,469.59	180,795.66
April	242,889.97	271,446.49
May	90,718.03	10,518.62
June	8,710.94	8,340.82
July	11,929.19	8,859.30
August	22,501.37	9,981.51
Total to August 31.....	\$586,300.52	\$537,079.22

Pray for South America, that open doors may be entered everywhere by missionaries bearing the pure Gospel of Christ, and that the people may receive gladly the Word and become faithful followers of Jesus the Saviour. Pray for Korea that the closing doors may be opened. Pray for our missionaries everywhere that they may be encouraged by seeing the work of God everywhere advancing.

Notes and Comments.

The subject of the Monthly Concert for November is South America.

Have you seen the three new pamphlets containing "Missionary Dialogues" advertised on the cover?

A thirty-two page pamphlet containing dialogues on "Mohammedan Lands and People" will be issued in November. It will include Turkey, Persia, Egypt, Syria, Congo Free State, North Africa, etc.

The fiscal year of the Missionary Society closes with this month. It is important that the collections shall be largely increased or the Society will then be in debt. We appeal to the Presiding Elders and Pastors for greatly increased effort and prompt remittances.

The Corresponding Secretaries and Rev. Drs. Baldwin, Crawford and King have been appointed a Committee to provide for the Public Missionary Meetings to be held in November during the session of the General Missionary Committee.

The Corresponding Secretaries have been instructed by the Board of Managers of the Missionary Society to so arrange their visitations to Conferences and elsewhere that one of their number shall be

in the Mission Rooms each day. This will then prevent their complying with some of the many urgent requests they receive to deliver missionary addresses.

The Presbyterian Missions in Brazil of the Northern and Southern Presbyterian Churches of the United States have united to form the Presbyterian Church of Brazil. The new body will be composed of about fifty churches, three thousand members, nineteen missionaries and twelve native ministers, and it is believed that it will greatly prosper under this change. It will still be aided by the Churches in the United States, but will be otherwise entirely independent.

A number of families in the city of Oaxaca, Mexico, have petitioned that a Methodist Episcopal Missionary shall be sent them. It is a good opening. One of our native preachers lately visited the city and held a service with thirty souls.

The Woman's Missionary Society reports as follows: Miss Mary E. Bowen and Miss Minnie Z. Hyde left for South America in August, Miss Bowen for Rosario, and Miss Hyde for Montevideo. Miss Julia Bonafield and Miss Ella Johnson sailed last month for Foochow, China. Miss Anna L. Bing and Miss Belle J. Allen left last month for Japan, Miss Bing for Nagasaki and Miss Allen for Tokyo.

The Rev. E. B. Otheman, at one time Missionary Editor at our Mission Rooms, last month, while crossing a street in Boston was struck by a runaway horse and so severely injured that he soon afterward expired. He was a close student, a learned man, an able writer, and would doubtless have become eminent had it not been for his poor health.

The "Simultaneous Missionary Meetings" held last year in the Newark Conference are to be repeated. Rev. L. C. Muller, Secretary of the Conference Committee on Missions writes: "It is proposed that there shall be a general exchange of pulpits Sunday, October 14, and that the theme of every preacher that day shall be Missions. It is proposed that at least one all-day meeting with reference to Missions be held in each church the aid of other pastors being obtained." Let each pastor arrange a good programme and labor to secure a good attendance.

"The Capitals of Spanish America" is a book lately issued by Harper & Brothers, and written by Wm. Eleroy Curtis, late Commissioner from the United States to the Governments of Central and South America. We have quoted largely from it in the first part of this number in articles on South America, and in all cases where there are quotation marks and no other credit is given, the quotation is from this book. It is well written, but in different places there is a repetition of the information which is wearisome.

Mr. Curtis says, "There are more daily papers in Buenos Ayres than in New York or London—twenty-three in all." Also, "Montevideo with a population of 125,000 has twenty-three daily papers, more in proportion to its population than any other city in the world; three times as many as London, and nearly twice as many as New York." We are able to count up twenty-six daily papers in New York, and there may be more. Let it not be said that these two South American cities have more daily papers than New York. It is sufficient praise to say that in proportion to their population they have more daily papers than any other city in the world.

"The Children's Missionary Leaf" is a small four-page paper edited by Miss Franc Baker and published by Mrs. S. A. Rulison Fish, Flint, Mich., for "Children's Bands, Sunday-School Classes and Families." It will be discontinued with the October number and *The Little Missionary* will be sent free to all its subscribers to the close of their subscription. We shall give a simple responsive missionary reading or catechism each month in the *Little Missionary* suitable for Infant Classes or Mission Bands.

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Praying and Giving.

BY REV. J. E. ROBINSON.

At the close of an address on "The Mission Work of the Methodist Episcopal Church in India," in the Halsey St. Church, Newark, on Sunday evening last, an aged widow handed the writer the enclosed two dollars for the missions in India, saying with most impressive fervor: "I never forget to pray for the missionaries; don't let a man be withdrawn."

Why she should have made the latter remark I am at a loss to know, as there was nothing said by the speaker that could convey the impression that the Missionary Society had any idea of retrenchment. Probably it was the venerable lady's way of expressing her fervent desire for a vigorous prosecution of the great work. Be this as it may, she shows her faith by her works.

First, she *prays*. My few months among the churches convinces me that prayer for missions and missionaries is far too much restrained. The following extract from the report of the Newark Conference Committee on Missions expresses the deep convictions of many:

"What is needed now is a greater spirituality in the home work and the home churches. We need more holiness, more *prayer*, more consecration and more noble giving. In the beautiful biography of Moffatt and his wife, it is said that before the great revival in Africa, there was *much prayer* in England and Scotland for this work. O for *more prayer* for missions in America, and in the Christian

world for success in the mission field." Amen; so be it.

Secondly, she gives. Were the membership of our great Church to contribute in proportion to their means as this poor widow has contributed, the Lord's treasury would have millions at the disposal of the Church for her missionary enterprises and the conquest of the world for Christ. "She hath done what she could." Would to God the same might be said in truth of us all.

Roseville, N. J., September 13, 1888.

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Our Missionaries and Missions.

The *Bombay Guardian* says: "A telegram tells of the death of the youngest and only remaining child of Rev. J. D. and Mrs. Webb in charge of the Methodist Episcopal Church at Khundwa. The eldest, a bright, lovely boy of three years was taken about a month ago; and now the younger is summoned to the same eternal home."

The *Bombay Guardian* of June 30 says: Rev. C. P. Hard delivers three lectures this week in the Methodist Church, Jubulpore. On Tuesday upon "Our New Bishop, J. M. Thoburn, D.D., and his field, India and Malaysia." On Thursday—"Our Founder, William Taylor, and his present field as Bishop of Africa." On Saturday—"A Bird's-eye View of the World-wide Work of the Methodist Episcopal Church and its Missions."

Rev. G. W. Woodall of our China Mission has taken charge of the Instruction Department in the Missionary Training School of Mrs. Osborn, corner of Wiloughby and Raymond streets, Brooklyn, N. Y. He will teach Chinese, Latin, Greek, etc.

Rev. Frank D. Tubbs and Rev. Harry G. Limric were ordained both to Deacon's and Elder's orders, under the missionary rule, at the Mission Rooms, 805 Broadway, by Bishop Andrews, on Monday morning, September 4th. They sailed for Mexico on the "City of Alexandria," September 5th, accompanied by Mrs. Tubbs and Rev. Mr. Gutierrez, a Mexican young man returning to the field. Bro. Limric goes to Mexico City and Bro. Tubbs and wife to Queretaro.

Rev. J. W. Butler, D.D., writes from Mexico City, August 6: "We reached our field July 20 and are again at our accustomed work. Miss Hannah Gyger, formerly of the New Mexico University, has joined our Mission and taken charge of our English School. Yesterday morning I baptized four children, all Germans, in the English service; and at night in the Mexican service I baptized two natives, adults. A very good work of grace has been recently carried on in our Theological School. Brother L. C. Smith had charge of the meetings. Many of the

students have been helped into a better Christian experience."

We regret to learn of the death, after a short illness, of Leora Lois Curtis, aged eighteen months, the only child of Dr. W. H. Curtis, a medical missionary of the North China Mission. "Her trouble commenced with cholera infantum, ending in a terrible fever of the remittent form. The last twenty-four hours, her head became affected, and that affecting the throat causing obstruction in breathing. Her death, July 17, at Tientsin, China, was beautiful, passing away as though she was going into a gentle sleep, and all was over." All the friends of Dr. and Mrs. Curtis will sympathize with them in this their heavy affliction.

Sunday July 1 was Missionary Sunday in Naini Tal. There were four services. Early in the morning about 120 boys and girls gathered, all natives and mostly Hindus. The subject of giving to the work of God, was explained by Drs. Waugh and Scott. About 100 pice were dropped by the little ones on the plate. A young Hindu man and a child were baptized. After the Sunday-school there was a prayer meeting to ask for the removal of obstacles and God's quickening work upon the hearts of enquirers. At 11 A.M. Dr. Scott preached; "More blessed to give than to receive" was the subject, and \$10 was collected. At 4.30 two local preachers, both self-support brethren, grand workers too, spoke. Another young man was baptized. A collection for the third time was taken and thus closed the best Hindustan Missionary Sunday we have had in Naini Tal.

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The Methodist Episcopal Church in Denmark.

Bishop W. F. Mallalieu writes from Denmark: "Denmark is not a heathen country, and yet we send missionaries to Denmark, and spend thousands of dollars every year to support them. The fact is well-known to those familiar with the religious condition of the Danish people that thirty years ago there was but very little spiritual life in the State Church. It was almost as formal an institution as even the Romish Church, though less removed from the faith of the Gospel. But neither preachers nor people looked or labored for a clear, definite, conscious, joyful experience of salvation.

"Our mission to spread the scriptural holiness over all lands, and these lands as well as others, first brought us to this little kingdom. We have been obliged to endure much contempt and opposition, while at the same time we have held on our course. Every year but one has witnessed a gain in our membership, and the prospect was never so good as at the present time.

"We have commenced a Danish Methodist literature which will grow as the years go on. We publish a weekly family paper, and a Sunday-school and make them both pay. We have just established a Theological Institute that opened the first of August with four students, and a prospect of many times that number in the immediate future. We are building churches and parsonages in various parts of the kingdom. Wherever we go the preachers of the State Church are stirred up to more earnest and better work.

"We march at the van of all religious bodies in regard to the observance of the Sabbath and the cause of temperance, and we largely influence public opinion outside of our own membership. The standard of our Church is fully maintained by our Methodist members in Denmark and they constitute the salt and the light of the kingdom. No person who has taken any interest in the missions of our Church in Denmark need to have any misgivings as to the results. The people here need us, the prevailing type of Christianity greatly needs us, and God has set the seal of His approbation upon our work. What we need is to pour in the reinforcements of both men and money and expect the divine blessing upon all we undertake; and may it not be added that the Church at home needs to cultivate these fields lest it forget its mission and yield to worldliness and self-indulgence?"

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A Midnight Quarterly Conference.

Rev. Frederick Brown writes from Peking, China July 14, 1888: "Not long ago I accompanied Rev. L. W. Pitcher, our esteemed Presiding Elder, to the Pan-tsun Circuit for the purpose of holding a Quarterly Conference. We arrived on Saturday night. On Sunday the regular services were held and the question was then asked as to the time of holding the Conference.

"The office-bearers said, 'We are now right in the midst of wheat harvest, and as we have given Sunday to worship, Monday at daylight must find us in the fields. If it would not be too much to ask we should like the Quarterly Conference immediately after midnight.'

"It was so settled. Two A.M. saw Presiding Elder and Preacher on the platform while our staff of class-leaders, stewards, and others were present, ready to transact the business of the meeting.

"The sight was sublime one, showing as it did clearly the grit of some of our Chinese Christians.

"Four A.M. saw Presiding Elder retiring to bed while the Preacher in charge met his stewards. At five A.M. the Doxology was sung and farmers and laborers went to their fields, while Presiding Elder and Preacher sought rest in slumber."

North Korea District.

BY REV. H. G. APPENZELLER.

Draw a line from east to west through Seoul, and what is north of it is included in my district or about two-thirds of Korea. I started to visit the principal places on this districts this spring, but after making about a third of the trip, I was called home by the U. S. Minister. This was a bitter disappointment to me, but could not be helped. I hope to visit the work in Ping Yang City, Anju, and Aichiu this fall. Our colporteur who has thoroughly examined the work in the last city, reports some twenty believers: in Ping Yang there were twelve who confessed Christ as their Saviour when I was there. Ping Yang is 185 miles from Seoul; Aichiu is 330 miles. This is in the far Northwest. Into Hamkiung Do the far Northeast province, we are just entering.

The whole district contains 121 magistracies into each of which we ought to put a man—a native, I mean. Some of these districts are large, containing large cities. We have but one regular paid colporteur, the other two are students doing missionary work during vacation. I may say in passing, these young men went out of their own accord, and are paid nothing more than their traveling expenses, about five dollars a month. They go to find their own brothers. As long as we are under the ban, *i. e.*, under legal restrictions, we must use the utmost caution.

My heart was greatly touched when the paid colporteur, (he is not yet licensed to preach, but will probably be in the Fall,) told me he had turned his back to his home for a whole year's work for his Heavenly Father. Having made over the farm to his only son, to whom he also commended his invalid wife, he said; "Consider me as dead for twelve months; I go to do service for the Lord." Grand Man! Splendid worker! May he save many souls.

We have been in Korea three years, and already have several good openings on this district, and we want to push the work as much as possible.

Last week our Seoul colporteur made the report that he had just made a visit of over two hours length to the Tai Won Kun, Ex-regent, and author of the great religious persecution in 1866. He was captured in 1882, carried as prisoner to China, but returned in 1886 a changed man as far as his feelings toward foreigners were concerned. I can hardly believe that this modern Saul of Seoul should undergo such a change in feeling as to allow a Methodist colporteur to come to his house and teach him Christianity. I do not report the old ruler's conversion to our faith as yet, but I am praying for it.

The colporteur said he began reading; "Why, what is this? This is good doctrine." Occasionally he would say, "I did not know this; this is all right, etc." He would ask questions which the colporteur would answer. The Tai Won Kun is father of the present King, and was Regent until the King attained his majority. He is an old man now, without much power and influence, and seems to mourn over the mistakes of the past.

Our Mission in Singapore.

BY REV. W. F. OLDHAM.

A brief report from Singapore, where the Methodist Episcopal Church has three missionaries of the parent board (with their wives and three babies—not one apiece, one of the families has two babies and one none), and the W. F. M. S. has one missionary. For the most part our work lies in the future, and with two of the missionaries Messrs. Munson and West, M.D., this is their first year and they are struggling with the language while they teach four and a half hours a day in the Anglo-Chinese School. For myself I have so many and various duties that I have hitherto obtained only a colloquial knowledge of Malay. Let me now briefly sketch the work in Singapore, the workers, the prospects, etc.

There are here three churches for English-speaking people, the Anglican Cathedral, the English Presbyterian and the Methodist Episcopal Church—Pastor, W. F. Oldham, a man who is also P. Elder of the Burma District and Principal of the Anglo-Chinese School. He ought to be relieved of the pastorate for the sake of the poorly shepherded people and because the call for a whole and undivided man to work among the various classes of English-speaking people is increasingly imperative.

The congregation pay their own way, raising \$100 (Mexican) a month for their pastor, they also raise half the expenses of the Tamil Mission, help the W. F. Missionary Society and gave me a missionary collection a few weeks ago (to be sent to Chaplain McCabe) of \$90 (Mexican) about \$67.50 American or about \$1.20 for each member.

Does that put us on the million line or \$1,200,000 line or where? [I wish Chaplain McCabe would let us know what would put us in line with the rest of the Church on our "Missionary" days.]

The Anglo-Chinese School. How God has blessed us in this project? The little one has become 300, that is the figure we now stand at, and if it were not for some difficulty in finding a suitable site we should soon have a school for 400 lads, well-lighted, commodious. We are very nearly paying our own way in the school.

The Board made us a grant of \$6,000 (of which we have not yet received a cent) to help us build if we raised a like amount here. We hope to more than duplicate this grant-in-aid, and when once the

buildings are ready and the start is made all that the school will need will be an endowment furnishing \$1,200 a year to make it self-supporting for ever.

When the buildings are up and school in full swing, we shall be ready to offer the Church in America to raise one-half the endowment if they will duplicate it! Already the fruit of this work appears in a great leavening of the minds of parents as well as pupils with the main Gospel truths and in establishing the kindest relations between "us" and "them."

Our Tamil Mission labors under the difficulty of the very migratory character of our Tamil citizens. A school numbering 45, Sunday-school 20 to 30 superintended by Bro. Munson, two Sabbath services, much house to house visiting and a well-attended service among the prisoners at the jail, (where several conversions have occurred.)

There is Miss Blackmore's (W. F. M. S.) mission, with its girls' school of 20 beautiful little dark-skinned maidens, its daily visitation of the homes of the people, some glad to receive and to hear, others blinded by the God of this world, all needy and all included in the "every creature" to whom the great commission is to extend.

So stands the mission at this present time. What news will a few mails hence bring from New York? Will our people undertake the spiritual seed so wing among thousands yet unevangelized in this populous Malaysia, or shall the coming of the Kingdom here be yet delayed? However, it has been decided we are trusting it has been according to the "mind of the Spirit."

SINGAPORE, June 10, 1888.

Giving of Christian Chinese.

The Rev. F. J. Masters, superintendent of the Chinese Methodist Mission on the Pacific Coast writes from San Francisco, Sept. 3;

"We have just taken up the largest missionary collection in the history of our mission. Our little church and schools have raised \$320. To this sum is to be added \$278 paid by Chinese for the support of girls in the mission school, making a total of \$598 to be sent to the Parent Board.

"Our church members this year have also contributed \$54 towards the erection of a church in their native district, which is a purely Chinese undertaking.

"We are up to the apportionment line in all benevolences and have raised \$151 towards pastoral support to say nothing of contributions toward current expenses. The number of members reported at this Conference is seventy-six the majority of whom are servants, artisans, and laborers whose wages average \$25 per month.

"There has been no pressure. It is no spasmodic effort. Every year the same liberality is displayed. In 1886 they contributed \$302. Last year they contributed \$267 to the Parent Board, and \$230 towards the erection of Christian schools and church in San Ning, China.

"San Francisco newspapers say 'Chinese can never be converted!' The day may come when China will send missionaries to the United States and Europe."

Mission Notes from Japan.

BY REV. H. LOOMIS.

In the town of Fukioka lives a man sixty-four years of age, named Machida Totaro. He has long been afflicted with a weakness in his eyes and went from place to place and to various doctors and priests for some remedy. But his efforts were of no avail and he became almost totally blind. Then he heard that there was a skilful foreign physician living in Tokyo, by the name of Whitney, and he went to him for relief. After careful treatment for a while his sight was partially restored and he was greatly rejoiced and thankful for the services that had been rendered.

Hitherto he had been a firm believer in the Buddhist religion. But this kindness on the part of a Christian doctor so touched his heart that he quite changed his views, and was very ready to hear about the Christian belief. After some instruction from the doctor and others, he made a full confession of his faith in Christ as his Saviour and received baptism from the Rev. Mr. Fuwa. So there has come to him a double healing, and he can now truly say, with a double meaning, "Whereas I was once blind, now I can see."

On the Island of Yesso is a large portion of country that has hitherto been uninhabited. It has been proposed to occupy the land by means of colonization, and a Daimio at Nagoya has sent about twenty men each year to a spot called Yakumomura. In this way the village has grown to consist of about one hundred houses.

The people in general are much attached to their old ways and have little thought or desire to make any special change either in their temporal or spiritual condition.

But one of their number favored Christianity and invited Rev. Mr. Nakasu of Sapporo to come and teach them. The invitation was accepted, and services were held both day and night for five successive days. At each service about one hundred and twenty to one hundred and thirty were present and gave good attention to the preaching. At the close of the exercises some would remain and inquire in regard to what they had heard.

So great was the encouragement that a second series of meetings was held, and in December last four men were baptized. Fifteen more have applied for baptism and have been taken on trial. So great has been the change in the attitude of the people towards the Gospel that it is thought this will soon become quite a model Christian community.

The pastor of the church at Shidzuoka has been visiting the prison and holding services for the benefit of the inmates. The result has been a most marked change in the minds and conduct of many of the prisoners. About fifty copies of the New

Testament have been purchased by them, and several have united with the church upon their release from confinement. The officers are much interested and are also studying the Bible.

A Christian has been employed for some time as a teacher of morals in the Kobe prison. As the result of his work he reports the conversion of some of the most hardened criminals. These men have been released and are now living honest and industrious lives.

The Governor of Nagasaki has applied to the missionaries in that city to conduct services in the prison for the benefit of the inmates. It seems to be more and more understood by all, and especially the officials, that Christianity is one of the best and most important factors in the reformation of the criminal class. Count Inouye recently said in an address delivered at Yamaguchi that the nation must have some better system of morals, and Christianity alone was able to supply that need.

On a recent trip to Nagasaki I became acquainted with a Japanese on board who is at the head of a cotton factory at Osaka which employs about one thousand persons. He said that he was not a Christian, but he believed that Christianity was good and thought he would like to have some person come to the factory and conduct services for the benefit of the employees. He was confident that the adoption of the religion of the Bible would make all the people happier and better.

In the ancient and celebrated city of Nara there are thirteen officers connected with the judicial department who are engaged in the study of the Scriptures.

One of the largest temples at Sendai has been purchased and is now used as a Christian church. In the Medical School there is a society for the study of the Bible. In two of the schools there are thirty Christian pupils; and their number and influence is increasing daily.

In the Agricultural School there were but two who were Christians and for some time they were exposed to much opposition and ridicule. But they persevered in the line of duty, and now there are twenty four of their companions who are seeking to become followers of Christ.

At the Normal School also there are many who desire to become Christians.

There was one Christian teacher in the Medical School at Kumamoto, and as the result of his efforts thirty of the students have been converted. In this same city some years ago there were several young men who decided to serve God, and they had to undergo great persecution. The school was broken up in consequence; and they were in danger of even losing their lives. Now a great change has

taken place and one of that same number is at the head of a large school conducted for the purpose of spreading Christianity.

The membership of the Kaigan Church in Yokohama has become so large that the services have been divided. The communicants alone are sufficient to fill the church completely. Now the pupils from the schools come in the afternoon and the morning service is intended for all others.

In the City of Mishima a former brewery has been changed into a Christian church and a school for girls. The press has been made into a pulpit, and the tubs into seats. The proprietor is an earnest Christian and rejoices in a new found love and experience. What a blessed change! YOKOHAMA, JAPAN, July 23d, 1888.

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Persecution in Brazil.

Miss Nannie Henderson writes from Brazil: "Two months ago a member of one of the most remote Presbyterian churches in the province came to the city of Sao Paulo on business. As usual in such cases he sought out Christian friends here, and interested and animated us greatly by his account of a visit he had made in company with the native pastor of their church at Botucatu, to a town some eight or ten leagues distant, where the Gospel had been preached only once, some ten years ago.

"He told us of their stopping on the way to visit a padre, and to invite him to attend the preaching. The only result of this step was that the padre sent a messenger on in advance with a letter to one of the faithful in Rio Feio, or Bella Vista, as the town was sometimes called, instructing him to see that the heretics should be '*tocados a pedradas*,' that is, stoned out of the place.

"Ignorance in this case served a good purpose, and the man who received the priest's letter gave it to another to decipher for him. His friends advised him to have nothing to do with such proceedings, so Senhor Braga preached without any other disturbance than a 'calithumpian' serenade. However, this was quelled by the authorities on their demanding protection in the name of the law.

"They extended their journey to some other towns, and on their return arranged a quartette of voices to conduct the singing, and stopped for a day or two at Bella Vista, where they were warmly received this time. The singing proved a great attraction, and to use the words of the narrator, 'nothing was talked of in the town but the Bible.' Many of the best families of the place attended the services, and when the minister and his companion left, the people had offered land to build a house of worship, and part of the material for the building."

Supplying Koords with the Gospel.

Rev. W. L. Whipple, agent of the American Bible Society in Persia, writes: "On my late visit to Hamadan I was told how a noted and powerful Koordish sheik and his large retinue came to be supplied with the Scriptures.

"He was governor of several Koordish tribes, and was on his way to visit his prince-governor in Ispahan, the eldest son of the Shah, from whom he expected to receive additional power. He remained a few days in Hamadan on his way. The missionaries called on him and he returned their call, bringing with him his three sons and about one hundred servants.

"The next Sabbath his sons with about sixty servants marched into the church, and created quite a sensation with their large and brilliant turbans and costumes. Their handsome girdles of Persian shawls were filled with pistols and daggers. Each Koord was like a walking arsenal. Notwithstanding their warlike and fierce countenances they paid respectful attention to the sermon, and remained throughout the service.

"As they were all Moslems of the orthodox sect, *the Sunees*, it produced quite an impression on the other Moslems of the city; and ever since then there has been an average attendance at Persian preaching of forty Mohammedans on each Lord's day, an unheard of event previously.

"Our enterprising Armenian colporteur, Assatoor, improved the opportunity to interview the sheik and his staff, and to his joy sold them a number of Arabic and Persian Scriptures, amounting to some eight *tomans*. These will be carried with them on their journey and to their almost inaccessible homes in the mountain fastnesses of Koordistan, where there will be read and re-read by many other Koords besides themselves.

"Who can predict what the harvest will be of that 'handful of corn upon the top of the mountains' of Koordistan! May its 'fruit shake like Lebanon.' There is more hope of a Koord, with all his roughness, when the Gospel takes hold of his heart, than of any oriental. He makes a soldier for Christ, enduring hardship worthy a Paul."

The Turkish Government and the Armenians.

For three or four years past the Turkish government has shown a growing suspicion of its Armenian subjects, especially in Constantinople, Erzroom, and Van. For this a few hot-headed Armenians are in part responsible. The success of the Bulgarians in securing their independence led some of the Armenians to think that they might repeat that history in Armenia, and so through secret circulars, the pictures of their ancient kings, "national" songs and clubs, they began to foment a

"national" spirit, forgetting that while they constitute only about one-eighth of the population of Asiatic Turkey, and probably not more than one-fourth of ancient Armenia itself, such an undertaking would be utterly hopeless.

It had the effect, however, to alarm the government, and to lead it to adopt repressive measures. Men suspected of leadership have been imprisoned or banished, and some have been punished for simply having in their possession copies of the so-called "national" pictures or songs. All this seems childish on both sides, for besides the comparative fewness of their numbers,—perhaps two and a half millions in the whole empire,—the Armenians are an inoffensive, quiet, industrious people, unaccustomed to arms, and without leadership.

Our missionaries have uniformly preached loyalty to the government which has given them its protection, and this they have inculcated in their schools; and they have forbidden in their schools the singing of the "national" Armenian songs. Turkish officials have recognized this, and whenever the government has shown opposition to Protestant schools it has never been on account of any supposed disloyalty on the part of teachers or pupils.

We learn, however, from Erzroom, that a boy went from the school to Erzroom; his possessions were searched, and among them was found "a song containing national aspirations which he had written as a composition, and which the teacher had ordered him to destroy, although the teacher corrected it." For this the boy was imprisoned. Word was sent to Erzroom and the teacher was also imprisoned. They were still in prison at the end of three weeks, and none of their friends were allowed to see them. This has been a frequent experience among Armenians. It is, to the best of our knowledge, the first instance of the kind among Protestants.—*Missionary Herald*.

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How to Increase the Collections.

Rev. W. T. Smith, D.D., Presiding Elder of the Council Bluffs District in the Des Moines Conference, writes to Dr. McCabe:

DEAR CHAPLAIN McCABE,—Your letter received asking for "a careful statement how you brought your district up so well."

1. *By conventions.* We have thirty-two charges. There were eight conventions. This would be an average of four contiguous charges, grouped together, for each convention. A wide-awake program for a full day's work was arranged, in which each pastor and some of the leading laymen—including women—had something to do. The presiding elder presided at each convention, giving direc-

tion and inspiration to the work. These conventions were held as nearly together as possible—within three weeks' time. In this way the whole district at one time was engaged in praying, and talking, and singing about missions. The pastor and people became interested and enthusiastic.

2. *Sabbath services were held* during this time. It would take at least three Sabbaths to complete the work. Pastors were appointed to help each other, and the collections would be taken. (No collections were taken at the conventions, except for necessary expenses.)

3. *On the Monday following* the Sabbath service, the pastors where collections were taken sent a letter to the presiding elder, giving a brief statement of the work of the day, amount of collections, interest in the congregation, etc. The presiding elder issued a bulletin, on each Wednesday or Thursday during the campaign, giving the facts contained in these letters, and sent it to all the pastors of the district. In many instances these bulletins were read from the pulpits on the succeeding Sabbath. In this way the whole district was informed as to the progress and success of the campaign. This is an important and essential feature of the plan.

4. *This campaign was made* about the last of February or the first of March, each year. Two reasons for this:

(1) It is just after the revival season of the Winter. The Church is in the best condition at that time to respond with a liberal subscription.

(2) It is before the Spring opens, and there are no gloomy prognostications as to failure of crops. There is always a large class of people who say the Spring is backward; or it is too cold or hot, too wet or dry; and thus there is a great uncertainty about the season. If collections are taken later, this class of people indulge in these gloomy forebodings, and make it an excuse for not contributing. If this work is all done before the Spring opens, there is no thought of such an excuse.

(5) *A detailed statement is published* giving names and amount of every contributor.

This, in brief, is our plan of work. It has proved very successful. We have had a steady, healthy growth. The following figures show the results of this careful planning:

Contributed in 1884.....	\$1,412
" 1885.....	2,207
" 1886.....	2,708
" 1887.....	4,255
" 1888 (estimated)....	5,200

This is an increase of three hundred and fifty per cent. in four years' time. We are not yet quite up to an average of one dollar per member; and as long as the average is below that sum, we can not be charged with extravagance.

Questions Answered.

How much Christian effort is required of a Christian?

"She hath done what she could." What she could, not what she could not do; not what she thought might be done; not what she would like to do; not what she would do if she had more time; not what somebody else thought she ought to do; but what she could.—W. A. Shidman.

Is the Salvation Army helpful in India?

The *Star of India*, edited by Dr. B. H. Badley, in its issue of July 20, 1888, says:—"It is sometimes asked why missionaries do not more generally recognize and approve the work of the Salvation Army in India. One reason is because the Army ignore Baptism and the Lord's Supper. They teach that these are not necessary. This is in the face of the clearest teaching of the Scriptures. It is in the face of the example of the Apostles and early Church. The zeal of the Army is to be commended, but the spreading of serious error by them is to be opposed. In a country of caste like India such teaching is specially hurtful."

What is the reward of giving?

It is *first*, temporal. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." It is *second*, spiritual. "God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work, being enriched in everything to all bountifulness." The *third* reward is eternal. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Money will not procure our entrance into heaven. Nothing can do that but the work of Christ; but the money, which, out of love of Christ, we give to His people and His cause, will secure that we shall be received in heaven by those whom we have been the means of benefiting. As we enter they will take us by the hand, and lead us up to Him that sitteth on the throne, saying, "This is he whose efforts and whose gifts were, under Thee, the means of our being here. "Let it be done unto him as unto the man whom the king delighteth to honor." And he will reply, "Well done! Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."—W. M. Taylor.

How can a pastor best increase the missionary spirit of his people?

First, Let the pastor be full of the missionary spirit and of zeal for dying men.

Second, To become full of zeal and intelligent convictions, he must be convers-

ant with the history and facts and incidents of the various fields.

Third, Then let him fire the facts at the brains and consciences of his people. Nothing is so good effective ammunition as red-hot facts, hurled with the lunge of profound conviction. It will pierce the armor of indifference and stinginess.

Fourth, Get the people to praying about missions. Foreign missions are foreign to the atmosphere of the average prayer meeting. Induce the people to make it a part of family worship and social prayer. What they pray about much, and perforce think about much, will soon kindle their souls in zeal and devotion to its needs.

Brother pastor, make it hot, heavy shot you fire, and you will wake up the dull consciences.

J. O. PECK, *Cor. Sec.*

Would it not be better for our missionaries to adopt the costume and the style of living of the people to whom they go?

I answer unhesitatingly in the negative. A man always gets along best by acknowledging himself to be just what he is. An American parading as a Chinaman is not a particularly edifying spectacle to Chinese communities. Where the person has blue eyes and light hair, there is a conspicuous incongruity between the dress and the wearer, which is at once observed. The natives deem it nothing strange that an American walks with his wife in the street, when dressed in their own costume; but a man and woman walking together, dressed in native costume, are at once subject to great contempt and ridicule.

The late Rev. Wm. Burns, of blessed memory, told me, after he had worn the native costume twelve years, that if he were beginning again he would not do it. He said that he did it in the belief that he would attract less attention in passing amid crowds of natives, but his experience satisfied him that this was not the case, and sometimes his adoption of the native dress had led to suspicion of him, which he would not have incurred in his own costume.

As to the style of living, the Chinese, for instance, make rice the chief article of food. Neither it, nor its usual concomitants, are as good for physical and mental strength as our own food. I never enjoyed seeing Mr. Burns eating rice with chopsticks, or nibbling at the hard Chinese crackers, a string of which was always hanging in his room; but I did thoroughly enjoy seeing him take a good square meal with a mission family. There is a sort of pseudo-heroism and self-denial about this native costume and food business which ought to be exploded. No genuine missionary will hesitate to make any sacrifice that the good of the

work requires; but there is a sort of "voluntary humility" which the Scriptures condemn, which is neither necessary nor wise, and which may sometimes result in great injury.

S. L. BALDWIN, *Rec. Sec.*

SOME TOPICS.

FOR MISSIONARY SERMONS, BIBLE-READINGS AND ADDRESSES.

In view of the approaching "simultaneous" meetings to be held in New Jersey (and perhaps elsewhere), it has occurred to the writer that the following list of topics may be useful to some who are about to make addresses. The list is made up from the reports of the February meetings of the Church Missionary Society, held in London, 1887, and from the programmes of the New Jersey meetings of the same year.

1. Missionary work is the highest glorification of Christ, John xii. 20-33; John xvii. 4.

2. The identity of the believer's mission with the mission of his Lord, John xvii.

3. Missionary work the exactest imitation of the Holy Jesus: the "Follow Me's" of Jesus, Matt. iv. 19; ix. 9; viii. 19-20. Matt. x. 38; xvi. 24; Lk. xiv. 27.

From the above it appears that Jesus bids us follow Him, in giving up for the sake of missionary work, sometimes (1) A pursuit or profession. (2) Wealth. (3) Comforts. (4) Home. (5) Life.

4. Some of the special promises for those who follow Jesus in missionary work: (1) Of guidance, John viii. 12. (2) Of support, I. Cor. x. 4; John iv. and vii. (3) Of rest and reward, Rev. xiv. 4-13. (4) Of the eternal presence and companionship of Jesus, John xii. 26.

5. The vision of the holy waters, Ezek. xlvi. 1-12.

6. The working of the leaven, Matt. xiii. 33.

7. Some claims, and calls of Africa: "Ethiopia shall soon stretch out her hands unto God," Ps. lxxviii. 31.

8. Four missionary looks: "Lift your eyes, and look on the fields," John iv. 35. (1) Look around on what; and (2) Back, at what; and (3) Up, for what; and (4) Forward, to what.

9. Missionary work is the manifestation of the compassion of Christ, I John, iii. 17. He saw before Him (1) A neglected and scattered crowd, Matt. ix. 36. (2) An infirm crowd, Matt. xiv. 16. (3) A hungry crowd, Matt. xv. 32. His compassion was not sentimental. In each case, by word and act He gave a distinct command. "Send forth laborers to gather My outcast; doctors to heal My sick; pastors to feed My sheep."

10. Missionary work is the vindication of good before the world, the answer of the Church of Christ to the heathen's cry, Lam. i. 12.

'Is it nothing to you, all ye that pass

by? Behold, and see if there be any sorrow like unto My sorrow." Some of the main elements of this "My sorrow": The heathen are without God (Eph. i. 12), without Christ, without hope, without strength (Rom. v. 6), without excuse (Rom. i. 20).

11. The splendid and stirring chapters of the evangelic prophet, Isaiah, depicting the work and glory of the Church.

12. The symbols and titles which are used to describe the functions of believers, such as: messengers, stewards, watchmen, priests, heralds, pastors, fishermen, farmers, merchants, debtors, slaves, soldiers, lamps, etc. These are all replete with the missionary spirit.

Suggestive lines of thought and modes of exhortation were found by analyzing familiar missionary hymns.

Still other themes of discussion were these: "Other sheep;" "God's care for man as man;" "The true motive for missionary work;" "Prayer, pains and patience, as illustrated in the lives of some mission heroes;" "Missions the test of loyalty to Christ;" "Missions a corrective of selfishness;" "A call for more men;" "Enlargement and extension;" "Reminiscences of the early missionary fathers;" "Instances of God's faithfulness in caring for missionaries, their children and converts;" "Pentecostal seasons in mission fields;" "The union outlook;" "Primitive motives and progressive methods for missionary enterprise;" "A trip around the world, or our Church's answer to the Macedonian cry;" "Medical work in mission fields;" "The waiting fields of China;" "Our work in India;" "Our tawny little sister, or a missionary trip to Mexico;" "Japan looking eastward;" "Evangelism in the foreign field;" "Missionary transfiguration;" "Personal experiences in Arizona and New Mexico;" "Glimpses at our work amongst the freedmen;" "Christian education in the Southland."

The following wholesome advice was given to those who were preparing to address the "F. S. M" meetings in England: "Aim at producing *self-consecration* on the part of those present, even such as occurred when forty young men offered themselves for the work in Trinity College, Dublin, in November, 1885.

"Go about clothed with the garment of prayer. Attend to the presence of God; that will dignify a small congregation, and annihilate a large one.

"The addresses should be orderly in arrangement, so as to be easily remembered; terse, for time is precious, and if not brilliant, should at least be pervaded with a solemnity of tone and a vehement simplicity which is more forcible than eloquence.

"But first of all, meet with God, face to face, in prayer; and remember that real

spirituality can be perpetuated only by an abiding union with Christ, and by the interpenetration of His Spirit."

JOHN CRAWFORD.

Trinity, S. I., September 15, 1888.

Miscellany.

Rev. F. T. Tagg, Corresponding Secretary of the Board of Foreign Missions of the Methodist Protestant Church, has removed from Baltimore to Easton, Md.

Rev. Ernst L. Weber, of Gracehill, Iowa, has reinforced the Moravian Mission at Bethel in Alaska.

The *Missionary Herald* for September says that the American Board needs two-score of men at once for work that is most pressing in fields that are white for the harvest.

We much regret to note the death of Rev. A. O. Forbes, Secretary of the Hawaiian Evangelical Association.

The Annual Meeting of the American Board will be held in Cleveland, Ohio, beginning on October 2, 1888.

Rev. G. W. Van Horn and wife left the United States last month to reinforce the Japan Mission of the Cumberland Presbyterian Church. Mrs. Van Horn will be sustained by the Woman's Board.

The Southern Baptist Convention sent out in August Rev. H. R. Mosely to Saltillo, Mexico, and Miss Fannie E. Russell to Gandajara, Mexico; in September Rev. J. A. Barker and wife to Bahia, Brazil.

The "Friends" have established a mission at Douglas on Douglas Island, Alaska. Mr. E. W. Weesner arrived at Douglas on April 3, 1888, and commenced a school on April 16.

The Woman's Home and Foreign Missionary Society of the Lutheran Church (General Synod) are publishing "Mission Studies." It is a quarterly. Price, 24 cents a year. Published at Baltimore, Md.

The Missionary Society of the Wesleyan Methodist Church reports an indebtedness of £16,869. New missionary secretaries were elected at the conference that met in July. The first choice fell upon Rev. John Walton, who has been a missionary in Ceylon. Rev. Marshall Hartley was the second selected. Rev. M. C. Osborn and Rev. G. W. Olver were re-elected. Rev. E. E. Jenkins is to be an honorary secretary.

A Bowen Memorial Hall is to be erected in Bombay, in Memory of Rev. George Bowen. Lord Reay has given a thousand rupees toward it.

The Y. M. C. A., of Toronto University of Canada, has resolved to send a missionary to Korea. Rev. James S. Gale has been appointed as the missionary and expects to leave Canada for Korea this month. His support is provided for by subscriptions among the graduates and undergraduates of the university.

In January, 1887, the churches in Japan connected with the American Board reported 4,226 members. On April 1, 1888, the membership was 6,340, a net gain of 2,114 in fifteen months. A native missionary society is connected with these churches.

Java is said to have a population of 18,000,000. The inhabitants profess a corrupt form of Mohammedanism. Missionary work is carried on by the Dutch Missionary Society, Mennonite Mission Union, Ermelo Mission, Java Comite, Dutch Mission Union, Mission Union of Dutch Reformed Church, Mission of the Christian Reformed Church. The native Christians number 12,000.

An Africa Prayer Union has been formed. Each member is (1) to pray definitely, on one day of the week, for the spread of the Gospel in Africa; (2) to read regularly about one or more of the African mission fields; (3) to correspond with some African missionary. Those wishing to join should apply to Mr. T. F. V. Buxton, Warlies, Waltham Abbey, Essex, England.

The Baptist Church, in Havana, Cuba, was formed a little more than two years ago with sixty-three members; now it numbers eight hundred and twenty-six. Nine hundred and sixty-nine have been baptized, of whom eighty-six have died, and fifty-seven have been dismissed to form new churches in the suburbs of the city. The pastor, Rev. A. J. Diaz, has several assistants. His mother, Mrs. Diaz, spends all her time visiting the women, and has recently organized a band, called "Daughters of the Lord," whom she meets one evening in the week to explain to them the Scriptures and encourage them in living for Christ. Five young men are preparing for the ministry under the teaching of the pastor. Several Sabbath schools are held in different parts of the city.

In an account of the annual meeting of the Constantinople Branch of the Evangelical Alliance, given in *Evangelical Christendom* for July, the Rev. R. Chambers told of the stringent regulations of the Government in Eastern Turkey. He said that every native Christian who travels has the risk of being arrested and put in prison until the authorities can search his luggage and translate any letters or books found upon him. The prisons are full of people arrested on suspicion. In this field is one converted Moslem who has borne much persecution. After his baptism he was put in a noisome dungeon. The Evangelical Alliance interested itself in his case and through the interposition of the British Minister he was set at liberty. But with the order for his release was an order that his lot be made so hard that no one would wish to follow his example. This order has been carried out. Twice the attempt has been made to assassinate him. But he is still alive by the mercy of God, a brave living monument to the power of Christ.

WHAT OF THE NIGHT?

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH, D.D.
Editor.

NOVEMBER, 1888.

805 Broadway
New York City.



JOSEPH RABINOWITCH ON A MOUNT NEAR JERUSALEM.

Palestine and Syria.

Palestine and Syria.

The population of Palestine and Syria is about 2,000,000, and the people are divided religiously into several sects. The largest portion of the people are Mohammedans. The next largest are the Maronites—a sect acknowledging the Roman pontiff as its head but having all their services in Syriac. There are nearly a hundred Maronite convents in the Lebanon, inhabited by about 2,000 monks and nuns, and enjoying large revenues.

The Druses come next. They believe in the unity of God; in the manifestation of God in the persons of several individuals, one of whom was Christ; and in the transmigration of souls.

The Greeks are those connected with the Orthodox Greek, or Oriental Church. They own allegiance to a Patriarch residing at Jerusalem, and one at Antioch.

The Jews number probably 25,000 and are scattered through the country. There are also Armenians, Jacobites, and some Protestants.

The climate is varied and uncertain. The land was once very fruitful, but now many portions are sterile. The taxes are very heavy.

There is not much country life, the population being largely gathered into towns and villages for mutual protection, and the manners, customs, daily life, and costumes of the people are to-day very similar to what they were in olden time.

The picture on the previous page represents Joseph Rabinowitch, a Jew of Russia, on a mount near Jerusalem mourning over the condition of the Jews and of their land. At that time he was visiting Palestine to ascertain what could best be done toward colonizing his people in that land. Since then he has become a Christian, and has been successful in leading many of the Jews in Southern Russia to a knowledge of the Saviour.

A Picture in Beirut.

At one of the meetings of the Missionary Conference in Exeter Hall, London, last June, a very interesting sketch was given by Dr. G. E. Post, of Syria, of the scene at a Christmas tree in connection with the German Hospital of the Knights of St. John, in Beirut. Describing some of those present, he said:

The first one we notice in the gathering is a Jewish boy. We seldom get Jews into the hospital. They are so bent on external observances that they know little of the essence of religion. They are afraid that if they attend the hospital they may be defiled by coming in contact with flesh that has not been killed according to their law. But this little boy is very ill. He has not yet been initiated into the secrets of their religion, and they think he cannot get any harm. So he is going to hear about Jesus Christ for the first time in his life.

Behind him is an old man of venerable presence, with

a long white beard, a turban, a girdle about his loins, and a loose flowing robe. Who is he? He is a lineal descendant of the great Saladin, whose ancestor drove the ancestor of your British kings from these Syrian shores. He knows it, and he is proud of it. They remember how they gained the victory when we marshalled against them all our military prowess—how they defeated us, and drove us from their shores. And we deserved to be driven, because we carried the Cross of Christ behind the sword. Here he is to-day, a Mohammedan, in the hospital. A month ago he would have driven me away, and called me a Christian dog. Now as he comes in he seizes my hand, covers it with kisses, and bows himself at my feet. What led him to do that? That "Christian dog" gave him his eyes. He came to the hospital blind, and now he sees. And here he sits at the feet of Jesus, his eyes open, his ears open, ready to listen to the message of the Gospel.

By his side is a woman with a long white veil over her face, and wearing a blue dress. She is a Druse woman. Look at her bandaged arms. She was sitting in her house in the mountains. In these houses there is often no chimney, and no window; the smoke goes out at the door. Some earth and stones fell through the roof of her house and she was thrown into the fire, so that her hands were burnt to a crisp. She came down to the hospital, and we had to amputate both hands. Poor woman, that is not the worst. Her husband has divorced her. The Druse husband has only to say to his wife "Go home," and, without any process of law, she has to leave him. But she has come down here with her poor babe, and we have been kind to her. The sisters have lulled her baby to sleep. They have read the Bible to her, and her heart has been touched. Now she sits in front of the Christmas tree, which is the emblem of the love of Christ, and she is going to hear His blessed Gospel.

On one side is a man with a long beard and a green turban. He is a descendant of Mohammed. Where do you suppose he came from? From Hebron. He is the guardian of the sacred tomb of Machpelah. He has charge of the bones of Abraham and Isaac and Jacob; of Sarah, Rebecca, and Leah. He is a very bigoted Mohammedan, and would not allow you to enter the sacred precincts of the tomb—would not even allow you to look through the bars and see the place where those blessed ashes repose. No stranger has ever been permitted to enter that sacred place. The very boys of Hebron would stone you if you attempted to do so. This man, too, was blind. He came here, and the "Christian dog" he would have spat upon gave him back his eyesight. Now, in return, he will give his heart and his attention while the Gospel is being preached to him.

Away at one side of the room is a man clothed in a long blue robe, and wearing a peculiar hat on his head. He wears a turban of a peculiar kind, and has a long black veil hanging down his back. He is an Armenian priest. We talk about the Apostolic Church. This man puts his Church before the Apostolic Church. He says



CITY OF HEBRON.



CITY OF BEIRUT.

they got their title direct from Jesus Christ. Their king sent a messenger to Christ, and received a letter in reply, setting forth the principles of the Christian religion. He laughs to scorn all our pretensions to antiquity; he belongs to the true ancient Church of Christ. But here he is, and he will hear of the evangelical Church which Christ founded in deed and truth.

On the right hand is a Bedouin, from Palmyra. He had a blood-feud with some comrades, and they shot him in the side. The native doctor very rightly washed and kept the wound open, but very unskilfully he rolled up a piece of rag, and put it into the wound, without taking measures to prevent it from slipping in. It did slip in, and next day the doctor put in another piece. That slipped in too, and he kept putting them in day by day, until there was a mass of rag in the man's side as big as my fist. The man began to cough and to grow thin, and was like to die. They had heard of the great hospital at Beirut, and of somebody there who dared to perform operations. So they brought the man all the way from Palmyra—four days to Damascus, and thence three days to Beirut. They brought him on a camel to Damascus, and on a mule from there to Beirut. I laid open his side, saw the great ghastly wound, and took out the mass of accumulated rag. He got well, and the people looked upon it as a miracle. It was not a miracle of my working, but a miracle of science, and that is a miracle of Christianity. This Bedouin had never heard of the Gospel before—he had hardly heard of Christ, except in terms of reproach. Now he sits down to hear all about it.

There is a poor woman lying on a bed brought in on a stretcher. She had a brute of a husband, who struck her on the chest, and shattered the bone. She was brought to the hospital, and I examined her; and for the first and only time in my life I looked inside a woman's heart. [This remark caused much laughter, though it could have been no laughing matter to the poor woman.] I laid four fingers of my hand over the pericardium, and felt every motion and mechanism of the heart-beat—a thing I never saw done before, and never heard of. She, too, got well. That was a miracle, not of mine, but of science, and therefore of Christianity, which underlies science. And now that woman is here to listen to the Gospel.

These are some of the patients; shall I describe them all? ("Yes! yes!") Time will not permit of that; but I may tell you that there were people there from the Great Sahara, from the head waters of the Euphrates, from the Tigris, from every part of Lebanon, from Palestine, from Cyprus, from Asia Minor—all gathered into the hospital, and receiving of the gifts of healing.

They gather around the Christmas tree. Each of the adults gets a book, and the children get oranges. Gingerbread and other good things are not forgotten. There was the little orphan choir from the Deaconesses' School, who come on Sunday to help in the services. They sang *to us about Jesus, and then the German pastor offered prayer. The English pastor makes some remarks to the*

audience, and then the Doctor, who has stood by their bedside; who has held the terrible knife over them and performed the operations (thanks be to God, they were under the influence of an anæsthetic); who has watched them through the crisis of the fever, and smiled on them as he saw returning health and strength—he stands before them to preach the Gospel of Christ. What shall he say? Shall he let down the Gospel of Christ? I would not stoop to let down the Gospel of Christ to anybody. The Lord Jesus Christ made His Gospel so simple and so elementary that even man can understand and accept it. If we present it as He gave it, it will come home to the heart. I am not afraid to stand up before the Mohammedan descendant of Saladin, and preach Christ crucified. In no circumstances would a missionary worthy of the name be induced to say anything that would wound the susceptibilities or grieve the heart of one of his heathen or Mohammedan auditors. It is not necessary. Without reference to Mohammed we can preach Jesus Christ, and know that His Gospel will be the power of God unto salvation.—*The Christian.*

The Martyr of Lebanon.

"That goodly mountain, Lebanon," is still, as in Bible times, *exceedingly white*, as its name signifies. The average height of the range is from six thousand to eight thousand feet, while its loftiest peaks tower to nine thousand and ten thousand feet, and are seen afar by land and sea, shining in perpetual splendors of ice and snow. On the western side the mountains descend to the Mediterranean by broad terraces, broken with deep ravines. Neither has "the glory of Lebanon" passed away from its fruits and vines and cedars, its gorgeous flowers and cold-flowing waters. The scenery is most romantic, the air delightful, the vegetation luxuriant, and hundreds of villages cling to the cliffs or hide amid the labyrinths of rock.

About the year 1797, there was born at Hadet, near the foot of Lebanon, and a few miles from Beirut, a boy who was called Assad Shidiak. His parents were of Arab descent, and belonged to the religious sect called Maronites, who, though Roman Catholics and acknowledging the authority of the Pope, have certain peculiarities of their own. Assad grew up a bright and studious boy, and was sent to the best Maronite college on the mountains, where he was graduated with the highest honors. He then entered successively the service of the bishop and of several sheiks, and finally offered his services to his former college instructor, who had been raised to the patriarchal chair. Here he arranged a code of church laws for the Maronites, which has since been adopted for general use.

In March, 1825, Assad came to the American Mission at Beirut, asking employment. He was a well-dressed young Syrian gentleman, of fine face and easy manners, and proved to be shrewd, sensible, and inquisitive. Dr. Jonas King engaged him as his Arabic teacher, and when



RIVER JORDAN.



MOUNT LEBANON.

this engagement closed, Assad opened an Arabic school for boys in Beirut. He used his leisure in writing against the Protestant doctrines, and began to study the Bible for new arguments. But he afterward wrote: "As I was reading an appendix to a copy of the Bible printed at Rome by the Propaganda, and searching out the passages referred to for proving the duty of worshipping saints, and other similar doctrines, I found that these proofs failed altogether of establishing these doctrines, and that to infer them from such Scripture texts was even worthy of ridicule. Among other things, I found in this appendix the very horrible Neronian doctrine that it is our duty to destroy heretics. Now, every one knows that whoever does not believe that the Pope is infallible, is, in the Pope's estimation, a heretic. And this doctrine is not merely that it is allowable to kill heretics, but that we are bound in duty to do it."

From this time Assad searched the Scriptures, and soon found himself a Protestant. In January, 1826, the Patriarch heard of it and sent for him, and with the priests tried to induce him to say that his faith was that of Rome. Assad declined, as it would be untrue. The Patriarch offered to absolve him from the sin of falsehood. Assad replied that no man could make falsehood lawful, and the weakness of the Patriarch's arguments greatly strengthened him in his new views. He was severely threatened and abused; and after weeks of fruitless controversy he left secretly for Beirut. In March he wrote an account of these discussions and of the treatment he had received, which was published at Malta, and was never contradicted. The *Missionary Herald* for 1827, and for a few subsequent years, gives extended accounts of Assad, including his own statements and reports of the missionaries.

But again the Patriarch wrote, begging Assad to return to his anxious family at Hadet, and assuring him of full liberty. Assad was artless and confiding, and thought a door of usefulness was now opened to him. At Beirut he could only use his pen—"But who is there in this country that reads?" asked he. So on the sixteenth of March, 1826, he went back to his father's house. He was coldly received, and twenty of his relatives assembled and carried him off by force, as if he had been a murderer, to the Patriarch. Poor Assad wept and prayed over their cruelty, but said: "It is just what the Gospel has told me to expect; the brother shall deliver up the brother to death, and a man's foes shall be they of his own household."

He was soon conveyed to the convent of Canobeen, situated in one of the wildest recesses of Lebanon. There a cousin of his afterward saw him, sitting on a bare floor, in a room without a bed, chained to the wall, and deprived of books and writing utensils. His mother would not believe that the Patriarch could treat him so inhumanly till she herself went to Canobeen and saw his sufferings with her own eyes. From that time forth *Assad's family sought to set him free, and with their aid he made several attempts to escape; but his ignorance of*

the steep and hidden mountain-paths was against him, and he was always recaptured.

One of his Maronite acquaintances wrote thus of one of these returns: "We beat him enough to have killed him, but he did not die. We broke several green sticks upon him, yet all this he bore patiently and did not speak a bad word. This power of forbearance was from the Satan that was dwelling in him. He imitated St. Stephen, saying, 'Lord, lay not this sin to their charge.' All this as though he were a devil incarnate. Some of the priests used to say: 'O Assad, just declare that you are a Maronite, and you shall go free!' But the obstinate fellow would not lie. He had this peculiar custom that he would never tell a lie. Once they brought a crucifix and coals of fire, and beat him, saying, 'Either kiss the crucifix or the fire.' *He kissed the fire*, but would not kiss the crucifix; but he raised the crucifix over his head, saying, 'I honor the One who was put to death on the cross.'"

Those who passed by the convent heard the groans of poor Assad, and heard him cry: "Love the Lord Jesus Christ according as He hath loved us and given Himself to die for us! Think of me, O ye that pass by! have pity on me, and deliver me!" On one occasion, when his captors had bound and beaten him, they drove him before them like a slave to Canobeen. One of the resident priests wrote as follows to a sheik who was a friend of our missionaries: "On Assad's arrival the Patriarch gave immediate orders for his punishment, and they fell upon him, caning him and striking him with their hands; and so it was that as often as they struck him on one cheek he turned to them the other also. 'This,' said he, 'is a joyful day to me. My blessed Lord and Master has said: "Bless them that curse you, and, if they strike you on the right cheek, turn to them the left also." This I have been enabled to do; and I am ready to suffer even more than this for Him who was beaten and spit upon and led as a sheep to the slaughter on our account.' When they heard this they fell to beating him anew, saying: 'Have we need of your preaching? . . . Your salvation is by *faith alone in Christ*; thus you cast contempt on His mother and on His saints.' And they threw him on the ground and overwhelmed him with the multitude of their blows."

The last time that Assad was retaken he was thrown into a filthy room, loaded with chains, bastinadoed every day for eight days, sometimes fainting under the infliction, and then was left alone in his misery, half-dead. The door of his stone dungeon was walled up with stones and mortar, and no access was left save a small loophole through which a little bread and water were passed to him.

A humane priest at length succeeded in prevailing with the Patriarch to let him open the door and take off the irons. Again every argument was used with Assad in vain, till the Patriarch broke out: "You love to show your contempt of the cross and of the holy images whose worship is only in honor of those who labored and died

in the service of Christ." Assad answered: "Thou shalt worship the Lord thy God, and Him only shalt thou serve; and as to those who labored and shed their blood for their Saviour, they are above our honors, for they are gone to inherit unspeakable honor and glory in their Master's presence." Whereupon the angry Patriarch beat both him and the friendly priest with his slipper.

Here ended the priest's account to his friend the sheik. After this, little was known of Assad's sufferings till 1828, when his brother found him walled up in the dungeon, and begged him to return to the faith of his fathers. In reply Assad preached to him to repent and turn to God, telling him that time is short and the future life is eternal. In 1829 a friend received a letter from him which Assad said would be his last. "My days are passed away as a shadow. My thoughts are scattered," wrote the sufferer. And no wonder! For at least three years he had endured, both in mind and body, all that a man could endure and live. Reports of his death began to come, and the Patriarch sent word to his family that he had died of fever on the 25th of October. Other accounts hinted that he died suddenly, and yet others that the filth of his dungeon and the meagreness of his diet were the cause. A devoted Maronite told our missionaries that after his death the walled-up door was broken down, the body of Assad taken out and carried to the foot of a mountain terrace, and the wall of the terrace thrown down upon it.

This was the earthly side. On the heavenly side, we may be sure, there were angel ministrants to bear the freed spirit home to its glorious reward, and to crown him with everlasting joy in the presence of that blessed Redeemer whose faithful witness and martyr he had been.—*Missionary Herald*.

Progress in Syria.

No country in the East has held the attention of the world more continuously than Syria; but until recently Syria has seemed to be an exception to the general movement of awakening discernible throughout the East, the evidences of which have been pointed out from time to time in these columns. But Syria has now fallen into line, and, as the London *Spectator* has lately pointed out, has entered upon the new epoch of material development. The Turkish rule along the eastern shore of the Mediterranean has been as indifferent to all the higher interests of civilization as it has been in every other quarter where it has established itself. It has done absolutely nothing for Syria, and, after centuries of Moslem dominion, that country is still without a harbor, and possesses but two roads, one from Beirut to Damascus, and one from Jaffa to Jerusalem. Without any aid or encouragement from its foreign rulers, Syria has struggled into line of progress. The towns once stationary are now increasing in size; commerce of all kinds is growing; the native merchants are gaining upon their European competitors in the various trades, and even the fellahin are investing money in cattle-raising.

This growth is most apparent in the larger towns. In Beirut, for example, the increase in extent and population during the last quarter of a century is said to be not less than 400 per cent. The city has been largely rebuilt on European models, and the European quarter in comfort and elegance will compare favorably with good sections of many Western towns. It has been so far removed from Oriental traditions that it is well lighted, well paved, and well drained. The old malodorous Eastern seaport, with 15,000 inhabitants, has become a thriving town with a population of over 80,000. Although it still has no harbor, and vessels are obliged to anchor in the open roadstead, its shipping interests have increased from 30,000 tons to 400,000. It has been stated that Turkey remains entirely oblivious of this progress; but this is not quite true, for it ought to be added that the custom-house at Beirut has been enlarged.

Jaffa, the southerly seaport of Syria, shows the same unmistakable evidence of movement. The old wall has been pulled down and the moat filled in for the sake of enlarging the building area, and a great number of new residences, stores, and warehouses have extended the city limits and introduced the most marked changes into the old streets. A number of suburbs occupied by Arab immigrants from Egypt have grown up, and the environs of the city have become surpassingly beautiful by reason of orange groves, apple orchards, and fruit gardens. The Jaffa oranges are said to be the perfection of that fruit. They are shipped to Alexandria and Smyrna, and have lately been carried to Liverpool, where they have commanded high prices. The orange production alone is said to exceed \$40,000,000. Land in the neighborhood of Jaffa has advanced in price, in some instances, 1,500 per cent., and is now held at such high prices that it is almost unpurchasable.

In its race for prosperity the smaller towns keep pace with the larger places. Haifa, at the foot of Mount Carmel, has been so changed by building and rebuilding that even the government surveyor of buildings did not recognize the place when he saw it after an absence of a number of years. Deserted Cæsarea, once famous but long desolate, has become a thriving hive of activity, and is likely to regain more than its old importance. Immigrants from Bosnia and Herzegovina have been settling there; a custom-house has been built, and a line of steamers make it a regular stopping place. The little town of Bethlehem has not escaped the general movement, but has paved its streets and keeps them tolerably clean. Tiberius and Nazareth seem likely to add to the immortal memories which gather around them the associations of modern life. Nablous, the ancient Shechem, has become the site of the soap boiling industry on a great scale, and its products are sold throughout all Syria.

The advance of agriculture is not less marked. The number of those engaged in agricultural pursuits is steadily increasing, and the traveller sees everywhere new plantations laid out and new gardens fenced in. In the best localities for the production of the olive it is said



NAZARETH.

that 500,000 olive trees are being planted every year; and cattle-raising, a pursuit recently unknown in Syria, is attracting more and more capital. Even in Jerusalem, still, as of old, the headquarters of conservatism, marked changes are noticeable. Streets are lighted, clocks are placed in the public buildings, the gates are left open at night, tanneries and slaughter-houses have been removed from the city, sanitary science is finding recognition, and whole quarters of the ancient city are being rebuilt. Outside the walls a suburb is rapidly springing up, which promises in a few years to overshadow the city both in extent of area and population. The Government surveyor estimates that the number of dwellings has trebled in the last twenty-five years.

There are still other and more significant signs of progress, things which indicate a movement of intellect as well as of energy and trade. There is more toleration of different religious faiths, and a better feeling prevails between Moslems, Christians, and Jews. The ban which once silenced all the church bells in Jerusalem has been removed; Christian officials in the employ of the Government are no longer required to wear the Turkish fez; it is said that the latest Paris fashions are not unknown to the ladies of Jerusalem; schools are increasing in number and efficiency, and craftsmen of all kinds are raising the standard of their work. In short, the whole outlook is full of promise.—*Christian Union*.

Jews Now in Palestine.

The Jews of Palestine are divided into Sephardim and Ashkenasim.

The Sephardim are, 1, native Jews of this country, the descendants of the original Palestinian Jews speaking Arabic; 2, native Jews of this country, the descendants of the Jews expelled from Spain in 1492, and settled in this country ever since then, speaking Spanish; 3, Jews from Turkey in Europe and Asia, Kurdistan, Persia, Egypt and Tunis, Morocco and Algiers.

The Ashkenasim are Jews from Poland, Russia, and the Danubian Principalities, all speaking German. The former number in Jerusalem about 6,000, the latter now more than 9,000. The Sephardim are more attractive by their manners, the Ashkenasim are more interesting by their keen mental powers. The Ashkenasim generally come here in order to retire from the world, and to live an intensely religious life, unfettered by worldly business. Hence provision is made by the communities in Russia, Poland, etc., from among which people go to Palestine, to supply the pilgrims during their stay in Jerusalem with the necessary money to live upon.

In theory, this system is noble, but in practice it does not work well. You cannot ferret out whether a man going to Jerusalem really is drawn by spiritual cravings to retire from the world; and even if the father is quite honest and deserves the support of the Jewish community which he leaves, what about the children? The contributions are divided among all who come to live

here alike, rich and poor, male and female, young and old. Hence many people must needs be recipients who do not deserve to be such. Especially the children growing up here, who have no idea of the spiritual emotion that brought their fathers here, are nothing but idlers, to whom money is given because they are their parents' children.

Then the distribution of these moneys being in the hands of the rabbis here, is made an instrument of spiritual oppression, especially put in execution against any who may show an inclination to become Christians. Among the Sephardim this system of division of contributions is not obtaining; they are simply citizens of this country, pursuing the ordinary trades of the country. They too get money from their brethren all over the world, but they do not distribute it indiscriminately; they use it for paying their rabbis, or "Chachams" (which, however, is a wide term with them, including often very ignorant men, who are reckoned "Chachams" because their fathers were such, and they inherit the fathers' share of the good things that are distributed), and for maintaining their charity institutions.

On the whole, the state of Judaism in this country is such that it cannot act as an attraction to Jews in any part of the world to come back to Palestine; neither in wealth, nor in culture, nor even in Jewish learning, is the Judaism of Palestine equal to the Judaism of Germany, for instance; and therefore only people of a certain condition have felt induced to come here.

Some genuinely learned Jews of an unworldly character, some ignorant but well-to-do, respectable Jews, a great many whose "record" at home was not clean, and who had to leave their country, and many more who had an eye to making the best of both worlds, coming here with some money, doing a little business, and yet receiving their share in the contributions as retired from the world; such was till quite recently the nature of the accession of Jews this country received. In fact, these last three months a very memorable change has come over us. The persecutions in Russia, following as they did upon the persecution in Roumania and in Germany have brought us here a new class of Jews, who bid fair to become in time the soundest element in the population of this country.

The resident Jewish population of Sephardim and Ashkenasim, as described above, have never been anxious to see their brethren return here in large numbers; from their sordidly selfish point of view, the return of many, meant the diminution of the number of contributors at home and the increase of shares in the distribution here. Hence, humanly speaking, we never saw any signs of the real return of the Jews, the Judaism of this country did not attract any one, and the Jews here did their best to discourage the return. But the matter has passed away from human hands altogether, and we see a beginning of the real return of Israel.

If in Russia alone there had been a persecution of the Jews, those wise people who think that men are machines,



JERUSALEM AND VICINITY.

and can be moved without any reference to their hearts, would have carried the day in their advice to the Russian Jews to go to America. But when the persecutions in Russia began, everybody in Russia knew of what had happened in Germany, and every thoughtful Jew said to himself, "If in Germany, where the Jews were more assimilated to the surrounding nation, and had obtained a more influential position than anywhere in the world, it could happen that the Jews should be called strangers, and should be persecuted, what chance is there of our being permanently unmolested in America? No, if we *must* move, let us move to the land of our fathers, where nobody will have a right to say, 'You are strangers here.'"

Their arrival has given a new aspect to the Jewish world in Palestine. They did not come here to cultivate Jewish learning or to participate in Jewish alms; they came simply to become citizens of the country of their fathers, as God had driven them out from the country of their birth, which they love intensely.

The loss of their native country is, however, not all that makes them sad; they have also to suffer from a state of unspeakable poverty.

They were not the people to sympathize much with the resident Jews here; and when, moreover, they found that the resident Jews on their part were not inclined to receive them very warmly, they appealed to us, the Jews of whom they had heard as believers in Jesus.

We responded to their appeal from a simple sense of Christian duty towards poverty in any shape, but we found very soon that they were a class of people whom to help was not only a duty, but a real pleasure, for they were all respectable people, no beggars, and intellectually unwarped by the common prejudices of Talmudical Jews—in fact, the very people whom one would wish to come in contact with in order to make known to them the Gospel. A printed statement, which I send you by post, will tell you more of them, but here I will only answer your question as to the prospect of the Jews' returning, that if God sends us the means to enable these Russian Jews to settle in Palestine, there will be a nucleus here, round which the nation may gradually gather. The difficulties besetting new-comers in this country are very great, and I firmly believe God has planted us here a Jewish mission, that we may help these intending colonists to get over their difficulties. I feel that I have obtained a thorough knowledge of this country and its people, not for my own sake, but for the sake of these people, that I may be able to direct them during the first few months of their stay here, and enable them to get over their difficulties without falling into despair.—*H. Friedlander.*

The city of Shechem now contains over 12,000 inhabitants. The streets are full of half-starved dogs and they delight to bark at strangers. The streets are very dirty. The people are Greek and Roman Catholics and Mohammedans.

A Day in Joppa.

Landing at Joppa, Dr. Geikie begins his observations at once. Joppa is one of the oldest cities in the world, and the first possible landing-place as one sails northward from Egypt. Yet there is difficulty in landing. Reefs of rocks defend the shore, the bay is shallow, sharks are not unknown, and the coast is much exposed. Your vessels anchors half a mile out at sea, and a throng of flattish-bottomed cobbles soon surround the ship to carry passengers through the opening in the reefs to land. A babel of cries, unintelligible to Western ears, fills the air; but by degrees the motley crowd of deck-passengers, of the most varied nationalities, veiled women, shawl-covered Arabs, black Nubians with their red fezes, brown Levantines, turbaned Syrians, or Egyptians with their flowing robes of all shades, all drift by degrees into the boats, and for a time at least, you see the last of their red or yellow slippers, and hear their noisy jargon no more. Then you, who have shrunk possibly from this crushing crowd of Orientals, have your turn, and the skilful and strong-armed oarsmen whisk you through the opening in the reefs across the shallow harbor, and then suddenly, when you are twenty or thirty yards off shore, you are seized, and carried in the bare arms or on the back of a boatman through the shallow water to the tumbled-down old quay built of stone from the ruins of Cæsarea, and at last you find yourself treading on the soil of the Holy Land.

Not a very dignified entrance, perhaps; but the boats could not approach closer, and you have fared no worse than the bead-eyed Greeks or the hook-nosed Romans did thousands of years ago! At one period Venice organized a spring and autumn packet-service (how strangely modern that sounds!) to Joppa and built a mole to protect the shipping; but since the reign of the "unspeakable Turk," everything has relapsed into a state of nature. And so from earliest times Phœnician and Egyptian, Roman and Crusader, English and American, all have to acknowledge the power of the treacherous waters.

Pursuing our way through the street, we find it rough enough. Once paved, the stones have long since risen or sunk above or below their proper level. Dust-bins and sewers being apparently alike unknown to the idle Oriental, every kind of foulness bestrews the way. The buildings are of stone, with little or no wood anywhere, timber being scarce in Palestine. The arch is hence universal; as you ramble on you see that no light enters the shops except from the front—that they are in fact something like miniatures of the gloomy holes sometimes made out of railway arches in England.

Tables of cakes or sweatmeats line the narrow streets. Rough awnings of mats, often sorely dilapidated, or tent-cloths, or loose boards resting on a rickety structure of poles, partially shade the roadway. Now we meet a turbaned water-carrier with a huge skin bottle on his back. The bottle is, in fact, a defunct calf, with water instead of veal within, and without legs, head or tail, and offering



SEA OF GALILEE.



BISHOP GOBAT.



JEW WITH PHYLACTERIES.

a most forcible illustration of the reference to the placing new wine in old bottles.

Farther on we see a bare-armed and bare-legged individual in ragged skull-cap, cotton jacket, and cotton knickerbockers, chaffering with a roadside huckster for some delicacy, costing a farthing or two, from some of the mat baskets on a table; the bearded vender, also bare-armed and bare-legged, sits as he tries to sell, his head swathed in a red and white turban, and his body in pink and white cotton. Of course there is a lounge at his side looking on.

Then again we see an Arab in "kefiyeh" or head-shawl, with a band of camel's hair rope, very soft, around his head to keep the flowing gear in its place, and a brown and white striped "abba" for his outer dress; he is bargaining for a bridle at a saddler's, and trying to cheapen it; and the saddler sits cross-legged on a counter and under a shady projection of wood and reeds, which gives him much-needed shade. And thus we see glimpses of ordinary every-day life in the old town of Joppa.—*The Quiver*.

Protestant Missions in Syria and Palestine.

In 1818 the American Board of Foreign Missions appointed Rev. Pliny Fisk and Rev. Levi Parsons as missionaries to Palestine. Mr. Parsons arrived in Jerusalem, February 17, 1821, and was the first Protestant missionary of modern times to reside there, but his work was cut short by his death, February 20, 1822. Mr. Fisk reached Jerusalem with Rev. Jonas King in 1823, and these missionaries for two years made Jerusalem the chief place of their labors, but work there was then suspended.

In 1823 the missionaries of the American Board commenced a mission in Beirut, the Rev. Isaac Bird and Rev. William Goodell landing there October 16, 1823, and the mission was strengthened in 1828 by Rev. Eli Smith.

The London Society for the Jews was established in 1809, and in 1825 Michael Solomon Alexander of England was baptized and afterward made the first Protestant Bishop of Jerusalem, being succeeded in 1846 by Bishop Gobat of the Church Missionary Society. Samuel Gobat was born in Switzerland in 1799. He was first a missionary in Abyssinia and afterward in Jerusalem, and for 30 years he was Bishop of Jerusalem, dying in 1879.

In 1870 the American Board transferred its mission in Syria to the Board of Foreign Missions of the Presbyterian Church in the United States of America, and this Church is now the most important of the evangelizing agencies of Syria.

The Irish Presbyterian Church, the American United Presbyterian Church, the Free Church of Scotland, the English Church Missionary Society, the London and the British Societies for the Gospel among the Jews, the Edinburgh Medical Missionary Society, the Friends and some German societies, are supporting missionaries in

Palestine and Syria. There are also British Syrian schools, some independent Protestant schools at Jaffa, and Rev. Y. El Karey, a Baptist missionary, at Nablous.

The American Presbyterian Church reported last May that in its Syrian Mission at Beirut, Abeh, Sidon, Tripoli, Zahleh, and their out-stations there were 34 American missionaries, 171 native Syrian laborers, 19 churches, 31 church buildings, 1,493 communicants, 85 regular preaching places, 66 Sunday-schools with 3,732 scholars, and that in 1887 the native churches contributed \$8,114. The press work is very important, there being printed during 1887 over 57,000 volumes containing over 20,000,000 of pages, more than half being pages of the Scriptures. The educational work is no less important, there being 1 Syrian Protestant college, 1 medical school, 1 theological seminary, 3 boarding-schools, 3 female seminaries, 19 high schools, 91 common schools, with a total of 5,391 pupils.

The annual report says: "The mission schools have suffered greatly during the past year from the heavy restrictions laid upon them by the Government." This has also been true respecting the work of the press.

The Free Church of Scotland commenced a mission at Tiberias on the Sea of Galilee in 1884 and it has there two male missionaries, Dr. D. W. Torrance and Rev. William Ewing; a foreign teacher, Miss Ellen Fenton, and five native helpers.

The London Society for work among the Jews reports missions in Jerusalem, Jaffa, Safed and Damascus. The missionary in Jerusalem says that the Jews' knowledge of Christianity is much better than it used to be, that the New Testament is now read and cherished where formerly it was unknown, and he fully believes it is becoming a household book among Jews.

The British Society for work among the Jews has one missionary in Syria, the Rev. A. Ben-Oliel, who was transferred from Rome to Jaffa in 1887.

The Presbyterian Church in Ireland supports a mission at Damascus and in 7 out-stations where there are 14 day-schools with 705 scholars.

The English Church Missionary Society supports missions at Jaffa, Gaza, Jerusalem, Ramallah, Nablous, Nazareth, Haifa, Salt, and East of the Jordan, with 10 ordained English missionaries, 4 European female teachers, 5 native ordained preachers, 60 native teachers, 431 communicants, 32 schools with 2,044 scholars.

The missionary at Jerusalem writes that there is an immense field for work among the women of Jerusalem, and that the almost unanimous testimony of workers in Palestine is that never were the Moslems of Palestine so willing to listen to the Gospel as now, and "it is our duty to avail ourselves of every opening for telling them God's message of love in Christ."

The missions of the Friends are at Brumana on Mount Lebanon and at Ramallah, Palestine. At Brumana is a medical mission, a boys' training home, a girls' training home. At Ramallah are several schools and a medical mission.

General.

The Purpose of the Ages.

BY REV. W. F. BARTHOLOMEW.

(Extracts from the Annual Missionary sermon, preached before the Des Moines Conference at Creston, Iowa, September 16, 1888.)

Text.—"According to the eternal purpose (purpose of the ages, R. V. marginal), which He purposed in Christ Jesus our Lord."—EPH. iii., 11.

The paragraph from which these words are taken is somewhat involved by a series of parentheses, including verses 7-10, so striking in their character as to call the mind of the reader away from the main thought of the passage. What is here called the "eternal purpose," is clearly the same as "the mystery of Christ," mentioned in verse 4, and defined in verse 6 to be "that the Gentiles might be fellow heirs, and of the same body, and partakers of the promise in Christ by the Gospel." The Apostle's declaration, then, is that the offer of the Gospel to the Gentiles is not a new thought with God, nor even a development of His once narrower plan, but that this step which has so startled men has been the "purpose of the ages."

The announcement of such a purpose was as novel as it was wonderful. Before the advent of Christianity, the world's civilizations were narrowly and arrogantly provincial. A few military leaders like Nebuchadnezzar and Alexander had aspired to unite all nations in one empire, to be established and maintained by force; but no one had dreamed of an intellectual, or religious system which should be common to all men. The philosophers were the centres of select circles, and scouted the thought that their profound reasonings could be comprehended by the common people. Plato says, "It is not easy to find the Father and Creator of all existence; and when found, it is impossible to make Him known to all." Celsus, the celebrated infidel of the second century, says, "He must be void of understanding who can believe that Greeks and Barbarians, in Asia, Europe, and Syria, all nations to the end of the earth, can unite in one religious doctrine."

At the time of the Advent, Judaism was "peculiarly, intensely, religiously exclusive." The Jewish rabbi said of his degraded countrymen, "The people who know not the Law are cursed." Beyond these lay a world of "heathen" and "dogs." Everything about the Gentile was hateful to the Jews, except his money. Juvenal represents the Jew of his time as refusing to point out the way to an enquiring Gentile or to lead him to a fountain of water. The Talmud denied eternal life to the Jew who read the books of other nations. It is no wonder then, that when a religion was announced whose purpose was the salvation of all men, regardless of race, caste, or condition, that it was resisted by the Jew, and thought incredible by the Gentile. I stand with awe and rapture *before the thought of an "eternal purpose," so broad and so kind, which though "not made known to the sons*

of men," did from the beginning account for every interference of God in human history.

Every step in the progress of redemption discloses the existence of what Paul here calls the "eternal purpose." I open the Old Testament, and I find everywhere the promise, not of a Jewish, but a universal salvation. The promise to Abraham could not have been more broad. "In thy seed shall all the nations of the earth be blessed." The prophetic books, particularly Isaiah, are full of the salvation of the Gentiles. "The isles shall wait for His law." "In Him shall the Gentiles trust." "A light to the Gentiles, and My salvation to the ends of the earth." "From the rising of the sun, to the going down of the same, My name shall be great among the Gentiles." Such was the salvation forespoken by Jewish prophets. When the angels announced the coming of the long-expected Messiah, they brought "Good tidings of great joy, which shall be to all people." Old Simeon, grown old in the narrowest century of Judaism, in the moment of his inspiration forgot that he was a Jew, and blessed the child as "The salvation prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel."

I want you to notice the manner in which Jesus laid the foundation of His Church, and committed the Gospel to His Apostles for propagation; bearing in mind that all the while His nation, including His disciples, dreamed of nothing beyond the restoration of Jewish independence. Yet nothing is clearer than that Jesus instituted His kingdom with the intent that it should be universal and perpetual in the world. Although His ministry is to His own countrymen, He does not adjust His Church to their narrow prejudice, nor to their national pride. His utterances are so framed that when by and by the Gospel is offered to the Gentiles, they need no modification nor restatement. He speaks to Jews, and they suppose He thinks of no others, but He is saying "If *any man* come unto me," and "*Whosoever* believeth," and "I, if I be lifted up, will draw *all men* unto me." He taught the brotherhood of men, not from their common descent from Abraham, but from the fatherhood of God.

Jesus stood in the midst of institutions, which, though the people knew it not, had fulfilled their purpose, and were about to fall. It could not be that a religion aspiring to universal acceptance should identify itself with these doomed effete institutions. The Jewish Church was so bound up in ritual forms, and local conditions as to render it incapable of propagation. Hence any essential identity with Judaism would have so circumscribed and encumbered Christianity as to unfit it for a universal religion.

From the outset, Jesus makes His cause independent of the Judaism of His time. He says, "Ye have heard that it has been said by them of old times, but I say unto you." He denounced their "traditions," and so freed His followers from the burdens they imposed. Jewish worship could not be dissociated from the temple and its priestly service. But Jesus announced a worship cir-

cumscribed by no local conditions. He said to the woman at Jacob's well, "Neither in this mountain, nor yet at Jerusalem shall men worship the Father," but "in spirit and in truth." Such a worship might be rendered without temple or priest, in Judea, or in the uttermost part of the earth.

That this world-wide mission of Christianity was God's "purpose of the ages," is farther illustrated by the peculiar flexibility permitted by Jesus and His Apostles in all the externals of church organization and polity. Look at the Jewish Church a moment. Everything pertaining to its government, its manner and forms of worship, was determined with rigid exactness and was unchangeable. But in the institution of the Church under Jesus and His Apostles, you are struck by the utter absence of such legislation.

No system of church government is dictated, no forms for worship are prescribed, no manner of administering the ordinances enjoined. Even the apostolic manner of procedure in these things had been providentially obscured, lest a reverent Church might be constrained to imitate them. Now the Jewish Church was intended for the Jewish people, in their own land, and was never meant to be propagated—from its nature it could never have been propagated. Such legislation was therefore proper and consistent. Christianity, on the contrary, was intended for the whole world, and for all the ages. It must therefore be adaptable to all civilizations, and practicable in all countries. It must be free to adjust itself to the new conditions which shall arise in the growth of human society. A system of polity and worship, perfectly adapted to the Church in Judea, might be a failure in Europe or in Egypt. Organic forms, ever so well adjusted to the apostolic age, might become useless or burdensome in the new conditions of the future. He who thus wisely planned and organized His Church must have foreseen and intended its universal and perpetual mission in the world.

The claims which Jesus made for the future of His kingdom and the time and manner of their assertion are remarkable in the extreme. None had ever yet obtained such dominion. The heterogeneous condition of humanity seemed to stamp His aspiration with absurdity. The apparent weakness of His cause made His pretensions seem ludicrous. But behold Him! He has the air of a conqueror, who already has his enemy within his power. You hear Him say to a little company, not one of whom understood the compass of His words till afterward, "All power is given unto Me in Heaven, and in earth. Go therefore and disciple all nations, . . . and lo, I am with you always, even unto the end of the world." How little at that moment they understood the breadth of their commission, to "all nations"! And what a commission! He seemed to say, "Regard no people as too barbarous, or too vicious for My kingdom. Consider no land inaccessible, and no conquest impossible. Consult not the course of rivers, nor the direction of mountain ranges; go straight on, as the

thunders of Him who sends you; as the creative Word went, which carried life into chaos; as the eagles go, and the angels."

Thus, in the most selfish age of the world's history, and amid the most narrow and bigoted people of that selfish age, Jesus laid the foundations of His Church as broad as the world and as the ages. He laid them "according to the eternal purpose."

And what of a religion that could be thus indiscriminately propagated regardless of the character, culture, or condition of the people to whom it went. The world has yet to see a system capable of such propagation. Let us pause a moment to behold the fitness of Christianity to become a universal religion. A religion, which asks for universal acceptance, must speak on matters of universal interest. Accordingly, the Gospel is a response to those profound longings of the race which underlie all religions; such as, a belief in the existence of God, and a wish to know and worship Him; a sense of sin, and a wish to escape its consequences; despair under life's burdens and sorrows, for which life has no adequate comfort; a dream of a better world to come, and a longing for the way by which to reach that world. These things do not depend on locality, nor disappear with culture and civilization. These common spiritual needs make, and must ever make, Christ "the desire of all nations." A religion to become universal must be capable of naturalization in all countries and ages of the world. We have seen how flexible are the forms and methods of Christianity, and hence how adaptable to all conditions of society.

A world-wide religion must, on the one hand, be able to cope with the world's best thought; and, on the other hand, must be so simple as to be apprehended by the weakest minds. "There is in the Bible," says Gregory, "depth enough to exercise the wise, and plainness enough to instruct the weak—it being like a river with its shallows and depths, where the lamb may wade, as well as the elephant swim." As a fact, the Gospel has in all the centuries, been simultaneously preached to, and accepted by all classes of men; and at this hour it governs and satisfies the most elevated, and reforms and saves the most degraded of men, the world over.

But we have not yet seen, in its widest sense, God's devotion to this "purpose of the ages." Turn to profane history, and there too I see God working out the same purpose. Some of you have in your homes a picture called "The Orphan's Rescue," meant to symbolize God's providence in human life. It represents two children in a boat, which is being tossed upon a rough and dangerous water. Close at hand, but scarcely visible, are angel figures, who, with invisible reins, are guiding and steadying the boat, which all the while seems to be at the mercy of the waves. I have looked at that picture, and thought it represented, also, God in history. Men pursue their purposes of gain, aggrandizement, and power, and God is not in all their thoughts, but when all is over it turns out that though they knew it not, they have been

made to serve God's purposes of grace. We have seen how in Judea the religion of the future was prepared and protected as the kernel in the safe enclosure of the shell. In the heathen world was the soil in which it should be planted, and the conditions and elements which in due time should germinate and nourish that seed. While God is setting apart the Hebrew people, and educating them in the eternal truths of religion, at length to be given to the world, He is elsewhere preparing the world for their reception, and the conditions and elements for their propagation. Let us see.

When God led Abraham forth well-nigh a thousand miles to show him the land which, centuries later, should be the possession of his children, that land was remote from civilization, and to reach it he traversed the rich Euphrates valley with many a spot which must have seemed more suitable for habitation. But God's eye was on the future. When 2,000 years had rolled by, and the Christ had come to send forth His heralds, then that land was in the midst of the world's civilization, and upon its great highways of land and water. Its shore was washed by the great sea on whose borders touched three continents, whose waters floated the commerce of the world, whose name (Mediterranean) means the middle of the earth. Look at the map of the world at the time of Christ, and put your finger upon another spot from which the Gospel could have been so easily carried to all nations of the earth. Thus the land of the Incarnation and of the cross, the land from which should go forth salvation to all peoples, was chosen of God for 2,000 years.

Scarcely less wonderful is the way in which God prepared the nations to receive the Gospel from that chosen land. One of the earliest triumphs of political ambition was the great Babylonian empire. One of its conquests was the little country of Israel, whose people were carried in a body to Babylon. There was nothing remarkable in this, save the guiding hand, and the invisible reins which the conquerors did not see. It is a canon in the interpretation of providence that you do not know that God is working till His work is done. Consider for a moment the captivity of Israel in Babylon as effecting God's purpose of salvation. Remember that this was the formative period of ancient historic civilization—that the ancient religions, particularly of the Greeks and Persians, were rooted in Babylon during this period. The Hebrews were there with their peculiar religion, as if on exhibition before the assembled world. God providentially brought them into great prominence by raising up at court men like Daniel and his companions, and by enacting the wonderful events recorded in the books of Daniel and Esther. Three times at least by a royal decree, "to all people, nations, and languages," the Babylonian sovereign proclaimed the God of the Hebrews supreme above all gods.

The most wonderful and definite Messianic prophecies of the Old Testament were uttered in Babylon during this captivity, and were so related to, and bound up with *political events as not to be forgotten*. Now it is impos-

sible but that these things should deeply and permanently impress all the constituents of the empire. Another thing must be remembered. When the vast empire went to pieces, the Jew had become settled in every part of it, and remained a citizen, and an educator of the country in which he chanced to be. Now go forward 500 years and see what the Captivity did for the Gospel. You find that the Jewish Church in its dispersion, has been for centuries an educator of the nations in monotheism.

You find a general expectation of the Messiah throughout the Gentile world. This expectation is traceable in much ancient literature. The heathen historian Tacitus clearly refers to it. It led the Wise Men from the East; and as the time of the Advent drew near prompted many foreign Jews to remove to Palestine, that they might witness the events to occur in the Fatherland. You find the Jewish synagogue in every city of the Roman Empire; where "Moses and the Prophets" were continually read to all who might wish to hear. These synagogues were "so many mission stations in monotheism," and hence educators toward the Gospel. The extent and importance of their influence on the heathen world is apparent in the New Testament, and abundantly attested by cotemporary heathen writers. And then, when the disciples went forth to preach Christ, they found their brethren with their synagogues, and so everywhere found a door of entrance for the Gospel. So in the thought of Dr. Schaff, "In Judaism God was preparing the true religion for man; in heathenism, He was preparing man for the true religion."

The moulds and instruments which were to serve the Gospel were forged in fires not kindled for that purpose. As the nations take and leave their places in history, I see God, without their thought, bringing them into contribution to His "purpose of the ages." He makes Egypt the guardian of Joseph and his brethren, and the schoolmaster of his servant Moses—by whom He wrought for all the ages. And though these then seemed but trifling events, they have turned out to be Egypt's chief contribution to the world's civilization. Greece furnished the philosophic spirit, which became a check to idolatry and superstition, and the basis of Christian thought. Greece gave what was still more important, a language, of all languages most fit to give expression to the Gospel message. Alexander the Great was conqueror of the world for just one moment. But though his empire was short-lived, it left the Greek language installed throughout the world. So when three centuries later the Apostles went forth to preach Christ, they were able to make themselves understood throughout the Roman Empire; besides leaving us the Scriptures in the language of the classics—hence a language which would be forever cherished. Then came the great Roman Empire, with its military highways threading the world, with its world-wide commerce, and the protection of its world-wide law; and then the "seventy weeks" were ended, and "the fulness of the time was come," and in a momentary lull of universal peace,

as though the world in awe awaited the coming of its Lord, He came in whom all the nations of the earth should be blessed.

But this "purpose of the ages" did not terminate with the coming of Christ, or the call of the Gentiles. I see Jesus and His Apostles so laying the foundations of the Church that it shall not only reach all contemporary nations, but that it shall take hold of and control the future. Jesus declined all force in the establishment of His kingdom; and so showed a political sense which His age had never suspected. No truth is clearer in history than that the work of force is always transient, while the results of education alone endure. Cromwell was scarcely in his grave when his enforced Puritanism gave way, and before the reaction which set in, England plunged into the corruptness of the Restoration; but the work of Wesley and his helpers has never suffered a reaction.

I am struck by the fact that Jesus and His Apostles did not, as might have been expected, pander to the influential classes of their time, for the sake of speedy triumph. Worldly wisdom would have said, If you would conquer, win the men who rule public opinion. But they acted like men who had no favors to ask. They seemed to know that, in the long run, the lower classes would come to the top, and they did. God's purpose for the future is further displayed in the urgency with which the Gospel must be carried to all parts of the Roman world. Why such haste? and at such cost? The empire is about to fall; and upon its ruins another civilization is to arise—our civilization—Italian, French, German, English, more remotely, American civilization. As this new civilization takes form out of the chaos which followed the overthrow, I see that it is impregnated with the doctrine and spirit of Christ.

And this brings me to what I want most of all to say to you. God is in the world to-day, bent on this same "purpose of the ages"—only now He is trying to lead the Christian Church instead of the Jewish Church to see the breadth of His purpose of salvation. He is trying to teach us the truth which was so hard for them to learn, that "God is no respecter of persons"—that He is in the world for India, and for China, and for Africa, just as surely as for England, and for America. Have you wondered that the disciples were so slow to understand Christ's purpose toward the Gentiles, when He seemed to tell them so often, and so plainly? Then reflect how exceedingly slow the Church has been to apprehend that same purpose after eighteen centuries advantage.

If Jesus were to speak to the Church to-day, I think he would utter again the old rebuke, "O fools, and slow of heart to believe all that the prophets have spoken." We, too, have other civilizations to impregnate with Christianity. When Paul obeyed the midnight vision which bade him go into Macedonia, he did not suspect that the Christianity of Europe and the West hinged on his obedience to that call. You cannot guess how much may depend upon your obedience to any command of

God. Who can say where the civilization of the twentieth century will be? It may be among a people now as unpromising as were our ancestors when as painted savages they wandered in the British Isles, or in the German forests. Victor Hugo predicts that it will be in Africa. God only knows—but if the Church follows His leading, it will be a Christian civilization.

I have tried to show how God's providence has been displayed throughout human history, preparing the way for the diffusion of the Gospel. I have another illustration of this providence which I wish now to place before you, which God is working out before our very eyes. A few old men among us were born in what Thomas Carlyle calls "the withered, unbelieving, second-hand, eighteenth century." Nothing is so surprising in history as the progress of the English-speaking races during such a lifetime. There is neither extravagance nor uncertainty in the prediction that the civilization of the future will be Anglo-Saxon. Great Britain now rules one-third of the earth's surface, and one-fourth of its population. The English-speaking peoples have increased in this century 237 per cent. The English language is fast becoming universal. He is a poor reader of events who sees in this Anglo-Saxon supremacy, in England's rule in India and Australia, in her colonies belting the globe, in her world-wide commerce, and in the expansion and promise of American resources nothing but commercial success.

The growth of Anglo-Saxon civilization represents the progress of spiritual, aggressive, Protestant Christianity. English-speaking Protestants have increased in this century 321 per cent. Commensurate with this advance in material resources has been the growth of the Christian Church. The past seventy-five years have more than duplicated the growth of eighteen previous centuries. Its wealth, its working organizations and agencies, its enthusiasm and activity, have grown in proportion to its numbers.

Now in conjunction with these conditions (God always strikes at the opportune moment), all the nations open their gates for the Gospel. Fifty years ago Christian workers were asking, "How shall we get access to the heathen with the Gospel?" Now they are asking, "How shall we supply the demands of the heathen for the Gospel?" As the feet of Joshua's vanguard stepped into the brink of the Jordan, the waters parted that they might pass over. The iron door of Peter's prison, which his hand could not have moved, "opened of its own accord," as the disciple followed his guide right up to it. So the close shut gates of heathen lands, which it seemed would baffle the Church, have opened wide as the Church followed her Lord to enter them.

Fifty years ago, Ray Palmer, who wrote "My faith looks up to Thee," preached a missionary sermon in which he imagined his soul returning to this world after 500 years to see among other triumphs of Christ, "even closed Japan open to the Gospel." God permitted the dear saint to see before he died what he thought it would

take 500 years to accomplish. But God is doing more than opening doors. He is setting the nations in commotion, and thrusting the heathen upon us, as if He would compel us to Christianize them for self-defence, if from no better motive. In short, God is in this nineteenth century, as we have seen Him in other centuries, persisting in His "purpose of the ages." But now He is not dealing with heathen sovereigns, and idolatrous peoples; He is pleading with His own redeemed Church. If the Church would but yield Him its wealth and its service, God would girdle the world with salvation before the face of this generation. Christianity has made the civilization of this age possible, and God has the right to ask it for large things. I close with this thought:

God's patience is pledged to the achievement of this "purpose of the ages"—for I read that "He shall not fail or be discouraged till He have set judgment in the earth. History began with the promise of His coming; it will end with the consummation of His triumph. Men may forsake Him, refuse Him, retard Him, but they cannot defeat Him. He will work in us if He may, by us if we will, but over us if He must. Some things present themselves to us as probabilities of the future. One thing is sure: "The kingdoms of this world are" to become "the kingdoms of our Lord and His Christ, and He shall reign forever and ever." He that testifieth these things saith, "Behold, I come quickly"—and our eager hearts respond, "Amen, even so come, Lord Jesus."

Monthly Missionary Services, With the Church and Sunday-School,

AS RELATED TO SUCCESS, IN STIMULATING THE MISSIONARY SPIRIT AND MISSIONARY OFFERINGS.

(An essay read before the West Baltimore District Missionary Conference.)

BY REV. CHARLES A. JONES.

Our Lord and Saviour was the world's greatest missionary, and all schemes or plans for the world's evangelization, which do not follow His precepts, are destined to come to naught. He "came to seek and to save those that are lost." His message is of universal application, for He "tasted death for every man." His mission on earth was to put in motion those *world-wide, heaven-born inspirations*, which were eventually to become "good tidings of great joy," to all the inhabitants of the world. Soul-saving was the supreme end of His existence. The scene on Calvary properly interpreted reads, "*Christ for all the world, and all the world for Christ.*" The Master has paid His part of the contract, and even now intercedes at the right hand of God the Father that all the world may have the Gospel, and thus become reconciled to Him.

How bring about the culmination of this great idea, is the ever living question for God's people to contemplate. Christians are almost unanimous with respect to preaching *good tidings to every creature, but the methods or plans*

of bringing about this gospel notion, are only in their beginnings. In fact we have theories, numerous indeed, and in many cases very praiseworthy, but the Church has failed, in a measure at least, to actually enjoy the practical part of this work. Just as the great mass of ungodly people believe intellectually, or theoretically in Christ Jesus, our Lord, so we observe many Christians accept the fundamental ideas of their respective churches, with reference to the world's evangelization. Their intellects approve, but their hearts are not entirely in the matter. How to arouse the Church to immediate action in this respect, is a burden of very thoughtful consideration.

The harvest is upon us, but the reapers are few. "Go," or "send," is the duty of all the followers of God. During the past year more than 1,500 young men and young women offered themselves as missionaries to go into foreign fields, but only comparatively few were taken, because of the sad fact, that the several Churches were not prepared to assume the financial responsibility. Hundreds of consecrated men and women are ready to go to the ends of the earth and preach Christ, whenever our people are prepared to send them forth.

The Methodist Episcopal Church in this country is in the vanguard in the great religious movements now going on among us. Chaplain McCabe is authority for the statement, that we contribute more than \$19,000,000 annually for all benevolent purposes, which is nearly \$9,000,000 more than any other Christian Church gives. Nevertheless there is not much ground for boasting, for with our 2,000,000 members, we only average about \$10 per member for all benevolences, and fall very far behind some other branches of the Christian Church which have a smaller membership. The average of our Church for missions is about sixty-eight cents per member, whereas the Presbyterian, Congregational and some other denominations range from \$1 to \$2.75.

We cannot afford to call a halt anywhere along the line of our benevolent collections. We would not take a penny and transfer it elsewhere, for this would be the signal for a retreat. We have the ability, without injury to the Master's cause, of making a large advance in our missionary contributions. Our people, properly instructed, will cheerfully give annually \$1 per member.

We insert with a hearty amen, the following from the immortal McCabe: Resolved, "That so long as the apportionment is less than \$1 per member for missions, no conference, district, charge, or individual has just reason for complaint." In fact some of our converts in China, and in other heathen countries give more than \$2 per member for missions, which is a startling rebuke and stirring admonition for us to consecrate our all to the Lord's service.

This day of resplendent glory will never dawn upon us *until we Methodist preachers become thoroughly enthused with this cause*, and go forth as flaming heralds to educate, instruct, and properly indoctrinate our people upon this great, vital Christian issue of the day.

Our congregations are not always ready to heed our

exhortations when we come to them in our own name, but when we take our little book of instructions (the Discipline), and inform them that we are expected to do such and such things, we most invariably accomplish the work with marked success.

The cause of missions will triumph most quickly when we demand full surrender in the name of Jesus of Nazareth, of the two great agencies, which lead to the human heart, viz., the *Church and the Sunday-school*. We can expect but meagre returns so long as these two very prominent spiritual forces have but vague, fancied, or imaginary notions, with respect to this most holy cause.

These two arms are the sources through which all the world is to know of Jesus. O! for their complete conquest in the name of Him "who loved us and gave Himself for us!" When that day of the Master's most glorious triumph shall have dawned, then the millennium is at hand, our enemy bound a thousand years, and the Church of God attains its most resplendent and triumphant period.

Monthly missionary exercises with the Church and with the Sunday-school, faithfully executed, will result in fully two-thirds of the victory for the achievement of missions. Too much emphasis cannot be placed upon this very much neglected precept of our Discipline, all of which is in perfect harmony with the word of God. I will give paragraph 285, "It shall be the duty of the Preacher in Charge, aided by the Committee on Missions, to institute a monthly missionary prayer meeting or lecture in each Society, or Church and Congregation, whenever practicable, for the purpose of imploring the Divine blessing on Missions, for the diffusion of missionary intelligence, and to afford an opportunity for voluntary offerings to the missionary cause."

Observations on this paragraph.

1. It is questionable whether one-half of our congregations have the privilege of such exercises.
2. This deprivation is due, to some degree at least, to the fact that the Committee on Missions is largely a dead letter.
3. Some of our preachers fail to have knowledge of the law of the Church, respecting the question at issue.
4. Many of our ministers are well aware of what is required, but because of partial opposition, and trouble in arranging and carrying out a programme, the cause is permitted to go by unheeded.
5. The monthly meetings of the various Sunday-school missionary societies, usually held at the close of the sessions, are inadequate, for the reason that scarcely fifteen minutes is devoted to these exercises, which is hardly time enough to call the classes, much less to make very abiding impressions.
6. These monthly meetings, which are designed to be largely of an educational character, should be held in all our churches, if practicable, during the week, and made of such a character as to be in full accord with God's revealed will.

How make these monthly missionary services a success?

1. They must be *religious*. The cause belongs to Christ, and anything of an irreligious character will in the end bring the subject into ill-repute. We must ever hold up before the people, the idea that *Jesus Christ alone* is the *Author of this, the most benevolent cause on earth*.

2. These exercises must be *entertaining and instructive*. This can be very readily accomplished by gathering fresh facts from our various periodicals. Especially do we make mention of "THE GOSPEL IN ALL LANDS"; a magazine, probably unequaled, or at least unsurpassed throughout the world of English-speaking people. Almost every month we find among its pages recitations, readings, dialogues, and a vast amount of missionary intelligence, which, if properly prepared and rendered, will afford spiritual food, and thus greatly aid in laying that foundation, upon which the Church of Christ Jesus can only hope to ultimately triumph.

Those so-called monthly missionary gatherings in many of our churches, in which a very great effort is made to draw large crowds, chiefly through sensational, secular, or unholy aids or requisites, *are anti-Christian, pernicious, and actually destructive* to the very cause which we sometimes are wont to believe we are building up.

3. Have an *organized association*, otherwise the burden of the matter will always fall upon the pastor and the committee on missions.

4. There must be a very *credible programme* every month, or the organization will suffer as a consequence.

5. Be sure to *use all the available home talent*. We place great emphasis upon this idea. A member of a family taking part in these proceedings will usually win that family to the cause under discussion.

6. Occasionally *secure the services of an actual missionary*. This will frequently add much emphasis and character to the meetings, and more especially afford a most excellent opportunity to properly educate the minds and hearts of our people.

7. Probably the most profitable programme, though by far the most difficult, is that made upon the basis of a single topic for each evening. Take for illustration the subject of China; gather all the facts bearing upon this country, its people, manners and customs, and present them under an attractive form. This we deem preferable to those vague exercises which are only of a temporary character.

Results attained through these monthly exercises.

1. An interest will very soon be apparent, far beyond our expectations, chiefly because it is a home effort.
2. Conviction will seize the heart, and the sincere follower of Jesus will believe that the Gospel is actually intended for the whole human race.
3. Our congregations will obtain a more intelligent idea of our mission work, than by any other method known to the Church. The proceedings of the Annual Missionary Committee in New York, as well as our Conference Missionary Anniversaries, and other assemblies of a similar character, are within the reach of only the few,

whereas by the method under discussion, we reach the masses of our Church people.

The reports of the meetings of the Annual Missionary Committee, as published in the *Christian Advocate*, "THE GOSPEL IN ALL LANDS," and other periodicals, should be in the possession of our entire Church; but the multitude of our people will neither obtain the same, nor examine for themselves, the weighty facts therein stated; nevertheless, they will most gladly listen to and appreciate an epitomized statement of these voluminous proceedings, especially when presented through their own home monthly missionary organization.

4. These week day services if properly mapped out, can be made as attractive, interesting, and profitable as a Sunday service. In point of fact, many of our dull prayer meetings, if converted into a live missionary meeting, would drive away the monotony, etc., which is so frequently embarrassing to the children of God.

5. A most excellent opportunity is afforded for circulating missionary literature throughout the congregation, which, a prudent pastor will foresee, is an excellent preparation for a good collection on the following Sabbath.

6. A very potent result will be to afford appropriate Church work of a literary character for the young people of our congregations, thus to some degree preventing their engaging in outside objectionable or doubtful employments or amusements.

7. The missionary spirit will be so stimulated through these monthly missionary meetings, that the offerings for the cause of missions will be far beyond our most sanguine expectations. If we can, in the name of Christ, convert the hearts of our people to this great cause, then their silver and gold will very quickly be laid at the Saviour's feet.

8. And lastly, a very apparent result will be to *solidify our entire Church*. It is painful to record, but none the less true, that there is not that warmth of devotion throughout our Church for our missionaries which should exist. A certain coldness or indifference is evident to the careful observer. This ought not so to be, and will not exist to any very alarming extent, if we but prudently educate our people through these monthly missionary exercises, which, by far, are the most telling factors in this great movement of the world's conquest for Jesus. We must appreciate the ideas that our *missionaries at home and in foreign fields are actually members of the great Methodist Episcopal Church*.

And as they are doing the work of an Asbury, a Wesley, or a Paul, it is about the smallest thing on earth, that any child of God can do, to say to our devoted servants of the Lord, "Though I cannot go with you and preach Christ to the people who know Him not, nevertheless, I'll help to send you. You shall be my representative. I'll stand by you. I'll support you with words of good cheer, and as far as I am able with my money. If your health fails, I'll help to bring you home. If you get well, I'll help to send you back to your work. Should you die,

you shall have a proper burial, *and*, on the morning of the resurrection, I'll shout with you. Thanks be unto God which giveth us the victory, through our Lord Jesus Christ." O beloved, let us cherish the inspiration that we are a *family of Christians*, aiming to pull down the strongholds of Satan, and to build up altars in the name of the blessed Master, not only in our beloved America, but also in those dark lands that are anxiously waiting and longing to hear the "Story of Jesus and His love."
Pikesville, Md.

Woman and Missions.

BY REV. HENRY LEA.

Of course, in this age, every intelligent Christian, every Bible student, every real philanthropist, must believe in Christian missionary effort. But what of woman's relation thereto? In this day of Woman's Foreign Missionary Societies, Woman's Home Missionary Societies, Woman's Christian Temperance Unions, and kindred organizations, are we, or are we not, on the right track? Is woman transcending her sphere? Or is she called of God to this very work?

In the writer's judgment, it is strange that bigotry and prejudice should so long have crippled this arm of power in the Church, this major half of the Church, Christian womanhood. It does not seem to have been God's intention that woman should be inactive.

Miriam was a woman! Yet she was not rebuked as she led the great praise service in Israel, after the Red Sea had been safely crossed. The fact that Deborah was a woman, did not stand in the way of her acting as judge, deliverer, and poet laureate for her nation. Huldah the prophetess was consulted by king and priest, as eagerly as though she had been a man. Yet these women lived from 2,500 to 3,300 years before the agitation for woman's rights in these later days. Whatever may be said of the ancient Jews, they evidently were not such old fogies as sceptics would have us believe.

But what about New Testament times? Certainly the Church did not progress backward! It is worthy of note that the first evangelist was a woman. Old Simeon had waited long for the Christ, and felt so satisfied at His coming that he said, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." But Anna the prophetess, though probably about 100 years old, was in no such selfish hurry to get to heaven. She "spake of Him to all them that looked for redemption in Jerusalem." And nobody complained because she was a woman.

So when Peter preached his inaugural sermon at Pentecost, he made no difference between the sexes in the matter of prophesying. And why should he? Did not men and women, alike, tarry ten days until the Holy Ghost came upon them? So Peter says, "Your sons and your daughters shall prophesy." It had not occurred to him to say with a nineteenth century LL.D., "every woman you let in will keep some man out."

It is true the ultra conservatives quote Paul as far as

it suits them. But they forget that the same Paul, who gave direction when the publicity of woman had made scandal in one locality, "Let the women keep silence in the churches," did in various other places give instruction as to how women should pray and prophesy, even to the details of dress and head gear. They forget that he uttered such words as "Help those women who labored with me in the Gospel."

It is high time that somewhere in her creed, the Christian Church should teach her children to say, "I believe in godly, intellectual, consecrated, Holy Ghost baptized womanhood." How can such women keep still? Looking abroad, they see their sisters, enslaved, ignorant, hopeless, and helpless, MERE THINGS. They know that for just such women Christ died, for just such women the Gospel was fitted. They know that the Master said, "Go, disciple all nations." How can they be silent?

From this sad picture they turn to Christian lands. They see woman no longer a slave, no longer ignorant, no longer hopeless, but man's equal, man's companion, man's helpmeet. And they know that the Gospel has made this change. How can they be silent?

They know that two-thirds of the world's women have never heard the Gospel. They also know how greedily they accept the truth when brought to them. They have read of the missionary who said, "One woman holds my hands, and another my feet, as I begin to tell of Jesus." Do we wonder that Christian women are eager to give and go, when help is so eagerly sought?

If the nations are ever reached for Christ, it will be by the creation of Christian homes. But we cannot have Christian homes till the women are reached, and this work must devolve almost entirely upon the women.

A girl wife in a Hindu zenana lay dying. She had heard of Jesus, and with what little knowledge she possessed accepted Him. She gave up her babe, laid the open Bible upon her forehead as a crown, baptized herself and died.

How pathetic the picture! But there is hope in it! What of the tens of thousands of such child wives who die and leave their babes, and know no comfort, know no Christ, in dying? We should hasten to send a host of educated, enthusiastic, consecrated, and ORDAINED, Christian women to teach, preach, and administer the sacraments in such benighted homes.

Grand as are our agencies we should multiply them a hundred-fold. There is no department of Church work more promising. There is no woman in the Church but can do something. A very poor woman had subscribed her two cents a week. Her friends expostulated. Said she, "I spin yarn for a living, I must spin so many hanks a week to support my family; I will spin one more, and so get the two cents for the Missionary Society." How glorious were those extra hanks of yarn! They were literally threads of gold linking her to the eternal throne.

We appeal to Christian women to give themselves more entirely to the work of Missions that men may be saved and God glorified.

Yü Chi, the Literary Graduate.

BY MISS VESTA O. GREER.

The days of the Chinese New Year, spent in feasting and fun, were over, and the boys of Wiley Institute, Peking, China, were nearly all returned from their homes, when the word was passed quickly from mouth to mouth that a young *hsiutsai* or literary graduate was come to study English and foreign science. Soon all were in eagerness to see the new scholar. The boys, who a few moments before had been sliding on the ice and chasing each other about the playground, now collected in groups and talked about the new arrival. A few had seen him.

He was about medium height, a little inclined to stoop (a common fault among the Chinese), had a well-shaped head with a face which at once showed he was no common man. His nose, rather large, was slightly inclined to be aquiline, a rarity among the generality of flat-nosed faces; his mouth was large yet the lips were nicely turned and showed a sensitive nature; his chin was well-rounded and prominent; he had the straight forehead, black eyes and high cheek bones of his fellow countrymen; withal he was not handsome, yet there was something in his face that would immediately attract you.

Apart from the knots of boys eagerly discussing the *hsiutsai* were three boys of the older ones in school, who, with serious faces, seemed in close consultation.

"Yes, that is what we will do," said one. "He doesn't know anything about our God nor the Jesus doctrine and we will help him and pray for him every day until he is converted."

With that they seemed satisfied and hurriedly followed the other boys into the school-room whither the bell had just called them.

So a conspiracy was made against him the first day of his arrival.

It was Yü Chi's ambition to acquire English, that he might obtain an official position and rise in the world. He made rapid progress in his English studies, and soon won for himself the respect and esteem his attainments alone would have demanded.

Special meetings were in progress when he arrived and the Y. M. C. A. of the school had organized an everyday five o'clock prayer-meeting, and assigned to its members work.

The young *hsiutsai* came to the meetings first out of curiosity, then gradually he became interested, and finally after satisfying himself from the actions of the three conspirators that they possessed something which raised them above the ordinary Chinese, that they acted from a different moral standard from that taught in the writings of Confucius and Mencius, he made inquiry and learned of the one great God and of Jesus Christ His Son, a Saviour from sin.

Their prayers were being answered, the Holy Spirit had touched his heart, he believed and became a probationer on the mission roll. There was rejoicing that night, but the end was not yet.

The warm weather brought the close of school and the long ten weeks' vacation. The boys all went to their homes, many to meet with discouragements and trials avoided in the school, and a few to strong opposition. Yü Chi was of this number. His mother, a widow, was bitterly opposed to foreigners and their religion, and on the opening of the fall term he feared he could not return, for his uncle, who had heretofore supported him in the school, was situated so that he could no longer do so, and Yü Chi felt it his duty to do something to help his mother.

The mission felt they could not lose him and found some teaching for him to do by which he could earn five dollars a month, which would be sufficient to keep his mother, and he came to the school no longer as a boarder but on mission expense.

Returned from the adverse influences of heathen friends into the more genial influences of Christianity, his character rapidly developed. He regularly took part in the boys' prayer-meetings and none were more zealous than he in persuading others to love God. Still, as yet, the light had not fully broken in on his soul, but he was not far from the Kingdom. His former ambition had given place to a nobler and higher one of telling his people of the good tidings.

On Sunday afternoons there was service at the street chapel and a few of the older boys were permitted to go and would often help in explaining the doctrine. Yü Chi knew little of the Bible, but one day, feeling it was his turn to help, he took a sentence from one of the classics, in which he was so well versed, and explained its moral teachings.

Along the 1st of December special meetings again were held, and while doing all in his power to help the younger boys, he felt that there was more for himself. Turning to the three conspirators, now his dear friends, or two of them, for one of them had died the spring before, he inquired more fully into the way of salvation, understood, sought and found that their Saviour was his Saviour too. Soon after he was baptized and joined in full connection. But his stay with us was to be short. Soon after our New Year he was taken sick and went to his home, Chinese physicians were consulted, but did him no good; he failed rapidly; never very strong, he was an easy prey to disease and soon succumbed.

The two friends went almost every day to see him, taking him some delicacy which he could not taste, but better than all taking him Christian help. His sufferings were intense and he realized that he could not get well, yet he was ever hopeful and happy to think he was going to Heaven. He sorrowed much that his mother was still so bitterly opposed to his religion, such a reality to him, and he begged his two friends to talk to his mother and pray for her as he would have done had he lived. In his weakness he labored with her and prayed for her, and all night before he died, earnestly entreated her to meet him in Heaven, and persuaded her to pray for herself.

Out under the open sky with only God and the stars looking down, the old lady knelt on the stone flags of the court and prayed her first Christian prayer, her son lying meanwhile on the very brink of death. Oh, the joy that must have filled his soul.

When the boys went to see him that day they found he had passed over.

Real sorrow, true joy. His death was triumphant.

His mother permitted a Christian burial, the native preacher attending. All the school mourned his loss.

The following Sunday memorial services were held in Asbury Chapel, and, what I have written here, was told by the older boys of the school.

His mother was afraid to join in the foreigner's religion because of the opposition of her family and especially that of a younger sister with whom, now her son was dead, she would have to live. But along in the spring we were surprised by a visit from Yü Chi's mother and her sister, and more surprised to learn that the object of their visit was to ask permission for the sister to live for a time in the compound and learn the doctrine.

Yü Chi's mother is now a probationer in the mission.

We miss Yü Chi, but we know he did what he could and is gone to his reward.

Peking, China.

Historical Sketch of Japan.

BY M. METAUI OF JAPAN.

Japan, once the unknown and far away, is now, as Griffis says, "your nearest western neighbor" across the Pacific highway of travel and commerce. Our countrymen live in your "great republic," study in your schools and colleges, hold commercial relations with your people, and are bound to you by many ties.

Our government was established two thousand five hundred and forty-eight years ago. In the middle ages our ancestors borrowed largely from China, language, letters, education, laws, politics, sciences, arts, and the accumulated treasures of Chinese civilization; but to-day we are entirely distinct from the Chinese, ethnologically, physically, and morally.

Japan's political system was an absolute monarchy in the beginning, but gradually changed to the feudal system till about twenty years ago, when the government, which had passed into the hand of an usurper, was again restored to the emperor, who became really, as he had been nominally, the ruler of Japan. After the restoration of the Mikado to power, feudalism was abolished. But America's relations with Japan began before the restoration of our emperor. On the evening of the 7th of July, 1853, a column of smoke clouded the sky over Yedo bay, and a huge American steamer anchored in the harbor of Uraga. Those who saw the fleet wondered at seeing mighty ships moving swiftly without the aid of wind, tide or oars. They fancied, as one of your writers has told you, that the Western foreigner was not man, but half beast, half sorcerer, and had by his magic,

tamed a volcano, condensed its power in his ships, and controlled it at will. When the usurping general, called Shogun, signed the treaty with Perry, our country went wild with indignation; first, because this had been done without the emperor's consent, and, second, because it would bring the foreigner to our shores. The cry rang throughout the land, "Honor the emperor, and expel the foreigner." Civil war broke out; some of the best blood of the nation was shed, but from this struggle our civilization emerged triumphant, to enter upon a higher life.

The railroad and telegraph wire stretch through the valley, and over river and mountain in "*New Japan*." And we have an army and navy, with trained soldiers and strong ships, to defend our shores.

We have also local assemblies, and in 1890 a National Assembly is to be established, thus assuring greater liberty to the nation; while educational institutions and the press are preparing it for its political duties.

This is our present status, but unless our civilization advances to a higher plane of spiritual life, what can we hope for it except such corruption as destroyed ancient Greece and Rome?

In Christ and His pure Gospel alone is our help. Christianity as taught by the Roman Catholic Church entered Japan early in the sixteenth century, but though the history of that Church in Japan is one of intense interest, I cannot dwell upon it in this article.

Thousands of Japanese accepted its creed with simple faith, to die, at last, the death of martyrs, and the religion of Christ seemed banished forever from our land; not so, however, for two centuries later, in 1859, Protestant Christianity, as represented by the American Episcopal, the Presbyterian, and the Dutch Reformed Churches, entered our country to proclaim there the "Kingdom of Heaven."

Government decrees would not allow the missionaries to preach the Gospel publicly; and the people not only would not accept Christianity, but were hostile to the missionaries. Owing to these circumstances the Christian teachers were obliged to call to their own homes those who were hungering and thirsting after righteousness, to tell them the story of Jesus and His wonderful love.

In 1870, there were probably less than *ten* Protestant Christians in Japan, and it is said that these few disciples were poor, blind men, and uneducated women; still they stood up for Jesus, bearing His "royal banner"—the vanguard of a Christian army. In 1880, ten years later, there were about five thousand Christians, I suppose, throughout the country, but these weak soldiers of the Cross were bravely fighting in the name of their Saviour, with the enemies of the Gospel. Though some were often cast down, the sound of victory was heard every day, and at last the Cross of Jesus was firmly fixed on our shores, and the banner of salvation waved victoriously under oriental skies.

In 1887 the ranks had increased to *twenty thousand*

professing Christians, with probably a Christian constituency of fifty thousand. The churches number two hundred and twenty-one; of these one hundred and forty-four are partly self-supporting, seventy-three entirely so. Contributions by Japanese Christians in 1887, for various purposes, reached the sum of \$41,570.

Now, thousands are giving their hearts to Christ, our Saviour; teachers and missionaries are welcomed everywhere in Japan, and the people are earnestly seeking the truth. I believe that in a few years, all over the empire, in every city, town, village, and hamlet, churches will be erected (although, only thirty years ago, to preach the blessed Gospel was prohibited), and all idolators converted to Christianity, and all heathen temples swept away from our country. It is my personal belief that Japan will become the dominion of Christ within twenty-five years. Our national institutions and laws will be set upon the foundation of the blessed Bible, and mountain and valley throughout all Japan will echo the praise of "God our Father in Heaven."

Soon may your stars and our sun, joined under the Cross of Jesus, rule the night and day, and shine in the dark places of this world, until all lands that border the Asiatic sea, shall hail Jesus as a "Saviour," and "crown Him Lord of all."

Trial Before a Wooden Judge.

A Chinese merchant, near Swatow, having been out collecting bills, returned home at nightfall, and laid a package of fifty dollars on his desk. A moment later, he heard footsteps approaching; hastily putting the package under some waste paper in a drawer, he turned round to welcome his visitor, who proved to be an old friend, who remained and spent the night. The merchant, interested in conversation, did not again think of the package of dollars, until after the departure of his guest, and then when he went to search for it he could not find it on his desk. No person besides himself and his friend had been in the room. After looking everywhere, and going mentally over all the circumstances, he went off to his friend's house and asked him if he had seen a package of dollars lying on the desk. His friend said he had not, and inquired what had happened.

The story being told, the guest found himself virtually accused of theft. After much talk, the two agreed that they would go before a god of wide repute for acumen, and cast the split bamboo root. If the two parts should fall, the one with the pith upward, the other with the pith downward, then the guilt of the visitor should be considered as established. Each made offerings and prostrations, and gave a full statement of his case before the god, and each cast the bamboo root and got an affirmative answer thereby. The case being thus settled, the two men went to their respective homes, and the guest sent fifty dollars to his host of the previous night.

The son of the guest returned home soon after, found his father very sad, ascertained the cause, and then, in

anger, went with a pickaxe and broke up the god and his shrine. A few days later the merchant accidentally discovered the package of dollars in the drawer where he had put it, and then remembered that he had himself concealed it there. He at once went and carried the dollars to his old friend, begging pardon for the injustice of his accusations. The grief of the accused abated, but the friendship was never renewed.—*Adele M. Fielde.*

Colporteur's Work in the Upper Danube District of Bulgaria.

BY REV. S. THOMOFF.

The impression prevails in many quarters in our Church that the work in Bulgaria is hopeless and had better be abandoned. As far as my experience goes the best idea in regard to the success of the missionary work in almost every mission field, and its future prospects, can be obtained from the regular and even temporary colporteurs who have access to *all sorts and conditions of men.*

The questions that would enable us to give a certain definite answer to the above inquiry are, Do the colporteurs succeed in selling Bibles, Testaments and religious tracts? Have they willing hearers, and do their words make an impression upon the people—removing their prejudices, interesting them to read and search God's Word, and think seriously about the salvation of their souls?

I propose to take these questions in order and answer them as much as possible from the report of one of our students who is working as colporteur during the vacation in my district—the Upper Danube District—in order to show what conclusions we are warranted to come to with reference to *the missionary work in Bulgaria and its future prospects.*

1. *Do the colporteurs succeed in selling Bibles, Testaments and religious books and tracts?* It is to be borne in mind that trade all over Bulgaria is very dull this year, and has been so for the last two or three years. Notwithstanding this fact the above mentioned brother in his report says: "In Rahova (on the Danube) we (he is accompanied by two other students) succeeded in selling a good many books, and could have sold many more had we been provided with a larger number of new books. Many inquired about the smaller Bulgarian Bibles, and it is a great pity we did not have any with us, as we could have sold a good number of them. Eager inquiries are also made in regard to the new books that they heard were to be printed this year."

Of course, I do not mean to convey the impression that every report is as encouraging as the above, but I maintain that in its main features it can be considered as fairly representing the condition and feeling of the people throughout Bulgaria. Reports from other parts of Bulgaria have confirmed me in this view.

2. *Do they (the colporteurs) have willing hearers, and do their words make an impression upon the people—removing their prejudices, interesting them to read and search God's*

Word, and think seriously about the salvation of their souls? I quote again from our brother's report: "We noticed during our stay in this place (Rahova) a general inclination and willingness on the part of the people to listen attentively when we spoke to them on religion. Many tradesmen would even leave their work for a couple of hours and listen while we read to them from the New Testament.

"A shoemaker drew our attention by the way in which he at first reviled Christ. We went to him several times and read to him from the Gospels passages relating to the life of our Saviour. On one occasion this man was so interested in what we said to him about religion, that he left his work, and for about three hours heard us read and expound to him passages from the New Testament, he all this time asking such questions as showed that he was deeply interested in the truth. At the close of the conversation he confessed that the Bulgarians were not living according to the teachings of God's Word, and that the Bishops and priests took no pains to instruct the people.

"In another place I found a few intelligent young men gathered together. One of them, a certain Mr. Todoroff, who has just translated into Bulgarian a work on 'The best Form of Government,' was talking to them of the Salvation Army meetings in London which he had attended, and of the deep impression the preaching of a woman had made on him.

"Very soon another gentleman, more elderly than the rest, opened a bitter attack on the Protestants, using very bad language. I turned to him and said: 'Excuse me, sir; I believe I know you, and am very sorry to hear you, *whose bread I have eaten* (meaning he had served under him as apprentice), should use such improper language, which ill becomes you.' The man declared at first he did not know me, and when I mentioned the time and circumstances he felt somewhat ashamed of himself, asked me to sit near him, and bought about two francs' worth of books and tracts from me. Then he turned round and said to those present, 'I can testify that this young man was the best apprentice I have ever had.' On another occasion, after a brief conversation with a young bookseller and printer, I succeeded in selling him a copy of the tracts, "True Worshippers" and "Thoughts on Christianity" in which the superstitions and unscriptural usages of the Greek Church are very strongly exposed.

"When we arrived in Lompalanca," continues the same brother, "we found the people greatly excited on account of the baptism by immersion of two Bulgarians. Whenever we went out on the principal street the people would whistle behind us, ring small bells, and thus let everybody on the street know that Protestants were coming; the consequence was that we succeeded in selling more books and holding more profitable conversations with the people than we otherwise should.

"One evening, a little after dark, I strolled out in the streets in order to seek an opportunity to talk with some

young men. Passing by a coffee-house, a well dressed young man whistled after me. I turned round and rebuked him quietly. He threatened me with his stick, and when I said that showed his weakness, he actually rose and struck me twice. I turned round and reminded him I was living in a free country in which free discussion on all subjects was allowed. If he could disprove anything I said, he was perfectly free to do so; but he had no right whatever to beat me. 'Get away, get away, you Protestant,' were the only words he could say.

"As I was leaving him, I seemed to hear a voice within me saying, 'Turn again, and speak to the same man, and you will witness something remarkable.' I took a short turn and came out to the same place from another direction. As I approached I heard another young man administering a severe rebuke to the young man who had struck me. Turning to him I said, 'My friend, I am very sorry for the manner in which you acted towards me; it shows you lack the principal thing—moral character.' 'Well,' he said, 'if I have done wrong, God ought to punish me.' 'He will punish you,' said I, 'sooner or later, if you do not repent.'

No sooner had I said this than the globe of the street lamp, under which he was sitting, cracked, and down poured the kerosene oil over his clothes. He started and cried in a terrified way, 'Bring me clean clothes, quick, I must undress at once. This is strange, but it does look like a punishment.' 'Yes, my friend, it is,' said I, 'and I hope it will teach you the lesson you need to learn.' Many other conversations we have held of which I cannot write now. This will give you an idea of the work we are doing with God's help."

Now with this report, and others of like import, before us, what conclusions are we warranted to draw in regard to the work in Bulgaria and its future prospects? Surely not the conclusion that the work is hopeless; but rather the conclusion that it is very encouraging, and needs to be pushed forward and followed up everywhere. The work south of the Balkans is progressing favorably, and there is no reason why the work in our mission should not also succeed.

A few days ago we were informed that a new Bulgarian evangelical chapel of Sophia was dedicated in the presence of the prince, the ministers, many high functionaries and a very large congregation. His highness gave \$100 to the church. The government is slowly giving us official recognition everywhere. 'We are officially recognized in Sistof and Lovetch and will soon be recognized in other parts of our mission.

No, there ought to be no talk of abandoning the mission under these circumstances; but there ought to be a thorough discussion on the measures to be taken in order to its becoming a grand and glorious success. We expect great spiritual good from the visit of Bishop Malla-lieu, who is soon to preside over our annual meeting. We all feel the need of and pray for a special outpouring of the Spirit upon the work in Bulgaria. We are ready to continue in faithful work for the Bulgarians.

The Mikado and the Monkey.

BY REV. SIDNEY L. GULICK.

A few miles out of Kyoto, the holy city of Japan, in which the Mikados were kept as practical prisoners for many centuries under the pretext that they were so holy that no ordinary eye should see them, rises the majestic Hiye zan (mount Hiye), which for ages has been the home and headquarters of the primitive Buddhist sect of Japan. This mountain enjoys a national fame, having figured in the national history.

More than three hundred years ago, the monks of the many monasteries gained the reputation of great military prowess, and were often invited to help out the weakness of the adjoining clans; by these means the monks gained great riches, to say nothing of the gifts that the multitudes lavished on their palatial temples; but as their material prosperity increased, their purity and simplicity in life and doctrine passed away.

Contrary to the teachings of their great teacher, Buddha, that not even the life of the smallest insect should be destroyed, they even went to the extreme of eating flesh; they waxed gluttonous in their living; they had families, contrary to the most emphatic instructions of their master; they went to such a pitch of irreligion that even the common people came to despise them.

At last one arose, a general, who so hated these lawless and licentious priests and monks, that he made it the object of many years to utterly destroy them. After much severe fighting, he at last overcame them and even chased them into their mountain fastnesses. All the temples and monasteries were burned, and those that escaped were put to the sword. He thought that he had exterminated the hated sect, and had fired every temple; but thoroughly as he had done his work he was mistaken; one temple remained hidden in the dense forest, and to this very day, the strictest sect of the Buddhists is said to hold its services there.

After the destroyer died, and all active opposition had ceased, those who had escaped the edge of the sword, gradually came back to their former haunts; with courage and zeal worthy of a better cause they rebuilt some of their temples, and by gradual steps they have partly won their way back into the favor of the people; to-day on the appointed feasts, large numbers of picnic-loving people gather at these temples to worship and enjoy themselves simultaneously.

Among the temples that have thus come into popular favor, is one at the eastern base of the mountain. It has a lovely site on the bank of a small mountain stream, and in the midst of a fine maple grove. Here are quite a collection of temples and shrines, with their usual accompanying fountains for the washing of hands, typical of cleansing from sin, and other furniture of Buddhistic worship.

But there is one sight to be seen here that is entirely unique; at least I had never seen or heard of the like elsewhere. In front of the temple enclosure stands a small wooden cage, perhaps ten feet square, surrounded by

a wooden railing; on peering through the thick bars what should we see but an old, dejected, dispirited looking monkey; one eye blind; but few teeth left in his jaws; his lower lip hung down as though he had not an ambition of any kind. He had the appearance of great age, combined with great weakness. Even when offered an apple, although it was placed within easy reach, he did not pay the least attention to it. It was a truly pitiful sight. It seemed a cruel thing to keep it caged up there all alone; far kinder would it be to put an end to its miserable existence.

What is the meaning of this do you ask?

It is one that seems almost incredible, yet it is stated by those who ought to know, that this poor monkey is not kept here for the amusement of the children as we keep our monkeys in America; no, there is a religious significance in this confinement. As long ago as 1873 this spot was visited by two missionaries, and at that time there were two monkeys in confinement, which even then appeared quite old; they were told at that time that these monkeys were sacred, because they suffered vicariously for the Mikado, as these monkeys are supposed to take the small-pox in the place of the Mikado when he would naturally take it; in other words, they suffered vicariously for him.

The principle of vicarious suffering is not thought to be a natural one by those who reject Christianity, yet here we find it as one of the beliefs of those who hate Christianity, and of those who have never heard of the Christian doctrine. Yet when we compare the two religions in this one doctrine, how immeasurably superior the one is to the other. The one imprisons a poor dumb animal, and keeps him there till all his powers of mind and body are quite destroyed, and keeps him there though blind and toothless and sick; the other liberates man from the bondage of sin and makes him into a new man, giving strength to his body as well as to his mind and soul. Surely none who know the practical working of the two religions can question for a minute as to which is the one most fitted to survive.

The City of Lucknow.

BY MRS. A. R. JOHNSON.

During my residence in Hindustan, I have lived in other cities, amidst other peoples, but this city (Lucknow) is bigger and busier and wickeder than any of the others. Here live Mohammedans, Hindus, Protestants, Roman Catholics, and Christians. I fancy the census-taker counts the three latter as all one; but I assure you there is a vast difference. If any one ask a Roman Catholic or a Protestant—Are you a Christian? the answer will be, "Of course I am; do you think I am a heathen?" If the question were asked in England or America, it would be understood to mean, "Have you accepted Christ as your Saviour?"

From the highest official down to the humblest member of the native Church all are called Christians; whether

European, Eurasian or native born. The city has been blessed or cursed with these different peoples for hundreds of years. Less than forty years ago the last king of Oudh had his palaces, his harem, his hunting-grounds here. During the Mohammedan reign they built mosques and tombs.

I cannot see that the former have been a blessing, as the worshippers do not improve in any way; and the tombs are such hideous structures, occupying quite as much ground as a church, which might be put to better use than covering the bones of the dead, however illustrious; so I don't count them a blessing.

On the other hand the Hindus not only have built temples, but bridges, wells, and bathing ghats, and set out mango groves. The temples are for idol worship, so of course are *not* a blessing; but every one appreciates the strongly built bridges, the deep wells and bathing ghats, while the mango groves are a "thing of beauty and a joy forever."

We also have a hospital built by a charitable Hindu who undoubtedly expected to thus pave his way to Paradise. I must, however, give the Mohammedans credit for beautifying a certain portion of the city, where they have laid out a park and erected an immense tower, with a clock that strikes the quarter hours. That is a blessing.

This city inherited from the mutiny a vast amount of ruins, which costs government a large amount of rupees to keep up. The majority of these are down in the guide-books as show places. Around many the grounds are laid out in parks and gardens where there are grand, beautiful trees and lovely flowers; as these delight the eyes and the organ of smell, they may be counted as blessings.

There is a college here in our city built and patronized by the native gentlemen, where the sons of the better class of the people can get a higher education. The president and professors are imported from England and Scotland, and the teaching and advantages for education are most excellent. The Mohammedan and Hindu boys are educated *out* of their own religions, but as they are not educated *into* the Christian religion the question remains—Is this college a blessing or a curse?

The Roman Catholics have built churches and convents and opened schools. From a public works point of view the church and convent are an ornament to the city; and all schools are generally considered a blessing; but when we know that from the priest down to the lowest teacher, all have vowed to live and work and die for the *Church*, and that the *Church of Rome*, can we truthfully say the Roman Catholics are a blessing to our city? I doubt not there are amongst them a few who live and work and would die for Christ; such are a blessing anywhere.

The Protestants are represented by the government officials—civil and military; the railways, public works department, opium, indigo department, etc. When we think of the old Mohammedan rule and the horrors of the mutiny; we all agree that our Protestant government

is a blessing. On the other hand the government is responsible for the excise laws which govern the liquor traffic, the opium trade and the C. D. Acts, which *curse* our city.

The *Christians* are found in all churches of different nationalities and sects. They are those who have known themselves to be sinners and have accepted Christ as their Saviour; and they live and work and would die for Him. They are first in all moral reforms here in our city, pushing forward the temperance cause, and working quietly in the White Cross movement. They have built churches and have opened schools in all parts of this great city.

On the Sabbath thousands of children—Hindu, Mohammedan and Protestant and Christian are being taught to love the Name of Jesus; to believe in Him as their only Saviour. Our Christian ladies go to the Zenanas and sit down by the side of the Hindu and Mohammedan women, and show them as well as tell them the love of Christ for them. Looking from any standpoint the Christians in this city are a blessing, and not in this city only, but in all parts of India. They are becoming a power that helps to mould public opinion.

The Christians in this country are not found in theatres, at the races, in the ball-room, or at the gaming-table. Wherever they go, they never go where they fear God's question being asked—What doest thou here? They turn away from each pleasure they'd shrink from pursuing, were God to look down and say—What are you doing?

The Kingdom Coming—in India.

BY REV. B. H. BADLEY, D.D.

Christianity is making steady progress in India and is winning its way with fresh triumphs every month. The Gospel is not dead. Its precious truths are full of vitality and sweetness. Christ walks among the churches and gives strength and grace. The Holy Spirit is visiting many hearts.

The Home Church, so deeply interested in all this work among the heathen, ought to know of these victories won for Christ and the encouraging outlook before us in India. Here are a few items. In Lucknow, where our native church supports its own pastor and does not receive a single cent from America, we have had forty baptisms since last November, and expect a number more soon. We have many enquirers. At Cawnpore, on the sacred Ganges, there have been upwards of forty baptisms during the same time. Rev. Abraham Solomon, on the Fateh Gange circuit, has baptized upwards of *one hundred* persons since last November, most of them since Conference, in January.

The following extract from the *Dhyanodaya*, a Christian weekly of Bombay, will be read with interest by all who love our Lord Jesus:

Unquestionably in these days there is being manifested in India an indifference and an opposition to Christianity such as was not shown a few years ago. A main cause

of this attitude is the fancy that patriotism requires aversion to ideas and customs which come to India from another country, especially if they come from the West. In time Indians will see that patriotism teaches one to know no standard but *truth*, irrespective of time and country and race, and to get the *very best* for himself and his country wherever it comes from. Moreover, they will find that none are more anxious to conserve all that is good in Indian beliefs and practices than Christian missionaries. But till these things are more clearly understood it would be natural to expect fewer conversions to Christianity. Hence all things being considered, it is surprising to hear from so many quarters of accessions to the Christian Church. To-day we give such facts indicating progress as come to us in an hour's reading.

In Oodooville, Jaffna, a prominent priest in a Shivite temple, aged probably between thirty-five and forty, whose temple is near a church and who has been a bitter opponent of missions, was recently baptized.

In Tinnevely a Brahman student in the Church Missionary College, who has been a bitter opponent of Christianity, was recently baptized. He has since led a wealthy young friend to become a Christian. Hindus are making every effort to induce the two to discard Christianity.

At Faizabad, Baboo Chunni Lal, a Brahmo preacher, was baptized. In 1884 he was enrolled as a member of the Panjab Brahmo Samaj, and on April 17, 1886, he was ordained as a Brahmo Sanyasi by Pandit Satyanand Agnihotri of Lahore. He received the name of Brahmo Das, and as a missionary of the new faith lectured and preached widely in the Panjab. Every one recognized him as a man of high purpose and pure life and as a searcher after truth. Not finding peace nor strength in his Brahmo church, he has accepted Christ as his Master.

A Brahman *munshi* was baptized in Asansol, near Calcutta, on August 17, by Rev. F. W. Warne.

Baboo Russieh, a veteran school-master, was recently baptized near Calcutta.

In Lucknow, in connection with the Church Mission, eight Mohammedans and Hindus were baptized last year. One Mohammedan is a man of considerable attainments.

Since February, Dr. Wilson of Budaon has baptized over 160 persons, of whom five were Mohammedans, but most were from the lower classes of Hindus.

At Simla Dr. Carey, of the Baptist Mission, lately baptized eleven Hindu adults.

Rev. Mr. Turnbull, of the Scotch Mission in Darjiling, baptized forty-eight Hindu adults in 1887. Rev. Mr. Sutherland of the same mission in Kalimpong in Sikkim, baptized forty Hindu adults in 1887 and forty-six in January of this year.

To thirty-six churches connected with the American Board's Madura Mission, 365 persons were added on confession of faith in Christ in 1887.

A Hindu *sādhu*, named Rāmdās, who belongs to Nepal,

says that his predecessor, before his death, told him that Christ was the true *guru*, and charged him to turn his followers and "the four quarters" to Christ. So Râmdâs is now telling his Hindu disciples to become Christians. He has sent word to the king of Nepal that Narayan has commended him and his subjects to become Christians. Râmdâs does not yet follow all Christian ways.

If one hour's reading in three current papers gives us such intelligence, it is certain that gleanings from all parts of the land would give us much fuller and larger notes of progress. In some places results will doubtless be few at present. But Christ has said that He would draw "all men" to Himself, and Christ is true.

Annual Meeting of the Bulgaria Mission, Held in Rustchuck September 20-24, 1888.

BY REV. S. THOMOFF.

The meeting was opened on Thursday, September 20, at 9 A.M., by devotional exercises, after which Bishop Mallalieu gave a very interesting introductory address to the meeting which was interpreted by the writer. He said he was glad to see so many Bulgarian faces. He hoped the meeting would be a success; he was sure it would be, if we all prayed earnestly to God and strove to make it such. He then gave a short but animating account of the conferences he had held in Switzerland, Germany, Denmark, Sweden and Norway.

After holding the annual meeting in Finland, he said he went to St. Petersburg. Here, in this city, is a Swedish population of 10,000, and he hoped to see a Methodist missionary established in a few months in the capital of the vast Russian Empire.

The Bishop spoke enthusiastically of the German and Swedish Methodists, and said that some of the best Christians in Germany, not connected with us, felt jealous of the work our preachers were doing there, fearing that they took away some of their best sheep; but that is not, he said, the work of the Methodists; it was rather to gather together and preach to those who were scattered about like lost sheep.

Among such people Methodist preachers work successfully, converting them and gathering them in the Church to be placed under proper pastoral care. The Bishop concluded by expressing the hope that in the course of the next year there might be a great ingathering of souls in Bulgaria.

Bro. Economoff was then elected Secretary, with Bro. Palamidoff as Assistant Secretary. The following committees were appointed: 1. On the State of the Work; 2. Church Property; 3. Sunday-schools; 4. Bible Cause; 5. Publications; 6. Temperance; 7. Education; 8. Administration of Discipline; 9. Self-Support; 10. Colportage; 11. Woman's Bible Work.

Bro. Challis gave a short account of his visit to America. He said that wherever he went he found people wanted to know not only about the political situation but about the religious work in Bulgaria, and that he had availed

himself of every opportunity to give all the information he possessed on this subject.

Bro. Lounsbury, pastor of Rustchuck and Presiding Elder of the Lower Danube District, gave a very encouraging report of his work for the year. He showed there was a growing interest in the meetings in Rustchuck. Some of the young men had tried to create disturbances but had not succeeded. The work in Hotemtsa is very encouraging. Bro. Dunnoff, who left for America a few weeks ago, did very good work in that place. The most hopeful thing in connection with the work in this district is that all the members are trying to give the tithe of all they have for the support of God's work.

Bro. Constantine, pastor of Varna and Presiding Elder of the Black Sea District, showed in his report they had made some headway in that seaport. He showed the meeting a plan of the beautiful church he has succeeded in putting up in Varna. The Bishop approved of the plan and warmly recommended it to preachers intending to put up chapels in other parts of the mission.

Bro. Ladd, who has had charge of the Balkan District, gave an account of the work in Loftcha, Plevna, Orchanieh and Selvi. He said that last winter the meetings in Loftcha were very stirring and drew many hearers. The work in Orchanieh also looked very encouraging.

Bro. S. Thomoff, pastor of Sistof and Presiding Elder of the Upper Danube District, said he was impressed with the insufficiency of the forces in his large district which embraces Tirnova. Work in his district is very encouraging, especially in Tirnova, where his assistant, Bro. P. Vanileff, has done excellent work. There are four members received in full, and three on probation in Tirnova. The work in the villages of Ivantcha and Yaidji is very encouraging, especially in the last village. Along the Danube, Rabava still continues to be the most hopeful place; next come Viddin and Lompalamea.

The reports of the junior preachers, colporteurs, and Bible women were also very encouraging.

The reports of the committees were fully discussed before being finally adopted. The report of the committee on the State of the Work strongly recommended the necessity for reinforcing the mission with a new superintendent and three American missionaries. That means business. The mission has reached that crisis in its history where it must either be reinforced or abandoned. The reports showed an advance all along the line. From many places they call to us for teachers, and from some villages for preachers. Now or never.

The Church in America must awake to its responsibilities and support liberally the work in Bulgaria, which may in a few years become the most important work of the Methodist Church in Europe.

The four young men who graduated from our Theological School in Sistof last June remain under the superintendent to be employed in the circuits. One of them has been given work as assistant teacher in our Theological and Scientific School in Sistof; two will most likely be given work in the circuits, and the fourth has not yet de-

cided what to do, though as far as he understands himself, he thinks he is called to teach rather than to preach. We need willing workers—the Lord needs such, for it is such men that win souls for Christ.

The preaching services—morning and evening—during the session of this annual meeting were unusually profitable.

On Sunday morning (the 23d of September), after a heart-stirring love-feast, Bishop Mallalieu preached from Rom. i., 16, 17: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," etc. This sermon was melting. It was interpreted by the writer. At the close, the Bishop asked all who desired to reconsecrate themselves to God to rise, and all the missionaries, pastors, preachers, teachers, colporteurs and church members rose. He then asked all who desired to give their hearts to Christ to rise, and nearly all the remaining part of the congregation rose. Then all knelt down and the Bishop prayed, the writer repeating every sentence of his prayer in Bulgarian. After the Bishop another short Bulgarian prayer followed. This service of consecration will never be forgotten by those who took part in it. On Sunday afternoon and evening there were preaching services.

On Monday, the 24th of September, was the last session of the meeting. Some unfinished business was disposed of. It was decided that the next annual meeting should be held in Lovetch.* We hope the Bishops will be able to arrange so as to allow of a Bishop visiting us every year.

Bishop Mallalieu won all hearts by his genial ways. The meeting closed after the reading of the appointments by the Bishop. The Doxology was sung and the Benediction pronounced in Bulgarian by Bro. Gabriel, the oldest preacher in the mission. God grant that Bishop Mallalieu's visit may mark the beginning of a new era of prosperity and spiritual power in the Bulgaria Mission.

Sistof, October 2, 1888.

Norfolk Island.

BY HON. N. F. GRAVES.

Norfolk Island is the largest of a group of islands located nearly a thousand miles northeast of New South Wales and about four hundred miles from New Zealand. It is a small island, being only five miles long and two and one half broad, with an area of fourteen square miles. The sea around the island has a rocky bottom with no good anchorage near. Philip Islands and Nepean Islands are near, but not inhabited. There is a large number of other islands that are nearly all rock, called the Bird Islands.

The principal settlement on Norfolk Island is in the southeast part. It is low at that point, and there is a violent surf that beats almost incessantly on the rocky

* Bishop Andrews is especially requested to take note of this, as in the plan of episcopal visitation, the place where the annual meeting of the Bulgaria Mission is to be held is always left blank.

shore, always making the landing difficult and, when any wind, dangerous.

This island was discovered by Captain Cook in 1774, and soon afterward the English took possession and used it as a convict colony, where the most desperate characters were confined. The convicts spread desolation on this beautiful island, and, although a strict watch was placed over them, many escaped to the other islands in these seas.

In 1826 New South Wales occupied the island for their convicts, and at one time there were more than two thousand convicts on the island, and there were large buildings to shelter and confine them; and many soldiers were sent here to guard them and keep them from leaving the island, but many of the convicts were desperate men, and as brave as desperate, and they found means to escape the watchfulness of their keepers. Later the island was transferred to Tasmania where settlers from Pitcairn Island were introduced and took possession, and the convicts were sent away.

The general surface of the island is about four hundred feet above the sea. Mount Pitt in the north rises to 1,050 feet. The soil of the island is a decomposed basalt. The island is well watered and the soil is wonderfully fertile. The surface of the land is undulating, and in many places is clothed in green, with clumps of trees and shrubs, many of the pine trees of the island are more than two hundred feet high, and some are thirty feet in circumference.

There is a fine avenue between Sidney and St. Barnabas principally lined with these magnificent trees. Mount Pitt was formerly covered with them, but all the fine ones have been cut and now only a few of these large trees remain on the island. The palm trees grow here, but they do not grow large. Bananas, peaches and pine-apples and many other varieties of fruit grow in great perfection on the island.

Sweet potatoes are produced in large quantities. Wheat, oats and barley are cultivated. The climate is all that can be desired and is hardly surpassed anywhere. Kingston is the capital of the island as well as the mart of trade. The products are few, consisting mostly of fruits and vegetables. When there is no wind, ships may reach the pier, but generally there is an angry surf beating the shore and communication is by means of whale boats.

The American whale and trading vessels often stop here to procure supplies and leave cotton, clothes, boat tackle, and some other kinds of goods. The government of the island is very simple. The execution of all laws is vested in three commissioners or magistrates, who are responsible to the governor of New South Wales.

The Chief Magistrate is the acting Governor of Norfolk, and has a salary of \$125 a year, and that, I believe, is the only salaried officer on the island. There are no tax and no revenues in this favored place, no fear of assessors or tax collectors. There are but few offenders and no prisons in which to confine them if they do offend.

The American consul, in his report, makes the island a

sort of Arcadia where the land is fertile and very productive, and where the climate is a delight. The people are peaceful, and have comfortable houses, enough to eat and to wear, with no ambitious schemes to gratify. They communicate only a few times in the year with other parts of the world.

The large buildings occupied by the convicts were given to the settlers, and the change is very great. Where the great criminals lived and blighted this fair land there is now a thriving population, with handsome houses and cottages, with fine streets and parks adorned with beautiful trees, and schools.

The population of the island is about 800, nearly equally divided between male and female. No one is allowed to introduce any liquor on the island. The death rate is very low, being only nine to a thousand.

The island has become the headquarters of the Melanesian Missions of the Church of England. It is in the best sense an excellent mission, with a training school of great merit. The mission has a thousand acres of fine land connected with the school. There are nearly two hundred boys and girls in these schools who receive a thorough education and are taught many industries. The station is called the St. Barnabas. It was founded by Bishop Patteson, and on his decease the society raised a large sum to perpetuate his memory, and erected a memorial church, costing ten thousand dollars on Norfolk Island.

The society has a bark called the Southern Cross, to carry the messenger of the Gospel to the Pacific islands, and to deliver supplies to the various missionary stations of the society. The students are trained in this school for future usefulness, and many who have been educated here are now engaged in other mission fields.

The Missionary Debt and the Missionary Potato.

BY REV. E. DAVIES.

The cause of missions is near to the heart of Christ, who has bought with His own precious blood the souls of all men, even the many millions that have never heard His blessed name.

This cause is also dear to the heart of every true Christian. The cause of missions must be carried on *in the spirit of sacrifice*. And while the missionaries make a sacrifice in leaving home and laboring in foreign and often hostile lands, and sometimes lay down their lives for Christ, we must make a sacrifice at home to sustain this cause.

I am pained to see that so many Conferences are falling short of their appropriations, and that the secretaries tell us there is a prospect of a debt and a demand for retrenchment at the meeting of the Missionary Committee in November. Is there not a cause?

Where are the weekly live and stirring articles that used to be furnished for our Church papers which stirred up her missionary fires in so many?

Where are the rousing missionary conventions that Dr. McCabe used to plan and carry out with so much force? Alas! that he worked so hard that he broke down; but is there no one else to take his place?

Where are the district and other missionary conventions that the preachers and presiding elders used to get up and carry forward? Heaven and earth must be moved and the hearts of the people aroused.

What are the returned missionaries doing? Let them go among the people and arouse them, enthruse them, instruct them in the blessedness of this great work. Let them tell of the triumphs of the Cross in the ends of the earth. Let them tell what has been done with the money already given and then the people will give more.

Let the pastors call these missionaries to help them in their churches. It will be a great inspiration to all concerned.

Let our business men set apart the profits of some parts of their business for the cause of missions, and this will bless them in all the other parts of their business. I know a publisher who is giving the profits of one of his books to the cause of missions, and has thereby, directly or indirectly, by this measure put in the mission cause \$500.

Let the missionary plan be adopted in our churches. Hold the monthly missionary meeting. Read missionary intelligence. Take the monthly collection. Let all the Sabbath-schools be organized into missionary societies and let them have a special monthly collection for missions.

Let our bishops "set the kingdoms on a blaze" whenever they go on this great cause.

Let the three missionary secretaries go out like living flames of fire and move heaven, earth and hell to drive the worldliness out of the people, and constrain them to give until heaven and earth shall be glad.

Let the pastors take up the theme and preach the Gospel "with the Holy Ghost sent down from Heaven," and every now and then put in a missionary plea that will make the people glad of an opportunity to give.

Let everybody take the subject home to their hearts and study how they can, by constant industry, and prudent economy and heavenly generosity, give to this heaven-born cause of missions.

We are told that the income of the Missionary Society this year will not meet the appropriations. Now instead of cutting down the appropriations to the income of the Missionary Society, let the bishops imitate Gen. Booth of the Salvation Army, and call for the observance of one week of self-denial throughout the Church for the benefit of the Missionary Society. In this way \$100,000 may be raised for missions and the Spirit of God would be poured out upon the Church and revivals follow on every side. Why not try it?

I read last night of a country church where they were going to take up the first missionary collection. Two noble boys wanted to give, but they had not a cent. One of them said, "Pennies at our house are as scarce as

men's teeth." They looked round the old church and saw a potato lying in one corner. So they decided to give the potato to the cause of missions. One proposed to cut it in two and put it on the plate. The other said, "Nay, let us take it home and plant it and give the proceeds."

They took special care to plant this potato, and to their great astonishment it produced forty-one excellent potatoes. So at the mass meeting for missions each potato was labelled as follows: "This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring and give every one of its children to missions."

By three o'clock not one of these potatoes was left, when one man offered a gold dollar for one of them. Since then these boys have each had a thriving missionary garden.

In some way or other let each and all help on this cause of missions, that the blessings of those that are ready to perish may rest upon us, and then they will receive us into everlasting habitations.

In and Around the Holy City.

BY PROF. WILLIAM WELLS, LL.D.

Jerusalem appears to be enjoying a veritable "boom," though it seems almost sacrilegious so to say. It is growing in proportions with great rapidity, especially since the ban was broken that confined the city to the area within the walls. Since Bishop Gobat had the courage to build a school on Mount Zion, and Schneller to found an orphanage on the western elevations before the city, the latter has greatly increased in extent and population; dwellings with gardens have arisen, as well as churches and various benevolent institutions, in the waste surroundings of the city, especially towards the north and west. This growth is the more astonishing as it takes place in a rocky and hilly soil with no trade or industry and no external beauty that ordinarily give life and activity to cities.

The secret of this sudden boom is the modern rivalry among the various confessions and their energy in their own way. The Jewish barracks shoot up in the environs of the city like mushrooms, and their monotonous, long-drawn structures of one story, full of windows, add nothing to the beauty of the scene. This alone proves that the order of the Turkish Government, that they shall stay away from the Holy City, amounts to nothing; of late they seem to have come to stay and not as mere pilgrims. On a neighboring hillside Rothschild has built for them a new hospital, whose outlines, to the great vexation of the austere rabbis, bear the form of a cross.

In the vicinity of this hospital the Italians have built a girls' school, and not far from this the peculiar round form of a new Abyssinian church is already under roof. Years ago the Russians raised a monument to contain a church, a consulate and hospital, as well as a refuge for

the Russian pilgrims. And now they are increasing their property by a very large building west of their episcopal structure. It is quite a stately edifice, and intended, it is said, as a home for the pilgrims of the better class, with restaurant and school.

Not far from this arises a large building with pointed Gothic windows that commands a view of the neighborhood and from which floats the papal flag, beside that of the Germans; this is for the German Catholics as a retreat. For the French pilgrims there was constructed two years ago an immense structure of four stories, to which a wing with a front presenting twelve windows is now added. The Italians have also of late turned their attention beyond churches, schools and hospitals, and are now making active efforts to accommodate all the Italian pilgrims that come to Jerusalem; their *Casa Nova* in the city has been in operation for some time, under the charge of the Franciscan monks. So it seems that in the future each nationality will provide for its own needs.

But in this way large sums of money are expended, and frequently to no apparent purpose; for instance: the Russians have just built a tower on the Mount of Olives that owes its origin to the desire to see from this point the Mediterranean and the Dead seas. It is a structure of no beauty, and adds nothing to the attractions of the sacred mountain, resembling as it does the colossal chimney of a great factory. The newest Russian church in the declivity of the mountain, near Gethsemane, is of splendid material in Russian style and makes amends for the uncanny building above.

The Protestant Germans have done also their share in the development of the city, especially in the matter of an asylum for lepers, bearing the name of the "Help of Jesus," and they will soon bring other tributes to their love for Jerusalem, which it is hoped will be of more genial and appropriate character. The Greeks construct coffee houses and bazaars, and even the Armenians propose to use a site that belongs to them as church property which they may not sell. The greater part of the structures now in progress arise from the peculiar impulse towards the growth of Jerusalem that lies in the aspirations of the various confessions which emulate in interest to bring a tribute to the City of the Great King.

No one body of the faithful has done more toward the revival of interest in the Holy City than a company of German Protestants, known as the "Friends of the Temple," taking this name from their desire to restore not only the city, but even the Temple itself. They have been settling and laboring in the Holy Land for years and amid difficulties and persecutions. But their Christian love and patience have at last conquered, and now they number several colonies in Palestine. They have now one in Jerusalem of about 340 souls, one in Jaffa of 310, one in Sharon of 290 and one in Haifa of 225. Besides these they have eighty souls in Beirut and about thirty in Egypt. The colonists in Jerusalem and Jaffa are mainly engaged in the industrial arts, giving object-lessons to the ignorant and idle natives.—*Nov. Chris. Adv.*



CHILD LIFE IN CHINA.

Chinese Child Life.

On the previous page are pictures representing Chinese Child Life. No. 1 is a Chinese girl; 2 a young Chinese student; 3 a boy eating with chop sticks; 4 a mother carrying a child in a hood; 5 in a shower; 6, 7 in school; 8 flying a kite; 9 playing with battledore and shuttlecock, and driving a hoop. The children seem to be as happy in their play as they do in this country and if reports are true which we receive of them they are as pleasant and as good as any of the children here.

The Chinese "God of Wealth."

Many of the idols worshipped by the Chinese are the images of persons who have, when living, exerted a beneficent influence, evident or occult, upon the welfare of others. They have a much-used proverb, "Good comes to the good," and they rightly believe that those who revere and associate with the worthy will prosper, while those who affiliate with the evil will come to ill. But when one consorts with the good for sordid reasons, one gains no more than do these self-seeking devotees of the false god of wealth.

A poor man, named Yang, had nine little sons. He was unable to earn enough to feed them, and sometimes the meals in his family were so far apart that the roaches multiplied in his oven, and the mould gathered on the kettles in his kitchen. Doing his best, he could not by his labor always keep starvation away, and was forced to borrow or to beg.

At some distance away lived Mr. Chong, who was rich and childless. He was careful of his ease, and careless of his reputation; and one day he forestalled an appeal to his benevolence by telling some boors who were watching him, that he was eating human flesh, and that his food every day cost him a thousand ounces of silver. This pleasantry became the foundation of a report that spread through the neighborhood, and the report was verified by statements that many people had sold their daughters to him as slaves, and that the young women had never again been seen by their relatives.

One day, Yang, being at the point of starvation, came with his progeny to beg at the door of this nabob, who so roughly avoided a reputation for philanthropy. The nabob was so much amused by the flock of small folk clinging about their parent, that he bestowed abundant alms, and sent them home with food enough to last a long time. On the way home, Yang gave a portion of the boon to a man who was poorer than himself. The recipient noised abroad his kindness of heart, and he soon had a reputation for charity, and was everywhere praised for his liberality in giving alms from out his small store.

Years passed, Chong grew old, and began to say to himself that he should soon die, and that he should have no posterity to follow him to the grave, and supply him with the necessaries of life in the land of shades. Then he bethought himself of the beggar with the flock of little sons, and went to ask a share of his paternity. Yang acknowledged that his children owed the preservation

of their lives to the alms received from Chong, and transferred to him a right equal with his own in all his sons. So the nine boys finally inherited Chong's wealth, and made offerings at his tomb as at that of their own father.

The benevolent Yang, on account of the final prosperity of his numerous descendants, was, long ago, apotheosized, and has ever since been worshipped as the god of wealth.—*Adele M. Fielde.*

A Syrian Baptism.

BY THE DAUGHTER OF A MISSIONARY.

One morning my sister and I were invited by a little friend of ours to spend the day at her house, as her baby sister was to be baptized that morning, and as we knew the family very well, it was quite an event to us.

A walk of five minutes brought us to the house, where we were met at the door by two other sisters, the elder one bearing the important baby, whose dress was not at all similar to that worn by an American baby at her baptism, or any other occasion for that matter. She was closely wrapped in a white cloth, which was held together by means of a strip of cloth wound around her, thus tying her hands and feet firmly to her side, so that she could not move at all.

We then proceeded to the Greek church which was about half a mile away, the baby's godmother accompanying us.

When we arrived there, we were met by *khoory* (priest) Isbir, who blessed the child as she was brought inside the church.

Baby was then undressed and taken to the baptismal font by the priest, and plunged three times into the cold water which half-filled it, all the time showing us that she had good lungs and could use them if necessary. After being hastily wiped and rather carelessly dressed, her godmother took her to the altar. The priest asked her what the child's name was, and she replied "Katy." This was considered a very important fact, as the name was English and the baby Arabic. The priest then asked the godmother if she would promise to teach Katy to love and serve God and to hate Satan, and she said she would. As the word Satan was uttered the woman spit on the ground, thus showing that she would even spit on his head, she believing him to be under the earth.

After that the priest gave the baby some holy communion wine, and then returned her to her sister.

When we reached home Katy was bathed thoroughly in warm water, and dressed in nice white clothes and pretty little pink socks which her sister had made for her.

It may seem strange to you that neither of the parents was present at the baptism, but if you had asked the mother why she had not gone to the church with us, she would have replied she was too busy with her household affairs, and the father was away at his *dikkan* (shop).

The godmother, who had been so affectionate to Katy at the church, had nevertheless cursed her when she was born, because she was a girl.

What Grandmother Gray Told Grandmother Brown.

Grandmother Brown and Grandmother Gray
Met in the cottage just over the way,
This afternoon, for a social tea.
Grandmother Brown is rheumatic, you see,
And she dearly loves to have Grandmother Gray
Come in and chat with her any day.

And to-day, as they cosily sat
Knitting, and talked of this and that,
Grandmother Gray said, "I must early go,
Because of the children's fair, you know."

"The children's fair?" said Grandmother Brown,
As she laid her gold-rimmed glasses down.
"What is it? Do tell! I want to know
Where other people are glad to go.
You know it is now almost a year
Since pain has kept me a prisoner here."

"Has no one told you?" said Grandmother Gray:
"It is strange that I have not, anyway.
Since the Band was organized last May,
To the parsonage the children went:
Some of the ladies their presence lent.
They organized, as their elders do,
Adopted a constitution too;
Perhaps I can tell it over to you:—
First, 'The Ruthians' should be their name;
And, second, it should be their aim
To learn of missions at home and abroad,
And to glean for them along life's road;
Thirdly their officers should be
A president, vice, and secretary;
With a treasurer, to hold the purse,
And all the funds receive and disburse.
Fourthly, any under eighteen could be
Members by paying five cents, and we
Elders could be members honorary,
By paying fifteen cents, annually.
Eight became members that afternoon,
And others were added very soon;
So now they have eighteen or so,—
Good numbers for this small place, you know.
Once in two weeks they've met together,
And some have come whate'er the weather;
Five the least number on any day,
And thirteen the largest, so they say."

"Well, well, I declare!" said Grandma Brown,
"There are some wide-awake folks in town;
What did they do at their meetings, pray?"

"O as to that," said Grandmother Gray,
"They had Bible reading, singing, prayer,
Talked over the missions here and there,
And sewed on a quilt that is novel quite,—
It is going to be sold at the fair to-night.
The little girls are going to sing:
Their voices will make the town hall ring.
Some poems, also, they will recite:
We really expect a treat to-night."

"A treat, indeed!" said Grandma Brown:
"I wish I were able to go down.
Here, take this dollar and spend it for me:
I know what they're working for, you see.
I hope the purses will open all,
And a rich amount in the treasury fall.

Come in, and tell me about it please,
To-morrow, when we can talk with ease."

So, early next morning Grandmother Gray,
As soon as breakfast was out of the way,
Without waiting to rest or sit down,
Ran over to tell dear Grandmother Brown
About the "fair" and its grand success.

"Good morning!" she said. "You'd never guess
What a real nice time we had last night!
Every one seemed to feel just right.
The hall was trimmed very nicely, too;
The 'Magic Quilt' was hung in full view;
The fancy table was brimming o'er,
Attracting purchasers by the score;
The supper was nice and daintily spread.
From delicious tarts to snow-white bread.
Then the children, dear, their songs and fun
And recitations were finely done;—
Our chorister's singing added zest,
And was, *as usual*, just the best.
Our pastor has written a poem too.—
I hope he will come and read it to you.
Mr. Allen spoke; and in fact, my friend,
It was a success from beginning to end:—
For we made full *seventy* dollars, you see:
The children's share over *thirty* will be.
I wish I could stay and longer chat;
But duties at home will not allow that.
One thing, I am sure, is plain to be seen—
That those who *try* for the Master to *glean*
Will find the *handfuls* so easy to win
That many a *sheaf* may be gathered in."

—Good Times.

Two Millions for Missions.

BY REV. H. MANN.

A million for missions! what does it mean?
Printed in papers, so oft we have seen.
Be sure to tell us, if only you know;
We hear it so much wherever we go.
Preachers and people work hard all the time,
They say, "We must reach the million line,"
Did any ever hear such talk before,
Or read it in pages of ancient lore?
We have heard of a line as most people know,
Called Mason's and Dixon's, made sometime ago.
But what of the million line; try now to tell;
We are anxious to *know*—so give it us well.
A man by the name of Chaplain McCabe
Of the Methodist Episcopal Church, it is said,
Suggested to raise one million of dollars
Among people of church and Sabbath-school scholars.
This fact was made known, many said it was good,
And pledged themselves bravely to do what they could.
An effort was made to reach it that year
And many rejoiced that we came so near.
A man was heard say regarding this line,
There was no reason in it, he was behind time.
A Bishop did answer him somewhat funny,
By saying that in it there was plenty of money.
Our people tried nobly this standard to gain.
Against all objections it was attained.
No more be it said, this is a large sum,
We may do better than what we have done.
The missionary spirit has only begun,
And yet the church has grandly raised one.
Soon we shall hear that this will not do;
We must all go to work and try to raise two.
Lift up the standard higher and higher,
We are only just coming up out of the mire.
In all things glorious let aspirations be high,
Aim not at a tree, but try for the sky.
To God be the praise for what has been done.
He has promised to give the world to His Son.
Believing His word, in work we find rest;
The earth with the knowledge of Christ shall be blest.

—Baltimore Methodist.

Responsive Exercise Respecting the Freedmen's Aid and Southern Education Society.

Congregation.—What is the work of the Freedmen's Aid and Southern Education Society?

Pastor.—It is the establishment and maintenance of institutions of learning in the Southern States among freedmen and others who have special claims upon the people of America for help in the work of Christian education. Under the phrase, "and others," in the original constitution of the Society, the General Conference has placed the educational work of the Church in the South among the whites under the care of this Society.

Cong.—How many institutions of learning has the Society aided in the South during the past year?

Pastor.—Thirty-eight—twenty-three among colored people, and fifteen among the whites.

Cong.—How many teachers were employed in these schools last year?

Pastor.—Two hundred and ten.

Cong.—How many students have been in attendance during the year just closed?

Pastor.—About seven thousand—five thousand colored, and two thousand whites.

Cong.—How many of these were preparing for the ministry?

Pastor.—About four hundred.

Cong.—How many were preparing to teach?

Pastor.—Twenty-five hundred.

Cong.—What other lines of instruction are followed?

Pastor.—The Society has several industrial schools, where hundreds are constantly being trained in the various trades; it also has a medical college at Nashville; Tenn., where colored young men and women may have a thorough course in medicine. Nearly one hundred physicians now practising in the South have graduated from this institution.

Cong.—Do the industrial schools give indication of success?

Pastor.—They are accomplishing great good at comparatively small-expense.

Cong.—How many voters in the South who say they cannot read and write?

Pastor.—About one million and a half.

Cong.—Is not this an unfortunate condition in a republican form of government?

Pastor.—No government is safe where the source of power is ignorant or immoral. In this country the source of power is the people.

Cong.—How many girls in the Southern States, from fifteen to twenty years of age, who cannot read and write?

Pastor.—Nearly four hundred thousand.

Cong.—How many women in the South (mostly mothers), twenty-one years

of age and over, who cannot read and write?

Pastor.—Nearly two million.

Cong.—What is this Society doing for this ignorant multitude among the women of the South?

Pastor.—A large proportion of the 7,000 students in the schools are young women, who, under the influence and direction of Christian matrons and teachers, are not only taught intellectually, but are instructed in the proprieties and industries of home life.

Cong.—Will not the public schools of the South supply all needed help?

Pastor.—They cannot. But we are not in the South to do public school work. We are there to furnish Christian teachers and preachers, without which we cannot do the work that God has put upon us as a Church.

Cong.—Do the students and the people where the institutions are located help in this work?

Pastor.—They do. All students, with few exceptions, support themselves; and our ministers and people in the South, notwithstanding their poverty, are doing more and more each year for this work.

Cong.—What is the relation of this educational work in the South to the Methodist Episcopal Church in that section?

Pastor.—God has wonderfully blessed the Methodist Episcopal Church in the South since the war. Over 4,000 new churches have been built, and the increase in membership has been over 300,000—about equally divided between the white and colored people. This Southern educational work is, therefore, a most necessary part of a great Church movement in a vast section of our country.

Cong.—What is the amount apportioned to the whole Church to be raised this year for this cause?

Pastor.—Two hundred and fifty thousand dollars.

Cong.—How does this compare with the amount apportioned for missions to the same conferences?

Pastor.—About one-fourth as much as is asked for missions. The General Conference and Bishops have unanimously approved this call for a quarter of a million for our Southern educational work.

Cong.—What was raised last year?

Pastor.—\$161,000.

Cong.—How much of this was received from conference collections?

Pastor.—\$84,000.

Cong.—From what source did the remainder of the \$161,000 come?

Pastor.—\$34,000 from students, tuition, and room-rent; the balance from annuities and bequests.

Cong.—What are the present necessities of the work?

Pastor.—In addition to the \$100,000 necessary to meet current expenses, money is greatly needed to pay the indebtedness of the Society made in carrying forward its rapidly growing work. Several new buildings under way in important centres must be finished. In a number of conferences, among both white and colored people, there are important places where a few hundred dollars, with what the people would do themselves, would secure self-supporting seminaries, which are necessary to the development of the Church in the South.

Send money or letters of inquiry to EARL CRANSTON, D.D., Treasurer, or to J. C. HARTZELL, D.D., Corresponding Secretary, 190 West Fourth Street, Cincinnati, Ohio.

Mission Work in Alaska.

The *North Star* for October published at Sitka, Alaska, says: "Miss Kate A. Rankin, who entered the Alaska Mission work in 1882 and left on account of health in 1886, has again returned to her chosen field, and has been stationed at Sitka.

"Miss Chisholm, in charge of the teachers' mess at the Sitka School, has resigned to get married. This makes the seventh lady teacher, or missionary, who has found a husband in Alaska. Who next?

"We warmly welcome Rev. Allan McKay to the Alaska work. Mr. McKay has been commissioned by the Presbyterian Board of Home Missions to take charge of the native church at Fort Wrangell.

"Sabbath Schools, Mission Bands, and others intending to send presents for the Alaskan Missions should make their preparations at once. Boxes, barrels, or bales sent as freight, should be shipped not later than November 1; October 15 would be still better. If sent in our-pound packages by mail, they can be mailed as late as November 15.

"The following addresses will reach the several mission stations in Southeast Alaska:

"For Industrial Training School, 160 children; Prof. Wm. A. Kelly, Sitka, Alaska.

"For Mission Home, 30 children; Rev. Eugene S. Willard, Juneau, Alaska.

"For Hoonah Mission, 100 children; Rev. John W. McFarland, Hoonah Mission, via Juneau, Alaska.

"For Fort Wrangell Mission, 60 children; Rev. Allan McKay, Fort Wrangell, Alaska.

"For Klawack Mission, 60 children; Rev. L. W. Currie, Klawack, Alaska.

"For Hydah Mission, 50 children; Rev. J. L. Gould, Howkan, Alaska.

"For the Hydah Mission Home; Mrs. A. R. McFarland, Howkan, Alaska.

"For the Quaker Mission at Douglas Island, 60 children; E. W. Weesner, Douglas City, Alaska."

MISSIONARY DICTIONARY.

MOHAMMEDANISM.—Called by Mohammed, Islam, signifying safety or salvation, comprises the two essentials, Iman, implicit faith, and Din, practical religion. Five points are insisted on, namely, belief in God and Mohammed His apostle; prayer, pilgrimage to Mecca, almsgiving, and fasting during the month of Ramazan. At present the followers of Mohammed are styled Mohammedan, Moslems and Musselman. There are two great sects of the Mohammedan religion, the Sunni being more numerous in India, Turkestan, Turkey and Arabia, and the Shiah in Persia. They believe in Mohammed as an intercessor and in the second coming of Christ. At death the soul will be judged. That the angels Nakir and Mankir visit it in the tomb to question it, as to the life on earth. They also believe all must cross the Pul-i-Sirat, a bridge for the good, but a sharp sword to the wicked, in a purgatory called Iraj, and in places of future rewards and punishments.

MALACCA.—A town on the seacoast of the Malay Peninsula, which also gives its name to a district forming part of one of the earliest European settlements. The province is forty miles long, the average width twenty-five, comprising an area of 1,000 square miles, with a population of 77,756. It derives its name from the Malaka tree. The great mineral product is tin. There are also hot mineral springs situated here.

MARAVA.—A race in the extreme south of India, in the Madura, Tinnevely, Ramnad and Sivaganga districts, who differ from neighboring races in personal appearance, language and customs. They worship local deities. They are a robust, hardy, dark skinned, stalwart race, athletic, with well developed muscles, active, of moderate height, the cranium rounded, narrow in front, forehead low, eyes large and full, wear their hair long, and arranged like the women of the Dekhan.

MARONITES.—The most numerous of the Lebanon tribes in Syria, numbering about 200,000. They occupy the most central valleys and the highest ridges from the neighborhood of Tripoli to the south of Beirut. This Christian sect is said to have been founded in the sixth century by St. Maronius. In religious matters, they acknowledge the supremacy of Rome, though their clergy maintain the right of electing their own Bishops or patriarchs, and of entering into the marriage state.

MECCA.—Is a holy city of the Mohammedans, situated in a barren tract of country, a day's journey from the seaport town of Jeddah. The heat in summer is excessive. There are several structures of historical interest in Mecca. Built in the wall of one, the Kaba, is the black

stone Hajar-us-Siah, which every Mohammedan pilgrim must kiss, or at least touch, every time he goes round the Kaba; supposed to have been built by Abraham, as his house of prayer. Mecca territory is reputed sacred to a certain distance round, which is indicated by marks. Every Mohammedan who has money and cannot go to Mecca to perform their pilgrimage must send a deputy.

MEDINA.—A small city where Mohammed died and was buried, is 245 miles from Mecca. Before the days of Mohammed it was called Yathreb, but was renamed Medinatim-Nabi, City of the Prophet. The tomb of Mohammed is in a corner of a large mosque. The building is hung with silk. Medina has 500 houses and about 8,000 inhabitants.

MENU.—The name of the author of a book called the "Institutes of Menu," composed at 800, probably 1,200 years before Christ. It is a compilation of the customs current among the races of India, and therefore contains many contradictory passages. The code of Menu is still the basis of the Hindu civil jurisprudence; but is received according to the interpretations and modifications of approved commentators.

METEMPSYCHOSIS.—Meaning transmigration of souls, is believed in by the Hindu and Buddhists of Asia and by all pre-Aryan aboriginal races in British India.

MINTRA.—A wild tribe in the Malay Peninsula, very superstitious. They clear a small piece of ground in March, in July they set fire to the trees, and at the beginning of September they plant paddy, cludy, etc.

MOHANA.—Is a fisherman race in Sind, India, who appear to be converted Hindus, but claim to be of Arab descent. They are divided into five clans. They profess Mohammedanism. Their features are peculiar, with very dark complexions. The women are handsome when young. The Mohana people are not moral. Their language is gross in the extreme. The men are hardy, industrious, good swimmers, but addicted to drink.

MONGOLIA.—A country in the east of Asia, stretching from Siberia in the north, towards the Great Wall of China in the south, and from Dauria and Manchuria in the east, to the Altai and the sources of the Irtysh, Tian Shan and Eastern Turkestan in the west. In the centre of this region is the desert of Gobi.

MOROCCO.—A country in the northwest extremity of Africa 300,000 square miles in extent, with a population of eight millions. The towns of Mequenez on the north and Morocco on the south are the chief cities. It is ruled by descendants of Mohammed, and inhabited principally by Moors.

MOSLIM.—Properly Muslim, a term by which the Mohammedans, in Asia, designate themselves. It is derived from the Arabic word *Salam*, he gave peace, safety—hence Muslim, a person who is saved.

MUASI.—Is a tribe of the Central Provinces of British India. Their chief objects of worship are the sun and moon. They also worship at the shrine of Sultan Sakada, whom they suppose to have been a king among them in former times.

MUHARRAM.—Meaning sacred, unlawful, prohibited. It is the first month of the Mohammedan year. It was held unlawful to make war in this month. Among the Shiah Mohammedans this month is held in peculiar veneration, as being the month in which Hasan and Husain, the sons of Ali, were killed.

MUHTAJ.—In the Parsee religion is a festival, which commences on the 26th day of the twelfth month. The souls of deceased relations are supposed to revisit the houses. The house is cleaned on the 25th day and the ceremony is kept up ten days, after which the room is closed for four days, and reopened for two days' cleaning, till the Khordad-sal, at the dawn of which the souls take flight.

MULVI.—Is the way the Arabic word Mula or Maula is called in India. It means a learned Mohammedan, or one learned in Mohammedan laws. Formerly a Mulvi was attached to each court of justice in British India.

MUNDAH.—Is the name of a race occupying the eastern and southern parts of Chutia Nagpur in India. They are estimated at about half a million souls. Their features are flat and broad, with high cheek bones, small eye orbits, often with an oblique setting, without much beard or whiskers. In color they are from brown to tawny-yellow.

NACHRAVALI.—Is a form of Hindu benediction, only bestowed by women and priests. It is performed by clasping both hands over the person's head, and waving over him a piece of silver or other valuable which is bestowed in charity. The Tamil people similarly wave a fowl or sheep's head around a sick man. This is a very ancient ceremony. It is also a Mohammedan rite.

NAGA.—In Hindu mythology, a demigod, with the face of a man, the tail of a serpent and the expanded head of the cobra di capello, created by Kadra, a wife of Kasyapa, to people Patala, where they reign in great splendor.

Also a Scythic race who appear to have occupied part of India prior to the appearance of the Aryans. In the mythology of India they are described as true snakes. In India the term Nag or Naga is applied to the cobra serpent, and the race who were so designated are believed

to have paid their devotion to the snake, or to have taken it as their emblem.

A Naga race are said to have occupied Ceylon, on the northern and western coasts before the Christian era. Naga and Takshak are also Sanskrit names for a snake or serpent, which is the emblem of Buddha or Mercury. The races who dwelt in India prior to the advent of the Aryans are alluded to in ancient books as Naga, Rakshasa, Dasya and Asura. All Hindu sects have followers who are called Naga. In all essential points they were of the same description as the Viragi or Sanyasi, but in their zeal they used to leave off every kind of covering and go naked. They were the most worthless and profligate members of the Hindu religion. They always travelled around, and sanguinary conflicts have occurred between Naga mendicants of opposite sects.

Naga is also applied to a class of the Dadu Panthi Hindu sect, who carried arms and served Hindu princes, making good soldiers. A sect of Gosain are likewise termed Naga, because they perform their ablutions in a state of nudity. They wander to very distant places, begging for their mat'h or monastery. In the nineteenth century, under the settled rule of the British Government, the Naga migrants have greatly disappeared. Naga also Nag is the term by which the Naia snake is designated in the Hindu language. There are several varieties of these snakes.

NAGASAKI.—A seaport town in Japan. Porcelain made here is solid and at the same time elegant.

NAGPORE.—Or Nagpure, is a town and district in the Central Provinces of India. The area of the district is 3,786 square miles, and lies immediately below the great table-land of the Satpura range. It belongs to the English. Nagpure town is about seven miles in circuit, situated in an extensive plain, and is an open city. The language is a mixture of Hindu and Mahrati. The bulk of the population worship Siva as Mahadeva.

NAINI TAL.—A Sanatorium situated in Kumaon, in India, in the outer range of the Himalaya. It is 6,409 feet above the sea. It has a picturesque lake one mile long and 400 yards wide. The lake has good fish in it. The houses of the Europeans were placed on the slope of the mountains, but in 1881 two landslides occurred, overwhelming several houses and many people were killed. The Naini Tal valley is in the heart of the mountains. It is two miles long by one broad, mostly occupied by the lake. It is 6,350 feet above the level of the sea.

NAIR.—A race on the Malabar coast, following the Hindu religion and claiming to be of Sudra caste. They follow

the rule of female descent, and from this custom results the practice that a man's heirs are not his own, but his sister's children. Nair or Nayar is also a title added to nearly all the names of the different races. It is like Mister and Esquire, assumed as a birthright by any respectable member of any race who has no other title.

NANAK.—The founder of the Sikh religion, was a Hindu of the Kshatriya caste and Bedi tribe. He was born A.D., 1469, in the village of Talwandi, now the town of Rayapur in India. The tenets of the Hindus and Mohammedans of that day dissatisfied him. After travelling in search of truth, he returned to his family and passed his life in calling upon men to worship the one invisible God, to live virtuously and to be tolerant to the failings of others. He began to teach A.D., 1490. He succeeded in collecting a large body of followers whom he called Sikh or disciples. For many years this rapidly increasing body of converts continued to lead a meditative life, absorbed in the study of their sacred book, the Grant'h. They gradually spread over other parts of India. They have a college as far south as Patna. In the beginning of the seventeenth century, Govind Singh converted them into a band of warriors. Of Nanak's real goodness, purity of his motives, etc., there can be no doubt. He died in A.D., 1539. It may be said that Nanak disengaged his converts from Hindu idolatry and Mohammedan superstition and placed them free on a broad basis of religious and moral purity.

NATURE WORSHIP.—Is a homage in which natural objects, trees, lakes, stones, animals, etc., are worshipped. The earliest Bactrian faith was a pure nature worship. This was superseded by an ethical faith, when light and darkness, sunshine and storm, became represented by good and evil. Amongst Aryan Hindus, non-Aryan, and the Parsees, spirit worship has almost displaced the nature worship. But Hindus recognize in Prithivi an earth goddess, the mother of all beings. Her worship among Asiatic races has been associated with sanguinary and licentious rites.

NAWAB.—Corruptly Nabob, plural of Naib, a sovereign or viceroy, also the highest honorary title under a Mohammedan sovereign in India.

NELLORE.—A town on the right bank of the Pennar river, on the eastern side of the Peninsula of India, which gives its name to a revenue district of 8,462 square miles and 1,376,811 inhabitants. It is named from the Nelli plant, and Ur meaning town. It lies partly in Central Carnatic and partly in Northern Carnatic. The bulk of the people are Hindu Sudras, speaking Telugu.

NESTORIANS.—A Christian sect in Kurdistan and Mesopotamia, said to be named from Nestorius, Bishop of Constantinople in the fifth century, whose doctrines were spread with much zeal. They number about 20,000 souls in Persia, Turkey and Kurdistan. They themselves do not claim to be followers of the creed of Nestorius, but descendants of the Chaldæans, and that their name is derived from Nassara or Nazareth. Their faith, after being condemned in the West during the fifth century, spread rapidly in the East and prevailed in Persia and Asia Minor. In Persia the sect inhabit the district of Urmia, in Azerbaijan and the mountains to the south, also occupying the Hakkian chain in Kurdistan. In Upper Mesopotamia there are many, some of whom have become Roman Catholics, and Jacobite as well as Roman Catholic Syrians.

NG TSOCK.—Are those who, in China, undress and wash and re-clothe the dead. They are deemed unclean. They are not allowed to worship in the temples. Their sons are not permitted to become candidates for literary degrees.

ORDEAL.—The earliest mention of the trial by ordeal is contained in the 5th Chapter of the book of Numbers, from the 11th verse in which the priest gave holy water to a woman to drink, imprecating her with a curse that if guilty her thigh would rot and her belly swell. Although forbidden by the Koran, trial by ordeal is to be found in some form throughout the Mohammedan world.

The hot iron ordeal is practised among Hindus and the Buddhists of Pegu and Siam. Nine circles, each 16 fingers in diameter, are drawn, 16 fingers apart. The hands of the accused are rubbed with unhusked rice and all marks on them noted. On each hand seven pipas leaves are bound by seven threads, and saying, "Thou, Oh fire, pervadest all beings. Oh cause of purity, who givest evidence of virtue and of sin, declare the truth in this thy hand." The priest gives the accused a red-hot ball to carry as he steps from circle to circle, when he reaches the 8th, he throws the ball on a heap of dry grass inside the 9th circle. If his hands are not burnt, he is pronounced innocent.

The water ordeal is in vogue in India, Burma and Borneo. The accused in India stands in water nearly up to his waist, attended by a Brahman, staff in hand. Some one near shoots three arrows. A man hurries to pick up the furthest. As he does so, another person runs to wards him from the water's edge; at the same moment the accused grasps the Brahman's staff and dives beneath the water. If he remains there until the two arrow-fetchers return, he is innocent, but if any of his body appears, he is guilty.

COUNTRY AND PEOPLE OF SYRIA.

BY FANNIE ROPER FEUDGE.

("Aunt Celia," a returned missionary, at the invitation of her young relatives and friends, Belle, Nettie, Hannah, Claude, Eva, Lottie, May, Grace and others, attends the second meeting of their Band, to tell them something of Syria—its past and present. All rise to greet the missionary, as she enters, and Belle, speaking for the company, says:)

BELLE.—"We think it very kind of you, auntie, to attend our little meeting, and we are eager to know about your mission in Syria, though it hardly seems like missionary ground when we remember that within its borders is Palestine, the land of the Israelites, made sacred by so many biblical allusions, from the preaching of John in the wilderness of Judea, all through the life of our Saviour."

AUNT CELIA.—"It is indeed strange that Syria, like many other lands greatly blessed of God in the manifestations of of His wisdom, power, and goodness, should have so fallen from its high estate, as to need to be taught the very first principles of the *spiritual* worship demanded by God."

NETTIE.—"From the many allusions in the earlier books of the old Testament Scriptures, to the various cities of Palestine, I judge that the history of Syria must be among the oldest in the world."

AUNT C.—"Yes; for in the times of Abraham, 2000 B.C., Damascus was already a city; in the oldest literature of Greece, Sodom figures as the capital of a rich and populous state; and Canaan, even at the time of its conquest by Joshua, was crowded with cities and towns. Then, too, the splendid reigns of David and Solomon, and their descendants show a high degree of advance in civilization. Nor have the Syrians ever wholly relapsed into barbarism."

EVA.—"But Syria seems never to have possessed any great political power among the nations, nor to have been specially distinguished in any way."

AUNT CELIA.—"No; like most other so-called nations in those earlier times, Syria did not form a single state; it was rather a collection of independent states, whose inhabitants belonged to the same race. Every important city had its own king, whose normal occupation was fighting with his neighbors. Even under the splendid reigns of David and Solomon, the princes whom they subdued were only made tributary; and after their death, things seem to have reverted to their former condition. Rezin a slave made himself master of Damascus, and extended his rule over all northern and central Syria; but the conquests of Tiglath-Pileser soon made it a province of the Assyrian Empire. Subsequently the whole land, including Palestine, became part of the successive empires of Babylonia, Media, Persia, and Macedonia, being swallowed up in these stronger powers, and scarcely *having a separate history.*"

GRACE.—"Has she been more fortunate in modern times?"

AUNT CELIA.—"Not at all. She was a continual bone of contention between the Romans and Persians, until conquered by the Arabs in the seventh century after Christ; then during the crusades of the middle ages, several Christian powers gained temporary footing in the land, but were soon driven out, and Syria became a possession of the Sultans of Egypt, being often fearfully devastated by the Mongols. In the sixteenth century it was conquered by the Turks, and has since been for the most part controlled by them."

MAY.—"How large a country is Syria?"

AUNT CELIA.—"It has an area of 146,000 square miles, and a population of about two-and-a-half millions. The people are composed of many nations, but by far the greater number are of Shemitic origin, either Phœnician, Aramean, or Arabic; though their Turkish rulers and the Turkomans and Kurds of the north belong to the Turanian race."

LOTTIE.—"What is the national religion?"

AUNT CELIA.—"The religious sects of Syria are numerous. The larger proportion of the people are Mohammedans; but the Greek Church numbers a hundred and eighty thousand; the Maronites and Roman Catholics together claim full three hundred thousand; the Jews, forty thousand; Druses, ninety thousand; and other lesser sects, about thirty thousand."

HANNAH.—"Was not the Syrian Church at one time nominally Christian; and do they not still accept the Scriptures as their creed?"

AUNT CELIA.—"They have all along the centuries—from a very early date—possessed the Word of God in their own language, though for a long time in a corrupted and mutilated form; and its teachings have been accepted as authority, at least nominally, by all branches of the Syrian Church. The oldest book extant in the Syrian tongue is the Peshito, or 'simple version' of the Bible—the old Testament having been translated directly from the Hebrew, and the New made at Edessa in the second century. But many corruptions have crept into the Syrian Churches; they enforce celibacy on their bishops, and refuse to priests the right to marry after ordination; they receive and practise the invocation of saints, and prayers for the dead; and they use *painted* though not graven images."

CLAUDE.—"But when our missionaries go among them, and teach them that these things are not found in the Bible, are they willing to give up their old habits, and become real Christians and followers of Jesus?"

AUNT CELIA.—"Many of them are truly converted, and become new creatures in

Christ Jesus. With them old things pass away, and all things become new. I read lately an account written by Mr. Waldmeier, missionary of the Friends in Syria, at Brumana, Mount Lebanon. He says: 'The girls at the Home are happy, and are making very satisfactory progress. The difference between them and other girls of the country is as day to night. Mariam Abo Nasir is a good teacher, and has applied for membership among the Friends. We have also four other applicants, and all are under prayerful consideration. The various branches of the mission are in good working order, and there is growth from within as well as from without.'

"Dr. Vartan, of the Medical Mission at Nazareth, writes of a young lad who had been brought by his widowed mother to the dispensary for healing, 'By the blessing of God, the lad was restored to perfect health, and the united joy of the family was very great, for the temporal blessing, and more especially for their finding a true friend in Jesus, to whom they were before strangers.' So you see this good physician, while ministering to their diseased bodies, does not neglect the souls of his patients, but uses his opportunities to lead them to Jesus."

BELLE.—"Is not such a life a beautiful copy of our dear Saviour's when He was on earth, 'healing all that came unto Him'; and what earnest, true-hearted Christians these missionaries must be. I think we ought to try to learn more of their lives and labors, and then we should feel more earnest in praying for them, and doing all we can to help."

AUNT CELIA.—"This is certainly true; for there are many touching incidents connected with the lives of missionaries. This very lad mentioned by Dr. Vartan, came afterwards and handed a small coin to the physician, and said: 'Jesus enabled me to spare this from my earnings—please accept and use it for Him. My two best friends are my mother who would die for me to give me life, and Jesus who *did* die for me, and gives me eternal life, thereby.' The doctor speaks also of a father and son brought to the dispensary not long after—the son 'snatched, as it were, from the jaws of death'; and he adds: 'Humanly speaking, there was not the least likelihood that these poor fellows should ever have come under the sound of the Gospel, but for this sickness. Yet they were thus led to hear the glad tidings, they felt their sin, and were pointed to the Saviour, and they left the hospital singing Glory to His Holy Name.'"

NETTIE.—"Tell us, please, something of the language spoken in Syria."

AUNT CELIA.—"The language is a dialect of the Aramean, anciently spoken throughout Syria. After the Mohammedan conquest it was gradually displaced

by the Arabic; and since the thirteenth century it has been used only as an ecclesiastical language in the Syrian Churches, and is spoken corruptly in a few districts of Mount Lebanon and on Lake Oroomiah. This last has, by the labors of the American missionaries, been made a written language. The Syrian alphabet contains twenty-two letters, all consonants read from right to left, and five vowel symbols denoted by points. In grammar it resembles the Aramaic; while its vocabulary contains Persian, Greek, Latin, Arabic, Tartar, and even French and English words—traces of the nations that have ruled Syria."

EVA.—"Have they any valuable literature?"

AUNT CELIA.—"Their literature corresponds to the condition of the country, which has been continually subject to foreign invasion. It is made up mainly of translations, and has no freshness."

LOTTIE.—"What indications are there of material progress in Syria?"

AUNT CELIA.—"The towns, especially the seaports, are growing in size and population. Beirut, for example, has quadrupled within the last quarter of a century, and looks to those who knew it in the past generation, like a new city, built partly in Western style, under the supervision of a German architect. The European quarter is well-paved and lighted, and many of the buildings palatial. Water is supplied by an English water-works company; and a paper-mill that cost upwards of a hundred thousand dollars, supplies the whole of Syria with first-class paper. Its commerce has likewise increased fourfold; exports and imports are steadily rising, and trade is extending from the hands of Europeans to those of the native merchants. Progress is equally noted in Jaffa, the most southerly seaport of Syria. The ancient wall has been pulled down, the moat filled up, and many costly and elegant structures have taken the place of these superannuated appurtenances of the olden time. Depots and magazines have sprung up; glass windows have made their advent into this ancient city, and the country around is becoming one vast orange-grove, a region of orchards and flower-gardens, so completely transformed as hardly to be recognized."

MAY.—"Has this march of improvement extended to other portions of Syria?"

AUNT CELIA.—"Yes, Bethlehem and Nazareth have been rebuilt, with paved streets; Cæsarea, deserted for centuries, is becoming a busy mart of trade once more; Haifa, the little port at the foot of Mt. Carmel, has waked up from its long sleep; and Nablous, the ancient Shechem where Joseph was sold, is becoming noted for the manufacture of soap, boots, and other hitherto unknown commodities. Best of

all seem the many changes Jerusalem is gradually undergoing."

HANNAH.—"That is just what I am longing to hear. Do please tell us of the Holy City, whose streets was once trodden by our blessed Saviour, witnessing His wondrous works, and without whose walls, He laid down His precious life for us."

AUNT CELIA.—"Whole quarters have been rebuilt, the streets are well lighted, the offensive tanneries and slaughter-houses have been removed to a distance, and outside the walls of the ancient city, a new Jerusalem is beginning to rear its young head, seeming likely, at the present rate of growth, soon completely to overshadow its predecessor."

"The Jews, too, are gathering in; some are accepting, as their promised Messiah, the once despised Jesus of Nazareth, and it may be that these are the omens that foreshadow the second coming of the Lord of glory. 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'"

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THE CHILDREN OF SYRIA.

BY SOPHIE S. SMITH.

ETHEL.—Do the Syrian children have many playthings?

TEACHER.—They have more than the little Turks, such as donkeys with pack saddles, dolls with arms and legs moved by a string, toy carts, and comical figures. Then they have many games such as our children play, like leap frog, base-ball, blind-man's-buff, button, and puss in the corner.

ETHEL.—Do they go to school?

TEACHER.—The boys do, but seldom the girls.

ETHEL.—Not go to school! Why, how do the girls learn anything?

TEACHER.—It is not thought necessary for them to learn anything beyond how to work. The girls and women are cruelly treated and condemned to a life of drudgery.

ETHEL.—How dreadful! I should not want to be a Syrian girl.

TEACHER.—You may well be thankful that you are not. There are no smiles and happy hearts to welcome the girl baby. The mother weeps and her friends are sorry. When the baby is a boy, it is very different. Every one is happy, presents are sent in, friends gather around to congratulate the parents, and there is quite a festive time.

ETHEL.—What do the boys learn at school?

TEACHER.—They learn to read, write, and recite prayers. Each boy carries an inkcase in his belt, and holds his paper in his hand when he wants to write.

ETHEL.—Have they no desks to write upon?

TEACHER.—Neither desks to write upon nor chairs to sit on. When the boys

come to school they all leave their shoes outside the door, but keep their caps on, and sit down on the floor with their books before them and study as loud as they can, while they sway their bodies back and forth.

ETHEL.—What a funny school! Does the teacher like them to make so much noise?

TEACHER.—Oh, yes; he thinks it is a sign that they are studying very hard, and when they grow more quiet he stirs them up with a long stick. When a boy is bad he is thrown upon the floor, his ankles tied together, and he is beaten on the soles of his feet.

ETHEL.—What do the Syrian boys wear?

TEACHER.—If his father is a rich man the son will dress like him, in trousers and jacket of gay rich stuff, white turban, and many ornaments. He also wears red or yellow shoes with pointed toes, and when the streets are muddy or wet he mounts upon little stilts to protect his gay shoes. Poor boys wear coarse blue trousers, loose jacket, red cap, and very often no shoes.

ETHEL.—How are the girls dressed?

TEACHER.—The daughters of rich parents dress like the mother, in embroidered clothes and a veil. They wear their hair down their backs in a great many braids with gold coins fastened to the ends. The poor girls wear a coarse blue cotton dress and a veil of white muslin.

ETHEL.—What kind of houses do they live in?

TEACHER.—The rich people have low, broad houses, with a beautiful court inside, and a flat roof with a railing around it where they sit when the weather is warm. The poor people build theirs of loose stones piled up with logs laid across the top for a roof. Inside, one part of the floor is raised a little; here the people live; on the lower part the animals stay—all under the same roof.

ETHEL.—What dreadful ways those people have.

TEACHER.—Let us remember that they were not born in a Christian country such as ours, and while we are thankful for our more fortunate condition and greater blessings, we should try to do what we can to send some of the light and blessing to them that their lives may be better and happier.

:o:

NETHERLAND INDIA.—The possessions in the Eastern Archipelago of India belonging to the Dutch. In 1596 the Dutch first arrived off Bantam, and found the native king at war with the Portuguese. They lent him aid, on condition of having land allotted to them. Gradually they have increased their possessions until now the area of Netherland India is 445,411 square miles with a population of 23 millions.

Incident and Narrative.

The Story of Siddappa's Baptism.

One morning, about three years ago, one of our Christians was washing his face in the tank of Tumkur, when another man came to perform the same operation. "Who are you, sir?" said the Christian. "I am a Lingayat; I have come here to see my disciples," was the answer. "Then you are a *guru*, are you?" "Yes, I have four hundred houses in different places." "What caste are your disciples?" pursued the Christian. "They are all *kurubaru* (the shepherd caste)," quietly answered the new comer. "What do you do, sir, when you see your disciples?" "I ask after their welfare, and then I give them *tirtha* (holy water) and *prasada vibhuti* (holy ashes)." "But what good can your disciples get out of these things?" "The *shastra* prescribes them, and I always get *kānīcke* (an offering) for them."

It was just a casual meeting between two men who had never seen each other before. The name of the Lingayat priest was Siddappa. The Christian was a man of zeal and of tact, and he succeeded that morning in describing very vividly man's sinfulness and his need, everywhere, of the one true *guru*, Christ Jesus. Siddappa was interested, and on being invited to the Christian's house went gladly. He spent the whole day there, for business is never pressing with such men.

Through this intercourse of one day with a Christian a disturbing element had entered into his life. He returned to his village next day, a distance of nearly thirty miles. Not to rest, however. He had begun to think. He was pleased with what he had seen and heard in Tumkur; but were other Christians like those? He determined to find out by personal intercourse, and accordingly he set off to Bangalore, where he knew Christians were numerous. It was on a Thursday evening that he first made his appearance in the Wesleyan mission compound. A service was being held in a hall of the High school, and Siddappa entered and stayed till the end. As soon as it was over he introduced himself to the native minister and told him why he had come to Bangalore.

He was at once invited to the minister's house, and there was a long talk on salvation. "I wish you would come to my village and see all my people, and tell them the things you have told me. Cannot you manage it?" A visit was forthwith arranged for the following week. The village is fourteen miles away from Bangalore, and when the Rev. T. Luke arrived, he was received with the utmost respect and kindness by Siddappa's

mother, brother, and all the chief villagers. It was a happy opportunity, and he used it eagerly.

During the day Siddappa brought up an old man to the minister, whose face was covered with holy ashes. He was a pantheist, and had spent much effort in making Siddappa one also. He was quite ready for battle with a Christian preacher, and asked many questions. From 11 A.M. to 3 P.M., the conversation lasted, and pantheism was closely examined as well as Christianity. At the close Siddappa confessed in the presence of the old man that he felt that he had a great burden, and he wanted a *guru* who could remove it.

For a full year after this, he did not show his face again in Bangalore. Yet he was not forgetful or idle. He went repeatedly to Tumkur, Nelamangala, Tyamagondlu and other places where Christians live, and tried to get to know them more intimately. When twelve months had passed he came back once more to Mr. Luke. People had been saying much against Christianity. He was told that missionaries would spoil his caste and afterwards send him to beg, while they themselves would receive a handsome gift for converting him. He wanted to feel assured on these and other such points. Mr. Luke dealt with him patiently and took the opportunity of warning him that if he became a Christian he would have to suffer persecution. He could not remain longer in caste; he must give up his four hundred disciples and all the presents he regularly got from them: nor must he expect Christianity to feed him. He must begin to work hard for his living, and all his friends would reproach him and scoff at him.

Siddappa was not quite ready for all this yet. He asked Mr. Luke to go to his village again, and this was done. But this time the old man, Shamanna by name, who had argued so long before, began to feel alarmed for his young friend. He warned Siddappa, and set himself with much determination to prevent his having any further communication with Christians. Hitherto Siddappa had been wholly among Protestants. Now he met a Roman priest, and at once began to inquire into his form of religion. "You cannot at present know," was the priest's reply. "But what is that you have on your chest?" persisted Siddappa. "The holy cross; if you become a Catholic I will give you one like this." "What would be the good of that?" asked Siddappa: "we put a *linga* on any one becoming a Lingayat, and you put a cross on any one becoming a Catholic. Where is the difference? Have you anything else?" The priest was annoyed at this and turned away.

Nearly three years had now gone by

since Siddappa first encountered Christianity—years of inquiry, of much balancing, of repeated and very natural hesitation. He was candid all through. He evaded no objections, started either in his own mind or by others. He wished to take no important step until he was quite clear. Last July, after a series of six prolonged visits of inquiry, the native minister felt it right to make a very direct appeal to him. "Siddappa, how long have you now been examining Christianity? Will you still delay to become Christ's follower?" And Siddappa at last spoke out: "Sir, not Christianity alone have I been examining, but Christians also. Now at last I am satisfied; I will lose no more time; I am ready now to become a Christian. I dare say I shall lose my friends and all my disciples; never mind. I want Jesus Christ. I feel I am a sinner, and I want to be saved." So the great decision was made, and one Sunday morning in August Mr. Hudson admitted Siddappa into the Christian Church, baptizing him by the name of Satyavira—the hero of the truth. May he, by God's grace, prove himself to be that!—*Wesleyan Missionary Notices*.

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Rev. F. S. Arnot in Central Africa.

The Rev. F. S. Arnot, the missionary explorer in Central Africa has lately been in England, and the *Leominster News* reports an address made by him:

As a rule, he was kindly received by the native chiefs, though having to shake hands in one evening with all a chief's relations, including five hundred wives and other relatives in proportion, must have been a trying ordeal. It appears that women are allowed to become chiefs in Central Africa, and one female chief was most useful in checking the warlike propensities of a diminutive nephew, also a powerful chief, who seemed bent on becoming an African Napoleon.

The Lualaba, which is really the upper stream of the Congo, was first discovered by Livingstone during his last and fatal journey, and on the east side of that river Mr. Arnot lived a considerable time, under the protection of a powerful chief interested in slave raiding, and founded a mission, which is still being actively prosecuted. His description of the abominations of the slave catchers and traders, and the sights the missionaries are constantly called upon to witness, was most affecting. The chief market for slaves now is the coast of Africa itself, so that the attempts to stop the transport of slaves at sea by British cruisers is of very little use.

Mr. Arnot considers the Africans hospitable, though often very cunning in their devices to extort money; but in the native courts of justice he was never treated with anything but fairness.

The Wise Physician.

Sree Nath, of India, a native Christian evangelist and a physician, reports: "There are among the Chandals of Kotwabipara, five leading men. When I went to preach there they would not hear me attentively, but on a certain occasion one of them, named Mohun Baroi, was taken dangerously ill, and was at death's door. I went and administered medicine to him, finding the house full of his relations and friends who had come to take a last look at him. Some of them were crying bitterly, some expecting his death, some waiting upon him.

"His eldest son made a vow to give a buffalo to the goddess Kali if she would spare his father's life.

"When the son saw me he eagerly took me to his dying father. I examined the sick man carefully; applied what I thought the right medicines; and then, turning round upon the assembled company, I began to speak as to the temporary nature of man's life here, of heaven and hell, of the love of Christ—how He gave up His life for sinners, the story of the Cross, and His resurrection. They listened to all these heart-stirring truths most attentively, and then said, 'If this is really true, and there really is such a loving Saviour, we should like to hear more about Him.'

"Since this time, and the recovery of the man, they have come often to inquire about Christ, and I go to them and preach Christ. In this way medical knowledge is a great help to the preacher of Christ."

A Curious Question.

The other afternoon I took two preachers with me across the River Koomar, in a tiny boat, to visit some of the homes we can see from our veranda. I knew some of the people there were weavers, because we could see their new woven stuff stretched out in the sun. Most of the people are Mohammedans; so we see no idols in their houses and no temples in their villages.

The first house we came to was that of a Moonshee, or teacher. Delighted to give us a welcome, he had some mats spread on the earth floor of his hut between two looms; and, in very few minutes, a lot of neighbors filled the place, and made it quite gloomy with their dark forms. Only the white threads on the looms lent a cheerful light to the surroundings.

We sat, cross-legged, among the villages, talking of God's love and gracious plan for the salvation of men. For a long time the great truths of our dear Bible were heard and thought on. Many curious questions, too, were asked. Perhaps the one that you would have thought most strange was this—

"What race are you?"

The words were not spoken to me of course. Everybody knew I was an "Eengraj," as we are called out here.

The question was put to Nobin, one of the native preachers.

"You were a Hindu, but you are not that now. You are not an Eengraj; and you are not a Mohammedan. What race are you?"

Of course he laughed, and so did I. Yet the people did not think it was silly to talk like that. They often put such curious queries.

I answered for my native brother.

"He is a man," I said, "of the same race as you and I. Are we not all sons of Adam?" Mohammedans, you must know, have all heard the story of Adam and Eve and the Garden of Eden.

"Why has he become a Christian then?" they asked.

You know how easy this was to answer, do you not, dear reader? It is just this that we love to tell.

Why do men and women and boys and girls the world over come to Jesus? Is it not because "there is no other name given among men whereby we must be saved"?

ROBERT SPURGEON.

:o:

A Chinese Tribute.

The following is a literal translation of the tribute written in the Chinese language by the scholars of the Sunday-school class taught by the late Charles Latimer, of Cleveland, Ohio.

"There was one man called Charles Latimer.

"This man was kind-hearted, loving, and more he loved other men than he loved himself. We Chinese men were so fortunate as to have him open a school to teach us the truth of God and Jesus, and we in his school have studied more than ten years. Alas! Mr. Latimer this year in the third month died.

"All men who saw, there was not one who did not weep, and the far away ones who heard, there was not one who did not grieve in his heart.

"But this good man having gone, there is not one who does not still hope that we from all places, kind men, good men, learning of Mr. Latimer to be good in heart, and to love men, may gain God's blessing.

"Certainly we have hope.

"Fourteenth year of his imperial majesty, Kwang Su, third moon, twenty-sixth day."

:o:

Conversion of Old Konga.

The Basel Evangelical Mission, in its report for 1887 of its work in India, tells a thrilling story of the baptism of Old Konga, who is 55 years old and belongs to the Badaga tribe:

Forty years ago he attended a mission

school, and afterwards became a school-master. He helped Mr. Moerike to translate St. Luke's Gospel into Badaga, and it was lithographed from his handwriting. He read the Bible very diligently and taught it very zealously, but he persistently declined for nearly forty years to become a Christian. His two sons received the Gospel in consequence of the teaching of their father, and last December, amid the most violent opposition, received baptism. They were both married men, and one of the wives actually got poison into her hands intending to destroy herself; but Konga interposed.

The people of their village warned the men that if, having received Christian baptism, they ventured to return, they would beat them within an inch of their lives. At this juncture Konga announced that he would receive them into his own house and answer for their safety. A month later, he sought a secret interview with Mr. Lutze, opened his heart to him and asked for baptism for himself. At once the date was fixed, whereupon Konga wrote Tamil letters to nineteen Maniyakaras (headmen) announcing his intention and inviting them to convince him that his embracing the faith of Christ was a false step. He said he was willing to be convinced if they could do it; if not, he insisted on being left unmolested.

The day of baptism arrived, a large congregation assembled—but Konga was wanting. Where could he be? Just as he was starting for Kaity the whole village, men, women, children, and all his relations assembled and entreated him long and most earnestly not to disgrace them and himself by becoming a Christian. Some even fell down before him, embraced his feet, and wept aloud. This was his last hard struggle. When at last he reached Kaity he found a crowded congregation gathered in a room, which in former times had been used by Lord Elphinstone as a ball-room. There were many Europeans as well as native Christians, and about eighty influential heathen men besides.

At the close of the sermon Konga held an interesting public conversation with his heathen countrymen; then gave a most emphatic testimony, and finished by saying—"He who is born but once dies twice; but he who is born twice dies only once. According to God's Word I receive my second birth through the power of the Holy Ghost and the water of baptism. If any of you has a further objection let him state it; if not, confess that I am in the right." He even called on some by name; but all assented to what he had said. He then offered up a hearty prayer, and received baptism with his younger son and a grandson. He looks forward anxiously to the speedy conversion of his other children.

Missionary Mice.

"WHERE is Susie?" said father, as he sat down to supper. "Coming," answered little Susie, slipping softly into her place, while mother said:

"I guess Susie has had on her thinking cap to-day. I don't know when I have seen her so sober."

Mother was right. Susie had been thinking the same thing over many times that day. It was much like this:

"I don't know how I'll ever earn any missionary money, and I want to give some that is not given to me. Father and mother are so kind as to pay us for so many things, so we can have money of our own; but there seems to be nothing I can do. John has his potato patch, and Will the currants in the south corner, and Mary washes the dishes. Bennie earns some by driving the cows to and from pasture, and little Kit has to have the paper-rag money, for she is too little to work, and there seems to be nothing left for me since Dr. Lane said it would hurt my back to take care of baby."

"No butter for supper?" said father.

"No," answered mother; "a mouse got in the cream-jar. I don't know what to do about the mice; they are so troublesome. They get into everything; they have been in the closet and cut my shawl, besides mischief everywhere else!"

"Get a cat," said John.

"They catch more young chickens than mice," answered mother.

"Poison them," suggested Will.

"No," said father, "I'm afraid to have it around. I'll get some traps if some of you will attend to them."

"Let me do it," said Susie. "Father, all the rest have been earning missionary money, and there has been nothing for me to do. Pay me a little for every mouse, and I'll keep the traps baited."

"I'll do it," said father; "I'll give five cents apiece for rats, and three cents for mice, and it will pay me better than it does you."

"Rat-catcher!" said Bennie, slyly, and when mamma shook her finger, Susie said:

"I'll catch 'em, if I can."

So the traps were bought, and Susie had her work. The rat-traps she set in the barn and corn-crib, the mouse-traps in pantry, cellar and closet. Every day she made several trips to see them all, and soon her money began to pour in so that father talked of cutting down the price, but Susie would not let him.

Every few days she washed all the traps with hot soap-suds, so that they would be neat and clean; then she broiled scraps of bacon, and toasted bits of cheese to make tempting bait.

Only six weeks, and she had caught *twenty-eight mice and thirty-three rats.*

Father paid up. What a time she had

making the calculation! Three times twenty-eight—eighty-four cents for mice! Five times thirty-three—one dollar and sixty-five cents for rats! Two dollars and forty-nine cents! What a pile! She had to borrow mother's pocket-book to take it to Sunday-school.

Oh, dear, how funny she felt when the teacher read out the names and the amounts given, and told how they all earned their money!

It seemed that everybody opened their eyes when Miss Lee read,

"Susie Simms, \$2.49. Earned in catching mice and rats."

Oh, what a laugh! And Susie laughed, too, though she felt like crying.

Uncle Jerry could hardly stop laughing, but Susie forgave him, for after Sunday-school he came and said,

"Susie, don't you want to take the contract at my house? The rats are about to take the place, and we have no youngsters to tend the traps; and your aunt Lucy is so busy, and I am so lame, I believe it would pay me to pay you to clean them out for us."

"I'll do it," said Susie; "I know mother will let me, and I'm going to tell all the boys and girls to make the mice and rats help the missionaries."—*Our Youth.*

"God Loveth a Cheerful Giver."

Little Peggy Peterkins said this text over and over to herself, and then aloud to grandma, who was knitting by the open fire. "Don't make any difference if I put a penny in my mite-box if I don't exactly want to, does it?" she asked. "I should think it did," was grandma's answer,—*"all the difference in the world."* "Why grandma, if the cent goes into the box, *it does,*" and here Peggy gave a decided jerk to her head, just as if she was putting a cent in the box, and it went hard. "And then," she added, "it goes to help little heathen children, if I would rather have candy or something nice for dolly, does n't it?" "Oh, yes, Peggy, it goes, but we don't know how large the blessing is that goes with it; perhaps all the great blessings go with the willing, cheerful pennies; it always seemed to me so." But Peggy shook her head, and decided that God couldn't care much if she only put the penny in the box, notwithstanding her text said:

God loveth a cheerful giver.

Just then little Nathan came into the room with his hands and face pretty well covered with molasses, and a number of sticks of molasses candy on a tin plate. "Got a canny party in the titchen, I has, me an' Rosa an' Harky (the cook); me is to eat it all, too." And he held fast hold of the plate, and stood in the corner away from his sister.

"Please give sister some," Peggy said,

in her most winning tones; "that's a good boy."

"No, Nathan's canny," said the little fellow, as well as he could with two sticks in his mouth; "me eat all canny."

"Just one stick, just *one* to sister?" going nearer and nearer to the tin plate.

Nathan shook his head, and placed one sticky hand over his stock of candy. Some words followed that were not as kind as they ought to have been, and then Nathan picked out the very smallest stick and gave it unwillingly to Peggy. She sat down by the fire and ate it; but somehow it did not taste so very good.

"Nathan gave you the candy, didn't he?" said grandma.

"Yes," said Peggy, "but—"

"Is it nice?"

"Yes, grandma, pretty nice—not so very."

It was soon eaten and then Peggy said her verse once more and shut up her little Testament, and got out Fanny Maria, a very smart dolly, and began to play "Come and see."

In a few moments her little sister Daisy came in bringing, on a piece of paper two sticks of candy. "These are yours," she said. "I made 'em, it's *all* I made, and it's all yours, Peggy." The loving smile, and the way she held out her little treat, touched Peggy's heart.

"You are just a darling," she said, giving Daisy a kiss. "It's ever so nice eating the candy; there was no fun in eating Nathan's, he was so stingy."

"It is the same kind of candy, I suppose," said grandma.

"Yes; Harky fixed it for us," said Daisy.

"But I like Daisy's best; it's real good."

"Do you know why?" asked grandma.

"Not exactly."

"Both are made of molasses?"

"Of course, grandma."

"There's something in Daisy's that is not in Nathan's?"

"Oh, no! they were just alike."

Grandma smiled and shook her head, and said, "Yes, there is,—guess what it is."

They both guessed many things, all very wonderful when thought of in connection with candy, and at last gave it up.

"Daisy put a good deal of her heart into her candy, Nathan left all of his out. We all love a *cheerful giver*, don't we, Peggy?" asked grandma, looking into the earnest face before her.

Then the little girl understood her text.

God loveth a cheerful giver, and if He sees your heart going with your missionary penny, He may pick out one of His large blessings to go with it.—*M. K. in Little Helpers.*

Missionary Lesson Exercises

For Children's Bands, Sunday School Classes and Families.

SUBJECTS.	
1889, January,	THE WORLD.
" February,	CHINA.
" March,	MEXICO.
" April,	INDIA.
" May,	BURMA.
" June,	AFRICA.
" July,	MALAYSIA.
" August,	ITALY.
" September,	JAPAN.
" October,	KOREA.
" November,	ARGENTINA.
" December,	BULGARIA.

EXERCISE FOR DECEMBER.**Responsive Bible Reading.**

"Why do the heathen rage and the people imagine a vain thing?"

The carnal mind is enmity against God.

When we were enemies we were reconciled to God by the death of His Son.

We shall be saved by His life.

Have faith in God.

Faith cometh by hearing and hearing by the Word of God.

Go stand and speak to the people all the words of this life.

I am debtor both to the Greeks and the barbarians.

I can do all things through Christ which strengtheneth me.

Sow beside all waters.

In due season we shall reap if we faint not.

They that turn many to righteousness shall shine as the stars forever and ever.

Catechism on Syria.

QUESTION. Where is Syria?

Answer. In Asia at the eastern end of the Mediterranean Sea.

Q. How long is it?

A. About four hundred miles.

Q. How large is it?

A. It has an area of about 60,000 square miles.

Q. What mountains are in it?

A. The Lebanon Mountains.

Q. What river and sea?

A. The Jordan River and the Dead Sea.

Q. Who controls the country?

A. The Sultan of Turkey.

Q. How many people live in Syria?

A. About 2,000,000.

Q. Of what race are the most of the inhabitants?

A. Arabs.

Q. What is the religion of the Arabs?

A. The Mohammedan.

Q. What is the religion of the rest of the people?

A. Druse, Jewish, and different sects of the Christian faith.

Q. What part of Syria is called the Holy Land?

A. Palestine.

Q. Why is it so called?

A. Because Jesus lived there.

Q. In what city was Jesus born?

A. In Bethlehem.

Q. In what city did Jesus grow up.

A. In Nazareth.

Q. Where was Jesus put to death.

A. On a hill near Jerusalem.

Q. For whom did Jesus die?

A. For all men.

Q. What will save sinners?

A. Repentance for sin and faith in Jesus.

Q. Who were the first Protestant missionaries to Syria in modern times?

A. Rev. Pliny Fisk and Rev. Levi Parsons.

Q. When did they go to Syria?

A. Mr. Parsons arrived in Jerusalem in 1821 and Mr. Fisk in 1823.

Q. By whom were they sent?

A. By the American Board.

Q. To whom did the American Board transfer the Mission?

A. To the American Presbyterian Church.

Q. What American Protestant Churches now have missions in Syria?

A. The Presbyterian Church and the Reformed Presbyterian Church.

Q. What other Churches and Societies have missions there?

A. The Church of England, Free Church of Scotland, Irish Presbyterians, Friends, London Society for the Jews, and several German Societies.

Have You Heard of Jesus?

[Designed to be recited by five little girls standing in a row, each turning to the child at her left as she repeats the last two lines of her verse.]

First Girl.

Little child, so bright and fair,

By my pathway straying—

Eyes of blue and golden hair,

Pleasant face beyond compare—

Little child, so bright and fair,

Have you heard of Jesus?

Second Girl.

Yes. He was born in Bethlehem,

Cradled in a manger;

King, without a diadem;

Wise men brought Him spice and gem—

Brought the little stranger.

Little child, so bright and fair,

Have you heard of Jesus?

Third Girl.

Yes. Little children in His arms

He was wont to take them;

There they rested from alarms;

There they felt His tender charms—

He would ne'er forsake them.

Little child, so bright and fair,

Have you heard of Jesus?

Fourth Girl.

Yes; but there is a stranger tale,

Which to learn I'd have you:

How this Jesus stooped and died;

How with spear they pierced His side,

From your sins to save you.

Little child, so bright and fair,

Have you heard of Jesus?

Fifth Girl.

Yes. Little children, bright and fair,

He would have you love Him;

From His throne He watches there;

Cast yourself upon His care—

There's no friend above Him.

I'm glad these children, bright and fair,

[Looking down the line of children]

Have heard so much of Jesus.

All in Concert.

Jesus, blessed Jesus!

At Thy feet we fall;

Precious Saviour Jesus!

Thou art all in all.

First Girl.

But are there not some little ones,

Away in their heathen homes,

Who've never heard told how Jesus

Once said, "Let the little children come"?

Second Girl.

I'm told they have no Bible,

No holy Sabbath day,

No teacher, friend, disciple,

To teach them how to pray.

Third Girl.

Yes; there are those in heathen lands—

Young children such as we—

Who to dumb idols raise their hands,

To idols bow the knee.

Fourth Girl.

Oh might Christ's example be

To all the children given,

So that they all should plainly see

The road that leads to heaven!

Fifth Girl.

What can we do to send God's Word

To those who've not of Jesus heard?

O who to them will give that light,

To save them from sin's cruel blight?

All in Concert.

See! we can tell you how to give

The means to teach them how to live:

Kind missionaries you can send,

To teach of Christ, the sinners' Friend.

Do Thy Little.

Do thy little—do it well,

Do what right and reason tell,

Do what wrong and sorrow claim,

Conquer sin and cover shame.

Do thy little, though it be

Dreariness and drudgery;

They whom Christ Apostles made,

"Gathered fragments" when He bade.

The above is one of the four pages in the December "Little Missionary." Every month a Catechism lesson is given. Teach them to the children.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

—FOR—

1888.

Missionary Society Receipts.

J. M. PHILLIPS, Treasurer.

Receipts for Fiscal Year.

COMPARATIVE STATEMENT.		
	1886-87.	1887-88.
November ..	\$5,291.23	\$10,295.84
December ..	9,523.74	13,163.56
January ..	20,526.66	9,170.67
February ..	12,729.80	14,506.44
March ..	161,469.59	180,795.66
April ..	242,889.97	271,446.49
May ..	90,718.03	10,518.62
June ..	8,710.94	8,340.82
July ..	11,929.19	8,859.30
August ..	22,501.37	9,981.82
September ..	146,892.29	193,608.81
Total to Sept. 29 ..	\$733,192.81	\$730,688.03

Pray for Syria, that the people may so receive the Gospel that it shall be the power of God to their salvation. Pray for our missionaries that they may be made strong to work and fruitful in work. Pray for our General Missionary Committee as it meets in Annual Session, that God may guide their deliberations and decisions.

Notes and Comments.

The General Missionary Committee of the Methodist Episcopal Church will meet at St. Paul's M. E. church, corner of Fourth avenue and Twenty-second street, New York, on Wednesday, November 14, 1888, at 10 A. M.

A large part of the GOSPEL IN ALL LANDS for December will be devoted to the proceedings and conclusions of the General Missionary Committee.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church at its session last month elected the following persons as its representatives in the General Missionary Committee: Ministers—J. F. Goucher, G. G. Saxe, S. Hunt, J. M. Buckley, D. R. Lowrie, A. K. Sanford, J. B. Graw. Laymen—J. H. Taft, J. S. M'Lean, A. Speare, G. G. Reynolds, G. Oakley, J. D. Slayback, R. Grant. Alternates: Ministers—O. H. Tiffany, T. H. Burch, S. F. Upham. Laymen—P. A. Welch, C. A. Scott, A. Fowler.

It has been reported that the Board of Managers has authorized the sending of the GOSPEL IN ALL LANDS free to all Methodist Episcopal Preachers after Jan-

uary 1st. This is a mistake, and arose from the fact that the Board authorized the sending of the December number free to our preachers because it will contain the report of the General Missionary Committee.

The GOSPEL IN ALL LANDS is never sent until ordered, and will be sent to Methodist Episcopal Preachers upon the same terms as heretofore, giving them the privilege of paying for their copy at the session of their annual conference.

At this writing it is evident that the receipts of the Missionary Society will be less this year than last, as at the close of September the receipts were about three thousand dollars less, and the fiscal year closes with the last of October. Probably the holding of the General Conference during the year had much to do with decreasing the receipts, a loss practically of three working months.

The outlook for another year is encouraging. The Mission Rooms is manned by popular and experienced men; the Church is learning how best to work for missions; the interest in missions is widening and deepening; we expect to report at the close of next year a large increase in the receipts. We thank God and take courage.

Some of our pastors and churches have been wrongly informed that money contributed to the Bishop Taylor Transit and Building Fund can be reported at Conference as a part of the regular collections for missions.

No money is credited in the receipts of the Missionary Society unless it passes through the hands of the Treasurer of the Missionary Society and is subject to the appropriations of the General Missionary Committee.

The Annual Reports of the Missionary Society of the Methodist Episcopal Church do not give the receipts and expenditures of the Woman's Foreign Missionary Society, of the Woman's Home Missionary Society, or of Bishop Taylor's Transit and Building Society, but these will be found in the reports of the respective societies.

The preachers report at the Conference the collections made for the Parent Missionary Society, the Woman's Foreign and the Woman's Home Society. Let another column be added in the Conference minutes, giving the collections for Bishop Taylor's Work, and then the four columns will show what each church is doing for missions.

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Lake Mohonk Indian Conference.

The Lake Mohonk Conference, held in the interest of the American Indians, assembled in its sixth annual session the last week in September at the house of Mr. A. K. Smiley, near Lake Mohonk.

The Law Committee consists of J. B. Thayer, Austin Abbott, Philip C. Garrett, Francis J. Stimson, and Herbert Welsh.

The Executive Committee are Hon. A. K. Smiley, Mrs. A. S. Quinton, Dr. W. H. Ward, Mrs. Coolidge, Dr. Ellinwood, Miss A. L. Dawes, Mr. Houghton, Dr. Lyman Abbott, Mrs. A. K. Smiley, Dr. M. E. Gates, Dr. Kendall and Dr. M. E. Strieby.

The Educational Committee is composed of President Gates, Superintendent Draper, President Rhodes, Mr. A. K. Smiley and Rev. F. G. Peabody.

Miss Anna L. Dawes will continue to give information on Helping the Indian. Her address is care of Senator Dawes, Washington, D. C.

The *Christian Union*, whose editor is a member of the Conference, has given the following as the conclusions embodied in the platform adopted:

"I. That the Indian ought to be protected by Federal courts, not left to the Indian Agent or the State courts for protection.

"II. That the United States Government ought at once to establish a comprehensive system of secular education for all Indian children of school age, to be maintained at Government expense and kept under Government control.

"III. That this education should be compulsory; but that the compulsion ought not to deny the Indians liberty to choose a private or religious school, provided it comes up to the National standard.

"IV. That this duty of the Government to establish such a system ought not to be made an excuse for discontinuing or lessening appropriations to religious schools, while its larger duty remains unfulfilled."

Dr. Abbott also says:

"We begin here and now an agitation for the establishment, at National expense and under National control, of a system of education for the Indian race, comprehensive enough to include all children of school age, adequate to fit them for all the duties of civilized life and American citizenship. We call on the East to second this demand because it is absolutely right and just—just to the Indian whose lands we have taken and whose funds we hold in trust; just to the West, on whom the Nation has no right to throw either the burden of enduring a pauper population or that of educating them to manhood. And we call on the West to second this demand, not only because it is absolutely right and just, but also because, if it is successful, and such a system of education is carried out, in less than twenty-five years the great bulk of the Indian population will be law-abiding and self-supporting citizens, the

menace to civilization by the Reservation will be ended, and the Indian problem, which means only perplexity to us in the East, but sometimes wars and sometimes rumors of wars to the people of the West, will be forever solved."

We heartily second the proposal here made. It is a shame to us as a nation that we have done so little for these to whom we have promised so much, and it is high time that we should become alive to our responsibility.

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Annual Meeting of the American Board.

Last month the American Board held its annual meeting in Cleveland, Ohio. The total receipts of the year were \$552,179. Of this amount \$11,258 came from the income from permanent funds; \$146,352 from legacies, and \$394,568 from donations. There were also set apart from the "Swett bequest" \$62,500; from the "Otis bequest" \$51,032; making a total at the disposal of the Board for the year of \$666,289. The expenditures were \$667,399, leaving a balance in the treasury of \$890. We shall hereafter give a summary of the reports from the mission fields.

Dr. Patton for the committee on place of next meeting, reported in favor of Brooklyn Tabernacle, New York, with Dr. Llewellyn Pratt, of Norwich, Ct., for preacher, and Dr. Arthur Little, alternate.

The following, as recommended by the committee on nomination for officers for the coming year, were elected:

President, R. S. Storrs, D.D., LL.D., Brooklyn; Vice-President, Eliphalet W. Blatchford, Esq., Chicago; Prudential Committee, Rev. Augustus C. Thompson, Boston; Ezra Farnsworth, Esq., Boston; Hon. Joseph S. Ropes, Boston; Rev. Edwin B. Webb, D.D., Wellesley; Chas. C. Burr, Esq., Newtonville, Mass.; Elbridge Torrey, Esq., Boston; Rev. Alfred H. Plumb, D.D., Boston; and Rev. Francis E. Clark, Boston; Corresponding Secretaries, Rev. Nathaniel Clark, D.D., Edmund K. Alden, D.D., and Rev. Judson Smith, D.D., all Boston; Recording Secretary, Rev. Henry A. Stimson, D.D., St. Louis; Assistant Recording Secretary, Rev. E. N. Packard, D.D., Syracuse; Treasurer, Langdon S. Ward, Esq., Newton, Mass.; Auditors, Hon. Arthur W. Tafts, Boston; James A. Gordon, Esq., Newton, Mass.; and Joseph C. Tyler, Boston.

The following persons were elected corporate members:

Rev. Francis E. Clark, Auburndale, Mass.; Hon. Chester Holcomb, Hartford, Conn.; Rev. Frank P. Woodbury, D.D., Minneapolis; Rev. Henry Hopkins, D.D., Kansas City; Rev. Washington Gladden, D.D., Columbus, O.; William H. Thomp-

son, New York; Frank W. Carpenter, Providence, R. I.; Rev. G. S. F. Savage, D.D., Chicago; and Rev. Payson W. Lyman, Belchertown, Mass.

The following resolution was unanimously adopted:

That a committee of fifteen be appointed to consider the relation of the Board to the churches and individuals who make the Board their missionary agent, and the expediency in view of the facts which they may ascertain of securing a closer union between them, and especially including the subject of the selection of corporate members, and that this committee be instructed to report what action, if any, they may deem wise in this direction at a subsequent annual meeting of the Board.

The President subsequently named the following to constitute this committee:

Dr. A. J. F. Behrends, Brooklyn; E. W. Blatchford, Chicago; Dr. A. H. Quint, Boston; Dr. F. A. Noble, Chicago; President J. B. Angell, Ann Arbor; Ralph Emerson, Rockford, Ill.; L. B. Ripley, St. Louis; A. Lyman Williston, Northampton, Mass.; S. B. Capen, Boston; Dr. George R. Leavitt, Cleveland; Hon. Royal C. Taft, Providence; Dr. C. F. Thwing, Minneapolis; Dr. Chas. R. Palmer, Bridgeport, Conn.; Dr. J. K. McLean, Oakland, Cal.; and G. Henry Whitcomb, Worcester, Mass.

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Our Missionaries and Missions.

The *Indian Witness* of September 1 says that Mrs. J. H. Garden of the South India Methodist Conference, is ordered home by her physicians.

Rev. Enoch Jeffries, of Ajmere, India, was married September 19, 1888, at Allahabad, India, to Miss Julia L. Purvis, a Zenana worker in the Presbyterian Church.

Rev. T. L. Wiltsie, late of the Central Ohio Conference, has been appointed Superintendent of the New Mexico English Mission. His address is Albuquerque, New Mexico.

We learn from the *Western Christian Advocate* that Rev. B. F. Kephart, formerly of St. Paul, Minn., has been transferred to Africa to take charge of the Cape Palmas District as Presiding Elder, and to superintend the school that is to be established.

The Rev. J. S. Stone, M.D., late of Bombay, India, is in charge of a New York City Mission at Gansvoort Market, corner of Tenth Ave. and Thirteenth St. The work is under the auspices of the City Church Extension and Missionary Society of the Methodist Episcopal Church.

Rev. H. G. Appenzeller writes from Seoul, Korea, September 4, 1888: "Reopened preaching last Sunday with good attendance. Our school opened yesterday, and over forty enrolled. All the mission

are well and we are prospering in every department."

A French mission was opened October 14 at 58 West Third St., New York City, under the auspices of the Methodist Episcopal New York City Church Extension and Missionary Society.

A new Methodist Episcopal Mission House was begun August 25, at Jabalpur, India. It is 118 feet long by 60 feet wide, and will have sixteen main and eight smaller rooms, and combine a residence for the Presiding Elder, the Pastor and Bishop Thoburn. It is expected that it will be finished by next March.

Rev. G. B. Smyth, of Foochow, China, has recently received for the Anglo-Chinese College in that place some valuable presents: a set of the "People's Encyclopedia," a fine microscope, money to purchase a chemical outfit, and in addition to these he has received authority from a gentleman in this city to order a four-inch equatorial telescope.

Rev. Kanichi Miyama, pastor of the Methodist Episcopal Church at Honolulu, Hawaiian Islands, reports that he has in the church thirty-eight members and fourteen probationers. Of the members, twenty eight are men, eight are women, and two are children. The expenses for the first six months of the year were \$1,262.20, and the receipts were, missionary allowance, \$1,000; from other sources, \$268.10; for church building sent from Okubo Tokyo, \$32; total, \$1,300.10. The pastor arrived from San Francisco the 30th of last September, and on the 6th of last May baptized three persons. It was the first baptism of the Japanese Methodist Episcopal Church of the Hawaiian Islands.

Rev. H. Jacobsen writes from Svedborg, Denmark, September 25: "We greatly enjoyed the privilege of having Bishop Mallalieu with us at our annual meeting. God has been with us during the past year and blessed us throughout the mission. I have been moved from Horsens to this city. Svedborg is beautifully situated in the south of the Island of Fynen. We have here a small but good congregation, a pretty little church and parsonage, and a large field for work. The Lord has already blessed us while here; large numbers of strangers attend our preaching, and we are expecting great things from the hand of our Lord."

Rev. Dr. C. W. Drees, Superintendent of our South American Mission, writes:

"I have heard such testimonies of faith and salvation here as would thrill the heart of the home Church if, by some telephonic process or agency, they might be heard in the class meetings and love-feasts of North America. And the witnesses are many and increasing in number. A three weeks' meeting has just been held in Buenos Ayres, with most blessed results, in the bringing in of many of the

sons and daughters of toil who throng the water-front of that great city of half a million inhabitants. Among many testimonies given during that meeting, I recall that of one man seventy-eight years of age, who declared his conversion at the age of seventy-four, adding that it seemed to him that only then did he begin to live. I attended the funeral of an old lady who died at seventy-seven, but a little while after her conversion at a little meeting where a few humble women met together. Conscious to the last, some of her own children gathered about her, imploring her to allow the priest to be called. Her reply was the triumphant declaration of her assurance of salvation already hers. What need had she of priestly absolution or ghostly *viaticum*? Results are not lacking here, and, by God's blessing, they will rapidly increase."

Rev. H. Mann, Secretary of the Methodist Episcopal Conference of Germany, reports: "Our Annual Conference took place at Zwickan, Saxony, June 20-24. There were 65 ministers present and Bishop Mallalieu presided. There were reported 7,296 members and 2,203 probationers, an increase for 1888 of 229 members.

"The Conference expressed most cordial thanks to the Missionary Society for the appropriation of 99,370 marks and asked the Board instantly and kindly to continue in supporting this most important work in our father-land. They also expressed their thanks to all friends, congregations and Sunday-schools for their contributions toward the glorious work of missions. From the congregations these contributions amount to 2,906 marks and for the Sunday-schools 1,600 marks, being 111 marks more than last year."

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Request of the Finance Committee of the Bengal Conference of the Methodist Episcopal Church.

Rev. Thomas Morton writes from Mhow, India, August 9:

The Finance Committee of the Bengal Methodist Conference met for business on the 1st and 2d instant, at the Methodist Episcopal Church, Allahabad, the Rev. C. P. Hard, M.A., being chairman and Rev. J. M. Thoburn, Junior, of Simla, Secretary. The four districts in the Conference, viz., Ajmere, Burma, Calcutta and Mussoorie have asked the Parent Missionary Society, 805 Broadway, New York, America, for 81,000 rupees, 8,000 of which is to be applied to returning and incoming missionaries; and the Woman's Foreign Missionary Society, for Rs. 40,000. Some of the estimates had to be cut down considerably. Very few applications have been made for grants for buildings.

The fields are whitening to the harvest, and oh! the golden opportunities afforded our denomination for covering the Indian

field with a net-work of missions. With a small amount of wisdom and tact, and comparatively little additional expense, the missionary could organize abiding gospel work. Instead of a handful of missionaries in the field, there ought to be thousands of them. The vernacular work already accomplished by the Bengal Conference, saying nothing of the work of our mother in the south, ought to justify a large grant of funds in the future.

Oh! let the American Christian public never lose sight of the fact that India is still a dark land. The work of disintegration certainly is going on. In some points the huge frowning walls of superstition, prejudice and idolatry are tottering, and will soon come down with a great crash: other points are seemingly impregnable. Where are the soldiers of the cross with their battering-rams? Call up the fire brigade: let them march up in solid phalanx, and storm the old fortress of Satan. Let America's sons and daughters come to the rescue as never before. Millions of souls are yet to be gathered in the fold of Jesus. "Come over and help us" is still the ringing cry.

Let troops of Christian ladies and physicians and missionary leaders pour in upon the field. There is no danger, I am sure, of too many coming; there is room for all.

Thank God for American liberality. Thank God for Chaplain McCabe and the heroic gold gatherers for the missionary field. Let our friends in the new rich world who will soon be "sweeping through the gates into the New Jerusalem" not forget the glorious Methodist Episcopal Church in their wills. Let the children of the King who ride and drive restive and fiery steeds like the ones that almost kicked out the brains of our beloved Bishop Thoburn, whom we can ill afford to lose, before they take their seats in the heavenly chariot, see to it that the M. E. Church is down for a good share of their possessions. Let eyes anointed with heaven's eye-salve gaze intently on this old citadel of the devil (India), but promised by our Father to Christ as His inheritance.

The cry of late has been and is 1,200,000 dollars for missions. But let the cry in future ring out on the air two millions for missions. To obviate the necessity of a prolonged and plaintive cry, let American plethoric purses open to the full, and let the glittering gold roll into the Treasury at 805, Broadway, New York, under the guidance of the giant secretaries.

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New Mission Work in Jubbulpur, India.

BY REV. M. TINDALE.

Jubbulpur, the second city in the Central Provinces of India, is a place of vast importance, the headquarters of the local government, of the Chief Commissioner, Assistant Commissioners, and Superin-

tending Government engineers. It is the junction station of two great railway systems—the East Indian and the Great Indian Peninsula Railways.

The garrison consists of a European and a native infantry regiment, a battery of European artillery, and a squadron of native cavalry. There are in Jubbulpur Protestant and Roman Catholic churches, two European schools, and also a college, to which many of the leading native chiefs of Central India send their sons.

The European inhabitants number several hundred souls, and are chiefly in connection with the military, government and railway services. The native part of the city is about a mile from the military cantonments, and contains 75,000 people.

The streets and bazars are crowded with children, while all around the city proper lie thickly populated villages. Some of the city natives are exceedingly wealthy, while large numbers belong to the working class.

Jubbulpur is situated at the head of the great Nerbudda valley, which extends in a south-westerly direction to the coast, carrying the magnificent river of the same name over 300 miles of the Central Provinces, then through Guzerat, until the Gulf of Cambay is reached. Along this wonderful valley, are towns of great importance.

Nursingapur, of historical interest, with temples older perhaps than that of Solomon, with tombs and other architectural remains supposed to date from India's earliest occupation.

Sohagpur, a first-class railway station of growing importance *Sobapur*, eight miles from Sohagpur, the centre of the native weaving trade of the Central Provinces, containing, with its surrounding villages nearly 10,000 inhabitants.

Panchmari, a famous hill resort and sanitarium. *Itarsi*, the junction of the Bhopal State Railway, is another important station.

Bhopal, the capital of the Bhopal state, 57 miles north of Itarsi, is one of the most important unoccupied centres (so far as missionary effort is concerned) in all Northern India. It is a city containing magnificent buildings, quaint old streets, and old time verandas (piazzas), all of solid wood and stone carvings. Prominent among the places of local interest is the Begum's palace, the magnificent "baghs" (public gardens), and last but not least, the Jumma Musjid—a vast ancient structure, built on an eminence, and approached by a huge staircase.

Other important towns and cities exist, which I have neither time nor space to describe. *Baitool* with its 12 to 14,000 people; *Chindwarra* with 6,000 inhabitants; *Hurda*, a great centre for fairs and religious festivals, an important rail-

way station, with a Methodist Church and parsonage long since completed.

Khundwa, with another church and splendid orphanage, a large native population, and many surrounding townlets, all of growing importance. Then, 50 miles north of *Khundwa*, lies *Indore*, the capital city of a great state.

Nemaur, only second to *Indore* in size and importance; *Burhanpur*, with its 30,000 inhabitants and the growing demands of its native female population.

All this immense region, vastly important, cries out for spiritual help; and the cry has reached us at *Jubbulpur*. For many months past, we have been endeavoring, in most practical fashion, to respond to the call. A growing missionary spirit has evinced itself in the English Charge here, not only in a desire to meet the wants and spiritual needs of the thousands of unfortunate native women of *Jubbulpur*, but to be prepared to go out to the other great centres of call, as the Lord qualifies and opens the way.

In this manner, one young lady, who is more or less able to undertake primary instruction in *Zenanas* (native female apartments in rich natives' homes), has resolved to go to *Allahabad*, where an extended sphere of usefulness has opened up before her. Others will qualify and go as the way is made clear. The utmost enthusiasm prevails among the young people, careful and select teaching, administered every morning from 7.30 to 9 A.M., by our much beloved and indefatigable Presiding Elder, Bro. C. P. Hard, and also in the evenings twice weekly, is greatly appreciated by the large class of young ladies and young men, who are earnestly endeavoring to perfect themselves in *Urdu* (*Hindustani*) and *Hindi*, as fast as efficient instruction and energetic preparation can help them.

All these young people are converted to God, some giving more evident testimony than others, and others being advanced Christians. Some there are, who will prove bright workers in a very short time, and who will doubtless be used of God in the benighted homes of the poor perishing heathen around them.

For fifteen years the churches in *India* connected with American Methodism and Bishop Taylor, have been waiting for the opportunities that now seem to be dawning on them, enabling them to utilize Church talent and energy effectually in the service of the Master. Our time of waiting has ended: soon the abilities and zeal of the saved English and Eurasian will be directed, under the auspices and help of the American Missionary societies, in such a practical manner as to effect real and great results.

Hitherto the will to be useful has been present, and has been utilized in some manner; but now, with the needed as-

sistance financially, there is no reason why our missionaries may not go forth to the dark homes and hearts of the daughters of *India*, and help to point them to the Sun of Righteousness—the Light of the World.

—:o:—

Action of the Japan Mission of the Methodist Church of Canada respecting Unification of Methodism in Japan.

At a meeting of the Mission Council, held on the 31st of July, the preceding document was presented as the report of a committee previously appointed to prepare a communication for the information of the General Board on the question of the Unification of Methodism in *Japan*. The report was received, and before final adoption the Council thought it advisable to add the following, which is the result of its work as a committee of the whole, so that the Board might not only be in possession of all the information possible, but also understand as fully as possible the feeling of the Council with regard to some of the leading points involved in this important question.

I. With respect to the General Superintendency, we unanimously hold:

(a) That the election shall be for a term of years only, and not for life.

(b) That it shall not imply reconsecration.

NOTE.—The Methodist Episcopal members of the joint committee, who drafted the basis of union, assented to the above points.

(c) That the General Superintendents shall be *ex-officio* Presidents of the General Conference, and exercise all the functions therein involved. They shall also be *ex-officio* Presidents of the Annual Conferences.

II. As to the formation of a Stationing Committee, we are of the opinion that it should be composed of (a) *ex-officio* members, viz., General Superintendents, and Presiding Elders or Chairmen of Districts, and (b) elected members to be chosen as may be hereafter provided in the new Discipline.

III. With regard to the office of Presiding Elder or Chairman of District, we think that the provisions of our own Discipline are the best that we can adopt.

IV. The proposed union shall not disturb the relation of the Mission Council to the Home Board.

V. As there are no conflicting interests between the respective fields of the contracting bodies, and no place outside of *Tôkyô* where their work interlaces, there will be no occasion for retrenchment along any line; but, on the other hand, there will be still grander opportunities for expansion. It is therefore most important that, in view of union, we should extend and strengthen our work as rapidly as possible.

VI. We are unanimous in our opinion

that the present educational work at *Azabu* should be carried on in full force in event of union, since there is room enough and work enough for both the M. E. School and our own without in any way conflicting. Still we propose that both these schools shall only be preparatory feeders to a Union College doing higher educational work. Of course our theological work will not be in any way affected by the proposed union.

F. A. CASSIDY,
Secretary pro tem.

HAKONE, Aug. 4, 1888.

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Curing a Cattle Epidemic in India.

Rev. H. J. Bruce of *India*, writes: "A severe epidemic was prevailing among the cattle in the village of *Shiwatar*, and a great many cows, bullocks and buffaloes died. The village officers and people began to enquire what was the cause of the disease. There was a worshipper of the goddess *Luximi* in a neighboring village, a *Mang*, who could recite *mantras*.

"He was called, and told to state the cause of the sickness and its remedy. He mentioned two remedies which should be employed.

"1. Take some *Mahar* belonging to your own village and brand him with a hot iron, and when he cries out the disease that is upon your cattle will be destroyed.

"2. The god *Bahiroba* of your village has become angry and has run away into a certain pasture. He must be appeased and brought back.

"These remedies were approved by the people of the village, and they forcibly seized upon one of the *Mahars* and branded him on his feet with a hot iron. The poor man screamed with pain and begged them to let him go. They then released him. He was filled with rage, and he poured a storm of abuse upon the people.

"He then went to the goddess *Luximi* and placed a large heavy stone upon the head of her image, and angrily said, 'Mother *Luximi*, since I am your worshipper why have you brought this suffering upon me?' And then grinding his teeth with anger he said, 'Let all the cattle of this village die, and then I will take off this stone from your head.'

"As this man was a devotee of *Luximi* the people, seeing his action, became alarmed, and they began to plead with him, saying, 'Do not do so! If for any reason *Luximi* should become angry with our village we should all perish.' After this a large company went out in procession into the pasture, with singing and playing of instruments to appease the god *Bahiroba* and bring him back to the village.

"When they reached the place the *Mang* who had conducted the ceremonies began to shake his body and to cry out

like a madman. This he continued for ten or fifteen minutes, and then after a short silence he cried out, 'Return now. The procession of the god has started.' The silly people believed him and began to cry out, 'Victory to Bahiroba, victory to Bahiroba.' They scattered the offerings which they had brought upon the ground, and then returned home.

"The Mang in the meantime, with the craftiness of his class, received a large reward for his services and quickly went away. The people now believed that there would be no more sickness among the cattle, but, alas! that same day the buffalo of one of the principal men, died. They then saw the folly of idolatry, and that they had been deceived by the crafty Mang. They were very much cast down with disappointment and rage. One would think that such an experience would be a permanent lesson to them. But, strange to say, they are generally ready to follow the next deceiver, when the occasion comes."

:o:

Jesus Worshipped in the House of Devi.

Rev. Thomas Morton, writes from Mhow, India, August 22, 1888: "I had the pleasure on last Tuesday, of organizing a very promising vernacular Bible school (that is, a school conducted on the same principle as a Sunday-school but only held on a week day) at a village about 1½ miles from the Parsonage, at which were present 28 boys and 17 girls, adults not being taken in the account at all.

"On arrival at the village in question, while the Native workers published the news that a school was to be organized, I viewed the land with a view to the selection of a suitable spot on which to have the school. I suggested the occupation of an elevated space right before the home of one of the inhabitants, but the owner thereof—a man of authority in the village—said that he would have the veranda of his temple (which was dedicated to Devi) properly swept up for the required purpose. I said, 'won't the people object?' 'No,' said he, 'the property is ours.'

"One of our young workers immediately coming up to me in great fear said that others who had a share in the building are bound to object. I said 'let us go right in, as we have authority to do so.' Soon 'Jo pâpi Yisuh kane áwe' was sung with the cymbal accompaniment. The village was stirred. Adults came post-haste to the spot. The boys took their seats to the right and the girls to the left. The first part of Mudge's Catechism, consisting of over a dozen questions, was taught them. With *glistering eyes, smiling faces and joyous alacrity they clapped their hands at our*

request while the chorus of the hymn in question was sung. 'Yisuh Masih mero práná bachháyá.' Oh! we had such a good time in the presence of the Lord in the house of *Devi—bloodthirsty Devi.*

"This is but one of the many such schools we have in this Cantonment."

:o:

Commencement and Progress of Evangelical Missions in Persia.

BY REV. THOMAS J. FORSTER.

With the nineteenth century dawned the era of evangelical missions in Persia. The roll of worthies devoted to this work begins with that noble name, Henry Martyn. On June 9, 1811, he reached Shiraz from India. In that city of Persian learning and Moslem bigotry, "seat of Satan," as he names it, he revised his translation of the New Testament, and boldly preached the Son of God. The story of that work, of his controversies with the keenest teachers of Islam, of his terrible journey to present a copy of the translation to the Shah, his three months' sickness at Tabriz, his last ride, and lonely death at Tocat, October 16, 1812, has inspired his successors for more than seventy years. No finer missionary consecration has blessed the Church of Christ.

In 1829 Rev. Dr. Pfander, of the Basle society, entered Tabriz. The fruit of his brief labor was various treatises, and in particular the important "Balance of Truth," exhibiting the evidences of Mohammedanism and Christianity. Rev. Frederick Haus and other Germans, after a four years' struggle with unscrupulous bigotry at Tabriz, were compelled to withdraw in 1837. Grover worked at Bagdad from 1829 to 1833, and Merrick in various parts of the country from 1835 to 1845. Their efforts, largely failures, were mainly on behalf of Mussulmans.

Dr. William Glen, of the Scottish Missionary Society, entered the field in July, 1838. He had spent several years at Astrachan, Russia, where he had worked at a Persian translation of the Old Testament. Completing this in 1847, he went to Scotland to superintend the printing. At the age of seventy he returned, and lived at Teheran, to aid in circulating the Scriptures. In the court of the old Armenian church in that city is a mural tablet in his memory.

The first permanent mission station was established in 1835 by Messrs. Perkins and Grant, of the American Board, at Oroomiah, the chief town of the Nestorians. They found the people without printed books, possessing only a few manuscript portions of the Bible in the ancient and unknown Syriac. Few men and but one woman could read. Not theological error, but idleness, vagrancy, drunkenness, formalism, superstition, prevailed.

In course of time the spoken language was written, schools established, the Bible translated, churches gathered. After

eleven years' toil came the first spiritual revival. Many others have followed. All the work of the American Board in Persia was in 1871 transferred to the Presbyterian Board. In the churches are now numbered nearly 2,000 communicants, and in the schools 2,500 scholars.

In 1869 the English Church Missionary Society occupied Ispahan, population 50,000, and in 1883 Bagdad, population 60,000. Since 1870 missions have been undertaken by various societies, and have been discontinued. Mr. Easton, an American Presbyterian, now works independently at Tabriz.

Besides the Nestorian work now carried on by it, the Presbyterian Board has stations at Teheran, the capital, population estimated at 150,000 to 200,000; at Tabriz, the commercial metropolis, population estimated at 180,000 to 200,000; and (since 1881) at Hamadan, population 30,000. There are a number of out-stations. These English and American missions in eastern Persia, all recently established, have over two hundred converts, gathered in several churches. Of these, a few are Mussulmans, some are Jews, the large majority Armenians.

In 1842 the Persian government ordered that "no native Christian should be proselyted from one sect to another"; but in 1851 liberty to proselyte *non-Mohammedans* was given. The history of the mission seems to show that it is "pretty well settled that the Persian authorities will maintain the religious freedom of alien subjects." But the laws of Islam, the intolerance of religious orders and the fanaticism of the people make the way of the convert from Mohammedanism to Christianity so hard that few dare confess Christ, and fewer still endure the end. Death and confiscation of property are the legal penalties for the convert's change of faith.

In 1880 the government forbade all missionaries in Persia to teach Mohammedans, or to allow them to attend the public Christian worship. In 1881 the missionaries secured a practical revocation of this order. Mohammedans continue to attend the services, but are sometimes intimidated. Early in 1886 the Shah gave a sealed permit to the missionaries at Teheran to erect buildings and a chapel, without any restrictions. This act may be of limited significance, but that royal permit and guaranty may be the seed of great things for Persia. With the approval of the government, obtained in 1887, land has been bought for "the erection and maintenance of a hospital without restriction, and open to all nationalities." While no street preaching is permitted in Moslem towns, the Word, printed in many tongues, has free course throughout the land.—*At Home and Abroad.*

WHAT OF THE NIGHT? THE MORNING

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH, D.D.
Editor.

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805 Broadway,
New York City.



A NATIVE CHIEF OF NEW ZEALAND.

The Wonderful Story of New Zealand.

BY ARTHUR T. PIERSON, D.D.

In the South Pacific, east of Tasmania, nearly midway between the capes, Good Hope and Horn, is a curious inverted boot, that from end to end would measure nearly 1,000 miles, and cut in two just above the ankle. It is New Zealand. The physical features are very interesting: the 4,000 miles of sea-coast with some of the finest harbors in the world; the highlands with the Pumice Hills; the volcano, Tongariro, 6,000 feet high, and Mt. Ruapahu, 3,000 feet higher, and others rising to a height of 14,000 feet; the forests so dense that beasts of prey are not found and sound does not penetrate; the fine rivers, and boiling lake of Rotamahana.

But we wish to trace the early triumphs of the Maoris or aborigines of these islands of the sea. Let us get an idea of the condition of the Maoris, in the days when Europe first made their acquaintance and down to a comparatively recent date.

They lived in very contracted dwellings, not high enough to permit a man to stand upright in them, and unfurnished, and showing no orderly arrangement. Their cooking utensils, a few stones. Polygamy had no limits but the ability of a man to procure wives; every household was a little hell, with daily strifes and deadly hatred.

Extreme barbarism prevailed, in fact the lowest type of savage life. New-born babes were left in neglect to cry themselves to death. When five days old infants were sprinkled or dipped at a stream and named, while a priest mumbled a prayer to an unknown spirit, "May this child become brave and warlike," or perhaps, "cruel, adulterous, murderous." Stones were forced down the throat to make the heart hard and pitiless.

Tabu prevailed. It set apart men from all common approach. No one dared visit or converse with a tabued person; death was the penalty for being found in a canoe on a tabued day; or for a woman to eat certain articles of food, even accidentally. Tattooing with chisels or fish bones, dipped in indelible dye, was quite universal, slow, painful and prostrating.

Superstitions too absurd to be soberly recorded ruled the people. A pain in the back was treated by jumping and treading on the patient. Dreams and omens were regarded infallible.

The issue of a war was determined in advance by setting up sticks to represent contestants and watching which were blown down. Jugglers were their oracles, and witchcraft was the dreaded foe, to defeat whose malign designs any innocent person was liable to the most cruel death.

The Maoris were the worst cannibals. They drank the blood of enemies as it flowed on the battle-field, and then feasted on their roasted remains. Their virtues were so few and their vices so many and appalling that not a few Christians doubted whether there were anything left worth saving, or possible to use as a basis for the Gospel. *They could scarce be called idolators, for they were so*

low sunk in barbarism that they had not even the invention to construct a god, and had no gods nor any objects of worship.

Thunder they attributed to *Atua*, a great spirit whom they feared as author of all calamities; they believed him to come as a lizard and prey on the vitals of the sick, and hence incantations were used, and they threatened to burn or kill and eat the demon, unless he should depart. They also believed in *Wiro*, the Satan of the Maoris. They were virtually atheists, or at best devil worshippers.

They had a vague belief in a future state, but of course it was robed in gross and sensual conceptions. When a chief died, slaves were killed to wait on him, and widows sometimes put themselves to death, to rejoin their husbands.

When, at Samuel Marsden's request, the Church Missionary Society sent out three laborers in 1814, they were met at first with curiosity, then distrust and hate. The task of acquiring the language was great, but it was next to impossible even then to get a hearing. The few who came, almost nude or in fantastic dress, would rudely leave in the midst of the service, saying aloud, "That's a lie; let's go."

When in 1821, Samuel Leigh and others, the Wesleyan missionaries, went to Wangaroa, the chief, Jarra, bade them welcome, but Mr. Leigh and his colleagues had some hints beforehand of Jarra's treacherous nature. The sailors called him "George," and he had a notorious history. He was one of those who twelve years before had left Port Jackson for England, with a few other Maoris. Captain Thompson found "George" mutinous; he rebelled, refused to work, claiming to be a chief's son, and was reduced to submission only by being whipped and half starved. He brooded over his punishment and hatched a terrible revenge. He pretended to be penitent and so gained the captain's confidence that he put up for repairs at Wangaroa. Once ashore George moved his father to vengeance.

With great subtlety, he induced the captain and crew to land, drew them into the woods, under pretence of selecting timber, then murdered them, and in their clothes went to the ship, assaulted all he could find and plundered the vessel. But a sudden retribution was awaiting these murderers and plunderers.

George's father set a powder keg on the lower deck and amused himself trying the muskets, a large number of New Zealanders being on board. An accidental spark caused an explosion which blew up the upper works of the ship and killed every Maori on board. Then the natives on shore set fire to the vessel and ate every survivor!

With such a record, Jarra was not likely to be trusted; and about six weeks after they landed, he began to show his tiger teeth. He threatened to burn Mr. Turner's house, and eat the missionary and his wife, simply to extort a present. Other like-minded chiefs harassed the missionaries by similar threats and outrages, but were



NATIVES OF NEW ZEALAND AND OF FIJI.

kept at bay by the remarkable Christian coolness and fortitude of these brave souls.

The cannibalism of the Maoris has never been exceeded in atrocity. Mr. Turner found several chiefs rollicking by a fire; on turning toward the fire he saw a human being roasting between the logs. Sick at heart he tried to warn them of the wrath of God; preach to them the new law of love; but to what an audience! An English missionary, while on a cruise, touched at New Zealand for fresh food, fruit and vegetables. Of these he obtained a fresh supply, and was about leaving, when a chief asked him if he would like some flesh food. Says the missionary: "Thinking that doubtless they had hogs, I said yes. He gave a quick glance around him, as if he were looking for a messenger, and singled out and called to a fine young lad, apparently about eighteen years of age. The boy came and stood before him; and before I knew what he was about to do, and having my back turned to him, looking at the fruit, etc., I heard the sound of a heavy blow, and looking quickly around, found the still quivering body of the boy laid at my feet, with the words: '*Hevi ano te kai?*' (Is that blood sufficient for you?) Horror stricken, I denounced most bitterly the deed, and leaving all the provisions behind on the ground, returned sorrowfully on board."

The natives were very indolent. The missionaries could get no help in building mission premises, and not until 1824 were the buildings completed. But where idleness prevailed, curiosity, its kindred vice, also existed, and this led the natives to send their children to learn to read, and so many of the young Maoris were taught the catechism, and learned to pray and sing; and the same curiosity led the adults to go and hear what the missionaries had to say.

The work looked hopeful; but disaster came. A civil war became the occasion for acts of violence; the mission houses were burned, and it was a long time before quiet was restored and houses and fences rebuilt. Chief "George" was taken very ill. The death of a Maori chief rings the tocsin of vengeance. The quarrels and grudges of his life are then settled. The natives insulted the missionaries, stole their goods, broke down their fences, and replied to expostulation only with new threats of worse violence.

George gave ominous signs that if he should die, the missionaries should be held accountable for the fatal explosion on board the "Boyd" when so many Maoris were killed, as the God of the Christians had caused that spark to leap from the gunlock to the powder keg. Of course, with such unreasoning and insane passions no argument was possible.

The women and children were sent away to a distance, and the missionaries lived for weeks in constant apprehension. George died, charging his followers to exact vengeance for his wrongs. The poultry of the missionaries was stolen, and some of it offered as a sacrifice to George's father. In January, 1827, the whole party of *Wesleyan laborers were compelled to embark for New*

South Wales, after undergoing numerous exposures and barely escaping with their lives, from these treacherous and cruel savages.

To one of the New Zealand chiefs, however, their departure was a matter of great regret. He, *Patuone* by name, had rubbed noses with the missionaries and was known to be very friendly to Europeans. From him in October, 1827, came an invitation for the exiles to return. It was an irresistible, Macedonian cry; and the whole band in the early part of the next year landed on the north island and settled in Patuone's province.

Two years of fruitless labor passed by. Few would hear their message. The very chief whose letter had recalled them neither attended their place of worship nor gave them any encouragement. With the strange faith seen nowhere so richly as among missionaries, they toiled on and prayed, believing "that prayers and tears in Christ Jesus can accomplish anything." In 1830 there was manifestly more attendance and attention given to the truth.

But the most powerful witness was that of the lives of these godly men and women. "Ye are the light of the world." Bunson said to his English wife, when dying, "My dear, in thy face I have seen the eternal!" And these Maoris could not but see a tremendous contrast between themselves and the heroic and unselfish souls who were risking life itself for their sakes.

The first conversions startled the whole community. Tawai and Miti, two of their greatest warriors, openly declared their allegiance to the new Captain of their salvation. God's Spirit was at work. Some came forty miles in canoes to hear the Gospel, and in one day, multitudes turned to God. The natives overflowed the chapel, and the forests and hills became sanctuaries where the Word was preached to attentive listeners. The missionaries could now travel far and wide only to find multitudes ready both to hear and heed the Gospel.

When Mr. Leigh first came to Wangaroa there was no book written or printed. The missionaries no sooner learned to talk than they began to teach spelling and reading. They sent to England, and had types cut, and books were printed in the Wangaroan dialect. 1840 was the golden year when a new religious literature was introduced into New Zealand. Within two years the press printed 5,000 Scripture lessons; 3,000 spellers and readers; 6,700 catechisms, etc.; 13 regular stations were established; 4,000 boys and girls in schools; 3,300 church members were gathered into the fold. The demand for native New Testaments greatly exceeded the supply, though 5,000 copies had been printed.

It will be remembered that in 1809 the ship "Boyd" had been plundered and burned by these cannibals, who devoured every survivor of the crew. Behold the contrast, and let who will dispute the miracles of missions! A shipwreck at Kaipara Heads cast over 200 persons naked and destitute on the shore. How were they received? With humane and Christian kindness. Not to be clubbed and roasted, but snugly housed and fed in

Okaro, and not one farthing would these Maoris accept in return for their hospitality. On the shores of Christian England a nobler reception could not have been awaiting shipwrecked sailors!

Most wonderful of all, these New Zealanders felt that they must send the Gospel which had brought them such blessing to the destitute about them. A grand missionary meeting was called by the Okaroans. It was a three days' meeting. One whole day was consumed in addresses on missions, fifteen or sixteen of which were made by converted natives. No wonder if all eyes wept as these regenerated cannibals told of Him who had saved them and of their passion to tell of Jesus to the lost. Poor as they were they made an offering of sixty-five dollars, an average of about thirty-five cents for each attending native Christian!

The subsequent history of New Zealand was one of large and frequent outpourings of the Spirit. They sought to water others and were watered themselves. Hundreds were converted, new churches were organized and new buildings erected in all peopled districts; native young men were trained and sent forth as evangelists, and the isles resounded with praise to God!

We have designed only to give the early history of the New Zealand missions; but in 1860, the Wesleyan Church numbered 5,000, with 200 Sunday-schools, where 7,000 children were taught. Over 12,000 persons were regular attendants at worship. About one generation's lifetime, thirty-three years, had been spent by the Wesleyans in securing such results. No Christian land can present any parallel in the same space of time.

Even skeptics stand in mute astonishment at the results wrought by Christian missions, constrained with Mr. Hume to acknowledge that there are things which their infidel philosophy cannot explain in the Christian life.

Our Duty to Missions.

BY REV. E. S. JAMISON.

(A paper read before a Missionary Convention at Tottenville, N. Y., in October, 1888.)

Every existing institution has its specific object. The home, the school, the museum, the asylum, the hospital, the government, each have a certain work to perform. They are maintained and carried forward for the accomplishment of the purpose for which they were originally conceived. The one universal Church of our Lord Jesus Christ is an institution, in its origin divine, and like all other organizations exists for a purpose.

The mission of this universal Church as it appears to our thought is twofold. First, to edify the believer; to build him up in the faith of Christianity; to take the undeveloped material gathered within its fold, and out of it construct a spiritual manliness, a strong, robust, intelligent, kingly character, after the pattern of Jesus Christ. Secondly, to save sinners; to go anywhere and everywhere, laying the foundations of its godlike structure, and throwing out its influence, as the sun throws out its rays of light, until men shall feel its power, and

be brought to a knowledge of the truth, and so come to dwell on the highest moral plane possible to mankind.

To discharge this sublime task is a duty of the Church from which there is no possible escape. It is an obligation for the neglect of which no apology can be framed. It is a personal work from which no man or woman redeemed by the blood of God's Son is exempt. Heaven demands it, the world requires it, and the Church, which is but the representative of Christ on earth, must do or die.

These statements bring us into very close relation with the subject before us, "Our Duty to Missions." The fact that all the various denominations have their missionary societies is an evidence that the interpretation of the Saviour's wish respecting the conversion of the world is a unit among them all, and hence all these religious bodies are doing something towards this grand end.

But it is not enough to build commodious and comfortable churches in refined and well-to-do communities, to gather the people within their walls and let the rest of the world take care of itself or go to destruction. The charity that begins at home and stays there is but a wolf in sheep's clothing. Its proper name is selfishness, and it resembles love about as much as Beelzebub resembles Gabriel.

True charity is something that grows and expands until it girdles the world. The stream that is born among the hills does not tarry at its fountain head, but winds its way to the great ocean scattering blessings as it goes, and thus the current of human sympathy lingers not about the hearthstone always, but flows on until it empties itself into that sea of God's love where first its life found origin.

In the slums of our cities, out on the frontiers, down in the South among that vast number of colored people, far away among idolatrous nations, there are millions of souls, poor ignorant, degraded, unsaved, for whom Christ died, and for whom His Church exists, and these must be reached, and redeemed, or perish forever.

Now a work like this, so stupendous in its magnitude, demands an outlay. There must be men of moral courage, and physical strength, who will brave any danger, risk any clime, surrender any luxury, sacrifice any personal feeling or social tie, and, turning their backs upon home, and friends, and native land, go wherever the Church dictates, that they may bear the tidings of salvation to perishing multitudes.

There must be young women of piety, of culture, and of tact, who can found schools, practise medicine, preach Jesus to the degraded ones of their own sex, and for the Master's sake feel as much at home in a tent, a log cabin, or a mud house, as in the more elegant residences of their birth place, and be as contented among hoodlums or heathen as among the cherished companions belonging to that civilization they have left behind them.

There must be streams of gold flowing from the treasury of God's Church to support these heroes, to publish

books, to build houses of worship, and establish schools and other institutions.

Truly such a work demands a sacrifice of feeling, of comfort, of money, and often of life itself. But it must be done. God's work is to be wrought out through human instrumentalities, and all these instrumentalities are focused within the Church. We cannot stop because frail women are consumed by fever in India, or Japan, or China, nor because brave men are massacred by savages in the jungles of Africa, or in the wilds of the isles of the sea. Others must fall into their places and the work go on.

We cannot halt because our property has been destroyed by war, or earthquake, or fire, nor because the small number converted seems but a poor compensation for the expense involved. We must obey the divine command to, "Go into all the world and preach the Gospel to every creature." We are not responsible for consequences; duties are ours, and results belong to God.

But every man and woman may not be able to comply literally with this go of the divine Christ. Are we then who stay at home to do nothing? No! we must pray! Granted. But does prayer put food into our missionaries' mouths, or clothes upon their backs? Does it build schools and churches? Does it send out our young men and women into distant fields, and support them amid their toils and loneliness?

Prayer is not all that is needed. It is only an agency. There must be giving, as well as praying, and we need not look for a nation to be born in a day, until the immense wealth of the Church is thoroughly consecrated to God. Sam Jones the revivalist says, "It takes three G's to run a church, grace, grit, and greenbacks." Rather a quaint saying, but I would pity a man who attempted to prove he was wrong.

The spirit of missions is the spirit of Christ. If this be true, then the spiritual life and power of any Church will be in proportion to what that Church is doing outside of itself. To sit still and do nothing is stagnation and death. An engine is useless unless it has the force by which to accomplish its ends, and that Church fails in its mission when from its lack of the power of the Holy Ghost it ceases to make itself felt even to the uttermost parts of the earth.

There are splendid fields for Christian effort opening up everywhere, and scores of godly men and women are ready to enter them, but they are restrained from want of means. They are willing to descend into the deepest and darkest moral pits on the face of the globe, and they only ask that the Church shall hold the rope. To be indifferent then to the claims of missions, is to be indifferent to the Gospel of the Son of God. When our efforts cease to be evangelistic, our life ceases to be evangelical.

The first report of the Board of Missions made in 1820 says among other things, "Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life blood of the cause." Bishop Janes gave ex-

pression to a truth indisputable when with his dying breath he said to a minister at his bedside, "The Church of the Lord Jesus Christ must sustain the work of the Lord Jesus Christ."

We who are here to-day are parts of a great Church, and it may be well to look for a moment at this subject of missions in its present relation to us all. Last year the total contribution of our Church for missions amounted in round numbers to a million of dollars.

This year an appeal is made for one million two hundred thousand. When we consider our wealth and numbers as a denomination, and contemplate the needs of a world, is there any reason why this sum should not be reached? I do not hesitate to venture the opinion that our great Church could double this amount if she had that disposition of heart which results from a full and complete consecration, and still have sufficient surplus to give a magnificent impulse to all the other benevolences. When we reflect that for every ten thousand members of the Church there is but one missionary, and that the ratio of giving for the world's salvation is but one mill a day for each member, we are forced to the conclusion that something is lacking.

It is not so much a question of ability, as of willingness. There are thousands of persons in our churches who give absolutely nothing to this chiefest of all benevolences, and thousands of others whose offerings are actually niggardly when measured by the standard of ability.

How, I ask myself, can any Christian man or woman, professing to be a member of God's family, expecting to be an heir to the riches and everlasting felicities of heaven, look into the face of Him who suffered poverty, and insult, and martyrdom, to lift them from the horrors of an eternal night?

How, I ask, can Christian men and women, in view of what an infinitely compassionate God has done for them, listen to His plea to spread the knowledge of His glorious Gospel, and then cling with the tenacity of a drowning man to every thing they own, as though earthly possessions were a life-preserver for the soul?

A man with health, and home, and friends, and the Gospel, owes a debt to the God through whose mercy alone, he is what he is, and to turn his back, or shake his head, or roll out farthings when he could pour forth dollars, in response to the calls of his divine benefactor, is to rob God, and perpetrate a fraud upon his own soul.

We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise has rescued us from paganism, and gratitude for our emancipation, and love for our brethren, the heathen of all lands, should move us with a mighty impulse to engage heartily in the missionary work of our Zion. It is time for a man to question the genuineness of his conversion, when he finds that the religion he professes costs nothing.

Doing what we can in proportion to our prosperity, is to walk in the smile of God; the opposite is to sit self-condemned in the shadow of His frown.

And here we remind ourselves that what is done for God is never lost. The dollars we give will come back in multiplied blessings. A glorious harvest will be the outcome of the seeds we scatter.

Within fifty years, more than 300 islands of the Polynesian group have renounced idolatry. Less than a century ago Australia was peopled by savages; now its 2,000,000 or more of people are Christian. So close is the triumph of Christ to the border of Paganism, that in the Fiji islands there are men in pulpits who remember the taste of human flesh.

The soil of the earth has been enriched by tears and by blood. The seed of the Church has taken root, the fruit appears, and the reward of past efforts is being rolled back upon us in a tide of blessing. Protestant missions are carrying with them everywhere our civilization, and the result is a demand for the products of our arts, and manufacture, while the products of other lands civilized and Christianized by the power of the cross, come back to us. England estimates that for every pound sterling expended on missions, she has received back ten.

The whole world, blessed be God, is now open to Christian effort. The Church may plant her banners if she will on almost every hilltop, and proclaim the tidings of Christ in the darkest of vales. Who then can measure the responsibility of those to whom much has been given, and who can adequately portray the danger of neglect and faithlessness? God's plans in the saving of this world, should be our plans, and these plans are clearly discerned in the very signs of the times.

"The world is my parish" said John Wesley. "God had but one Son, and He was a missionary," exclaims David Livingstone. "Go 'ye into all the world and preach the Gospel to every creature" is the cry of the Son of God. It is the missionary spirit which must permeate the Church universal through and through. The Gospel of Jesus is the last hope of the world, and the race may well despair if the Church ceases to be missionary.

The Monthly Concert of Prayer for Missions.

BY JAS. L. PHILLIPS, M.D., D.D.

While so many of my good brothers at the front are sending to the GOSPEL IN ALL LANDS tokens of cheer from abroad, may I, who am kept at home for a while, say just a few words to the pastors of the churches, that constitute the base of supplies for the advancing army of our Lord? I should like to heartily second the noble effort you have made through your beautiful, illustrated magazine to establish the Monthly Concert of Prayer for Missions in all our American churches.

The programme of topics for 1888, arranged and adopted by you in common with the editors of the *Missionary Review of the World*, has given a new and strong impulse to thought and prayer and effort in behalf of missions. Repeated testimony has reached me from

pastors and churches of different sects, all of one accord as to the help and hope that the systematic study of the great fields of heathendom, and the regular season of united prayer for God's blessing upon their toilers, have brought to them.

It has been my privilege to call the attention of pastors in several places to the demand for this monthly concert, and I am so glad to testify that in every case, without a single exception, where I have prevailed upon a pastor to introduce this service, he has found it a benefit and a blessing to himself and his people.

The other day I chanced to be in a company of ministers, and before the regular order was taken up, the brethren fell to telling of the work of the previous Sabbath, which was the first Sabbath of the month. Four pastors reported the missionary concert recently established, and all spoke in no equivocal language of the good it was accomplishing. One of them said with emphasis: "It is the very best evening service of the whole month."

In several cases church members have written me of the advantages of sustaining this monthly service, and wondering that other churches do not undertake it. I have heard, too, that our India churches are falling into line and observing the missionary concert with us.

Now, Mr. Editor, let me express the earnest hope that those brethren who believe in this monthly concert, and know how it helps the life and work of the Church at home, and how it cheers the toilers in far-off lands, will put forth special efforts towards interesting others in this meeting. Give us one thoroughly wide-awake missionary pastor in every group of twenty or thirty churches, and how much he may accomplish towards interesting and influencing his brethren.

I believe that the faithful support of this monthly concert, with its introductory studies, its united prayers, its supply of fresh intelligence from the front, and its sure and sustained appeal to the hearts of Christians, cannot fail of bringing about a grand revolution in our habits of thinking, and acting, and giving for Christ's Kingdom on earth.

May the rich blessing of the great Head of the Church attend all our missionary movements; above all may His Church lay hold more intelligently and eagerly of her high privilege in being His witnesses and ambassadors among the nations.

Howard, R. I., Oct. 27, 1888.

The Message and Our Responsibility.

BY BISHOP C. H. FOWLER, D.D., LL.D.

"Men, brethren, and fathers, hearken." With your hand on your head-stone, your eye on the judgment throne, and your heart naked and open to the All-seeing Eye, answer this question: What would you take as a reward or compensation for which you would be willing to have the Bible annihilated or demonstrated to be false? The Christian, who does not fear its punish-

ments, cannot conceive of any gift or treasure that could form even a motive for such a loss. Solid globes of gold, vast as our sun and countless as the stars of night, with all earthly dominion and honor, would be as nothing. They are gone in a moment. A desirable exchange is unthinkable.

Our message, then, is to you. You have received something worth having and worth giving. "Freely ye have received, freely give." You have a divine Redeemer—"a full, perfect, and sufficient sacrifice, oblation and satisfaction" for your sins. You have a perfect salvation through faith. You know that "the Son of Man hath power on earth to forgive sins." You have "tasted" of the good word of life. You know the power of an endless life. To you the Word of God is of absolute authority. To you, in the name of God, by the price of your soul, on the authority of this Word, comes the message.

You are not your own. You are purchased with a price, and with such a price that its repetition would bankrupt the eternal treasury. You belong to Christ. You are Christ's. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Redeemed from sin, you are brought into fellowship with Him who came "to seek and to save that which was lost."

Christ is in the world on a soul-hunt. He is here in a world full of sinners as the sinner's friend as well as the saint's king. The very purpose of His coming is mercy. "He is abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." He is here to save. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

He is here to save the world, for "by the grace of God, Jesus Christ tasted death for"—the Anglo-Saxon only? No, not that way. Such an utterance would shock the moral universe. Every moral intelligence would utter its agonizing protest, and be forced into heroic resistance. "Tasted death for every man" is the authoritative word that measures the wideness there is in God's love. "He is the propitiation for our sins." That has a definiteness and personal application that gives us the feeling of sonship.

But the instant we feel this throb of filial love, and the ineffable word, Father, rises to our lips, we are borne out on the rest of the same breath—"and not for our sins only, but for the sins of the whole world." We have come to Him who is "the Saviour of all men, especially of those that believe," "who gave Himself a ransom for all;" "for God was in Christ reconciling the world unto Himself." Surely this strange Being from

the worlds out of sight, who is called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," and "Jesus, because He shall save His people from their sins," is in the world on a mission of mercy. His presence brings hope. "Light breaks in. The prison walls give way." He calls to the ends of the earth to come and live.

It is impossible to breathe any spirit in the presence of such a Saviour, except in the widest and most zealous spirit of missions. In His presence we are not surprised that Christianity seeks the lost, but we are compelled to believe that the religion of Jesus must have the missionary spirit. With the Bible in your hands, and its unbreakable promises enkindling in your bosoms the hopes of eternal life, you must feel the great rule, "As ye would that men should do to you, do ye also to them likewise." "As we have opportunity" we must "do good unto all men." There is no escape from the supreme law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbor as thyself." May the Holy Spirit bear in upon every conscience the abiding conviction that there can be no intelligent New Testament Christianity without missions!

Soldiers of the Cross, hear the final command from the Captain of your salvation: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." These are omnipotent words: "Go," "preach," "teach," "baptize." And "the field is the world," "all nations," "every creature."

This work has all the intensity of a death struggle. Every force within the reach of Omnipotence is marshalled and marched to the front. Every motive which infinite wisdom could mould or fashion is poured red-hot upon the conscience. Every argument that infinite skill could draw from three worlds is laid upon the judgment. Every term that could threaten or intimidate is set on menacing. Every figure of speech that could persuade or allure is exhausted in beckoning and persuading. Every cavern in the regions of the lost sighs and moans in the very face of refusal. Heaven herself throws open her gates of pearls and exhibits to mortal gaze her streets of gold, her palaces of fire, and her thrones of light. Last of all, the Master Himself breaks out of the unspeakable glory into our very presence, and before our very eyes embraces our cross, that He may implead and persuade us. In the very intensity of this dying He cries: Go preach, teach everywhere. In such a presence we are not surprised to hear Him say to the Father. "As Thou has sent Me into the world, even so have I also sent them into the world;" nor to hear His command to us, "As the Father hath sent Me, even so I send you."

With your churches and schools, with your Bibles and homes, what can you think of the great lands, brimful of

immortals bowed down under a load of sins and superstitions, worshipping stones and sticks that give no comfort—strangers to pardon and purity and peace? Do not the words, "As ye would," ring the alarm-bell in the camp of your fears? Does not the divine "Go" strike down upon your conscience like a trip-hammer?

In the midst of this agonizing haste of saving mercy, it is the one commission of most exalted honor and of most grave responsibility that the ministry of reconciliation is committed unto us. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Under the weight of such a work it is no marvel that Dr. Fuller, less than a century ago, when repulsed in his begging from door to door for the money with which to send Carey to the heathen, should retire to weep and pray; as he says, "I frequently retired from the more public streets to the back lanes, that I might not be seen to weep over my disappointments." The only marvel is that so few of Christ's followers have the same zeal.

Dr. Durbin tells us of a Moravian mother who understood Christ's call for workers in the world's harvest: "A friend in much sadness said to her, 'Your son is gone.' 'Is Thomas gone to heaven through the missionary life? Would to God that He would call my son John!' John went, and died. The Committee were sad, but the old lady anticipated them, and exclaimed, 'Would that He would call my last son, William!' William went, and fell. Then she exclaimed, 'Would that I had a thousand sons to give to God!'" How much are you giving for this work of reconciling the world to God?

All need Christ. God gave Him for the world. He "tasted death for every man." He is the supreme need of every mortal. This is a field where human-knowledge and speculations are of little value, and of no authority. What God declares we can trust. Beyond that nothing is certain. It is not necessary for us to judge the heathen. It is safe for us to expect that the Judge of all the earth will do right; for "God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him."

A few general principles are evidently involved in the word: 1. The heathen will not be judged by our light. 2. They will be judged by their own light. 3. Those who live as nearly up to the light they have, as a saved Christian lives up to the light he has, will be saved. 4. No two mortals have the same amount of light. 5. Exposure to being lost is not a question of the amount of light, but of the fact of light. In the presence of these simple and generally accepted truths the condition of the heathen becomes alarming, when it is remembered that there is a "Light which lighteth every man that

cometh into the world." And "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." They "are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." This prepares us to accept the statement which these declarations are made to support, namely, "As many as have sinned without law, shall also perish without law."

The actual question. It ceases to be a question whether any of the heathen will be saved, or whether any of them will be lost. It now stands as a calculation of chances as to what means shall be used for saving the greatest number. A man might cross the Atlantic in a skiff. Doubtless a few did in past ages thus drift to these shores. But it is immeasurably better to take passage on a Cunard steamer. For our own children we choose moral and religious surroundings. We keep about them a religious atmosphere. We reduce the evil influences as much as possible. Thus we increase the probabilities of their maturing into Christian men and women.

This law holds over all the sons and daughters of Adam. The proportion of the saved will keep quite even step with the amount of light shed forth. In the presence of this great law read Paul's description in the first chapter of Romans, and see how the odds are multiplied against these that sit in darkness: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." It is hard to conceive how the odds could be more against them. You would not throw your prattling baby boy into such a gang of hungry wolves, and say, "He is as safe there as he would be in my arms, or kneeling at my family altar."

No thoughtful man argues that it is better not to give the heathen the Gospel because it would increase their responsibility, for that argument is equally against any gospel for any body. Nor does he say, with Dr. Ryland, in the meeting of Baptist ministers in Northampton, England, in 1788, when the missionary spirit of modern times burst forth in the soul of William Carey, "Young man, sit down. When God pleases to convert the heathen He will do it without your aid or mine," for such a statement would apply equally to His saving our children and our neighbors. No, the per cent. of the saved keeps quite even step with the amount of light shed forth.

No wonder our crucified, risen, and ascending Lord

cried out: Go preach, teach every creature, and I will be with you, with all power, even unto the end of the world.

The state of the heathen shows their need of the Gospel. Their languages are rich in words and terms of crime. Some languages contain as many as twelve words expressing the way in which one may kill his father, while there is no word for mercy. They are living in "the habitations of cruelty."

Dr. Cunyngnam gives the following incidents:

"A few years ago the British Consul in Ashantee wrote: 'The king's mother is dead, and three thousand victims were sacrificed at her burial. Two thousand of these were prisoners of war, and one thousand were natives. They were sacrificed with most revolting rites.' The King of Dahomey 'slaughtered six thousand captives, in order to ornament the wall around his palace with their heads.' A missionary relates the following as an example of caprice common in certain districts in Africa: 'At a feast, a little son of the king asked that a certain fleshy man, whom he pointed out, should be cut into a hundred pieces. The man was seized, by order of the king, and his body cut up to amuse the child.' Again: 'The son of a king died in a drunken debauch; at his funeral thirty young women, forty men, and twenty slaves were buried alive, that their spirits might attend him in another world.'" ("Thoughts on Missions," p. 129.)

The Rev. Sylvanus Whitehead, for ten years a missionary in South China, in an address at the May anniversary of the British and Foreign Bible Society, said: "In China you find heathenism of the most ancient, the most gigantic, and the most impious type."

Again, he said:

"It would almost seem as if God had isolated the Chinese Empire from the rest of the race, just to see whether human nature has in it any recuperative power; whether man left to himself apart from God can devise any system—social, political, or moral—that shall be sufficient to depose vice, to exalt virtue, and to promote happiness; and, certainly, they have not been wanting in expedients. They have had their great national systems in full operation, two of them for twenty-five centuries, and the other for twenty—Confucianism, Taoism, and Buddhism. These three systems form the three angles of a triangle—the moral, the metaphysical, and the immortal. They appeal to the three great functions of the human soul—the will, the sensibility, and the intellect—and they unite in ignoring God. They have had ample facility for development of any possible potentiality they may possess for alleviating the people. They have had a wide field, length of days, freedom from outside interference. They have basked in the smiles of government, and have enjoyed wealth and patronage, and what is the result? It is an empire more corrupt and degraded than has ever been found. Notwithstanding any elements for good they may have in them, and any influence for good they may have exerted, the nation

has gone down under the ægis into deeper darkness and fouler immorality. This, surely, should be considered one of the most convincing proofs that man-made systems, however plausible, will never succeed in regenerating human nature and raising the race."

Surely what we need they must also need. If it is necessary for us to be born again, surely they must be born again. We are afraid to look at this mighty procession marching by in solid columns, centuries long, filled with more than half the human race, steeped in corruption, knowing nothing of peace and purity, plunging on in the darkness.

There are those who still remember the burdened and burning words of Dr. Olin, as he gazed on this procession, "They perish, sir, they perish." Turn and read his ever-memorable words in his great address delivered at the Greene street Methodist Episcopal Church, New York, on the twenty-fourth anniversary of the Missionary Society:

"But, sir, strongly disposed as I am, in addressing an audience of Christian men, to make my sole appeal to great first principles, I should yet hesitate, but for my solemn conviction that the sentiment is only half believed by the Church. I should hesitate, sir, to assign as my chief argument this stale theological truism, that it is the duty of the Church to evangelize the world, because that is the only way of saving the world. I say, sir, it is my profoundest conviction that the Church does not really believe this tremendous truth. It believes that the Gospel is an unspeakable blessing; that it is an excellent remedy for sin; that it is God's chosen and cherished way of lifting up our fallen race, and bringing many sons and daughters into glory; but that Christ's is 'the only name given under heaven whereby men can be saved;' that 'whosoever believeth not, shall be damned;' that 'idolaters shall not inherit the kingdom of God'—these are declarations which, as it seems to me, the Church is wont to receive with many grains of allowance, and with a most critical and imploring look to the context in quest of whatever alleviations may be found in the shape of figurative language or restraining clause. . . . In their convulsive attempts to get away from the torturing conclusion to which the plain testimonies of God's Word must clearly shut them up, men forget that the most grievous sin of idolatry is idolatry itself; that this is the prolific, polluted source of the abominations and defilements which the blood of Christ was shed to wash away, and that heaven is not shut against the unregenerate so much because they are guilty as because they are unholy.

"Sir, did the Church really believe the Gospel to be as necessary to the heathen as it is to us, there would be, at once and forever, an end to her guilty repose.

"They who give full credit to such truths do not sleep over them. It would be easier to find rest in our beds above the throes of an earthquake. The agonies of Laocoon and his children, dying in the coils of the serpent, were but pastime compared with those of the Church, until she had either unlocked herself from the grapple of this tremendous conviction, or disburdened

her conscience by a faithful consecration of her energies to the work of rescuing the world from its doom.

"And yet it is true, if the Bible is true, that while we dwell in peace, under our own vine and fig-tree, lifting up our songs of praise in the full city, and making vocal the green hills and valleys of our Christian land with the echoes of joyous thanksgivings to Him who hath redeemed us, bidding away the sorrows of life, and defying the terrors of death by a sure trust in Christ, and bright, full-hearted anticipations of heaven—it is true, sir, that the myriads of unevangelized men are passing into eternity without a ray of saving light. They perish, sir, they perish. They live without hope, and die without a Saviour; and we, who are, for the good of the world, intrusted by Christ with the deposit and monopoly of His grace, withhold the only antidote for sin, and thus become, in no figurative sense, accessories to their guilt and woe."

Our business is to tell the good news to every creature. That is our part of the work; God's Spirit will see to the conviction of men by the truth, by the word of our testimony, and the heathen must take the responsibility of accepting or rejecting it. It is not for us to wait till each one to whom we tell the story repents and believes before we tell it to another. It is not a reaping-machine that must cut every stalk as it comes before it reaches another. It is like the blessed sunlight, that drops upon all germs, giving all a chance to quicken. It is a government over agents. It only furnishes opportunities, opens doors. The agents themselves determine whether or not to enter in and be saved.

The disciples did not stay in Jerusalem till every inhabitant had been converted and joined the Church before they went elsewhere. Paul did not stay in Asia till all her millions had been saved before he went into Europe. He preached in the chief cities till, in a very general way, it could be said that all Asia had heard the truth; then God called him into Europe, to help the heathen there.

Some men are to-day misled by the idea of saving every body at home before they teach those in the outer darkness. They think they must save the heathen around them. They forget that there are no heathen in this country, nor in Christian lands, except the few who are imported from heathen lands. It is not a question of piety, or of virtue, or of faith. It is only a question of knowledge, a question of light. These unsaved ones about us are bad enough. They are going to death, but they know better. They go to death because they will. They grow up with our Sunday-school children. They constantly see our churches. They suspend their labor one day in seven in honor of the Christian Sabbath. They are not heathen. They know better.

Is it any wonder that Jesus commands us to go? Is it strange that Paul ran over every known continent, and was willing to be scourged through every known metropolis, saying, "I am made all things to all men, that I might by all means save some"?

The salvation of this world now awaits our action.

What plans God might have chosen it is neither possible nor important for us to know. It is enough for us that He has completed His part of the work. On the cross He cried, "It is finished;" on the Mount of Ascension He gave the supreme command, and on Pentecost He gave the indument of power.

The work is committed to us. We are taken into co-partnership with Him. We are laborers together with God. He has done all He can in His vineyard. Christ has died and is risen, and has shed forth the Spirit. The Bible is complete; the Church has the doctrines and experience of the New Testament. Now God says, "Go, and I will bring you off more than conquerors. Nothing shall by any means harm you." The universal reign of the Prince of Peace awaits our action. In nature He gives us possibilities, and requires us to work them up into actualities. He gives us germs, and expects us to secure the harvests. So in grace He has given us a Saviour, who died once for all, and He commands us to tell the good news to every creature.

New Japan and Education.

BY REV. C. S. LONG, PH.D.

(An address delivered at the opening of the Seiryu Jogokko of the W. F. M. S., M. E. Church, Nagoya, Japan, October 3d, 1888.)

In the seventeenth book of the Iliad the immortal poet tells us in pathetic strains of a touching incident that happened during the siege of Troy. When the two armies were engaged in the seventh battle, contending for the slain body of Patroclus, suddenly a gross darkness spread over them so that they could not distinguish friend from foe. In the midst of the great confusion old Ajax lifted his hands and eyes toward heaven and prayed: "O ye gods! dispel this cloud, give me light, and Ajax asks no more."

Is not this a striking illustration of the present attitude of Japan? Suddenly becoming conscious of the darkness and insufficiencies of former times, she has been struggling with untiring zeal during the last thirty years to emerge from the darkness and impatiently seeking for *light* in every direction. And she has not sought in vain. The cloud has been dispelled and the light shines gloriously over all the land.

Western nations look with amazement upon the marvellous progress made by Japan during the last score of years and hesitate not to admit her into the great sisterhood of civilized states. Never did a ruler assume the reins of a government under more critical and unfavorable circumstances than those under which the present emperor ascended the throne.

With a thousand chances of failure to one of sure success he took hold of the government with a firm hand, when but a mere lad, and has accomplished more for his country in an incredibly brief time, with scarcely the shedding of blood, than three reigns secured for France, at a cost of more than two million lives. His entire administration has been characterized by heroic courage

superior wisdom, great prudence and deep solicitude for the welfare of his people.

He called into his cabinet, to aid in the transformation of the government, the most scholarly, influential, and patriotic men of the country who were friends to general education and who have developed, with the best help they could command, a system of education which is probably not surpassed by that of any other country. Gen. Grant, when here, declared it to be the best he had seen in his circuit of the globe. It comprises primary schools, polytechnic academies, normal institutes and one imperial university, numbering in all 30,870 schools with about 3,400,000 pupils of all grades. The annual cost of these schools is a little less than 1,000,000 yen.

Not long ago I saw it boastfully stated in a foreign newspaper that Japan was indebted to Western nations for all the great reforms that have occurred during the present administration, and that without this foreign thought and influence she would have but little over which to boast that she did not have thirty years ago. That some of the treaty powers have contributed largely toward the accomplishment of these wonderful results no reasonable person will deny; and for all the assistance rendered Japan is profoundly thankful. But any one who has studied the history of the Japanese people, their manners, customs, inventions and arts, must admit that they have ever been an original, progressive, intellectual people; that the idea of a high civilization and a strong liberal government had been conceived, and that the principles and influences necessary to develop these were hard at work long before Commodore Perry entered the Yedo Bay.

The foreigner has played upon the surface and suggested the cut and color of the dress in which Japan should clothe her ideas, but the reform has come from *within* and not from without. It is in this case as it is with the great icebergs which drift southward out of the arctic seas. They swim two-thirds under water and one-third above. So long as the equilibrium is maintained they appear to be as stable as the rocks and acted upon only by the faint rays of the sun from above.

But the sea water is warmer than the air and hundreds of fathoms below the surface the tepid current washes the berg and gradually changes the centre of gravity, when suddenly the enormous mass is heaved over, with one vast roll, and the crystal peaks which but a moment ago were flashing so beautifully in the sunlight are buried in the ocean forever. It is not so much the light that has fallen on the surface that has upturned Japan, but the strong under-currents of her own innate, self-reformative nature and institutions.

If this be not true, why have not China and India, which have been acted upon by foreign influences for more than a hundred years, reached that high, independent, self-sustaining state of civilization which the world so freely accords to Japan?

This individuality and independency of character is seen also in the manner in which Japan's nation-builders

have used the foreign materials laid down at their hands. For the last quarter of a century Japan has been a battle-field upon which have been arrayed in hot combat the ideas and opinions of every age, of every nationality, and of every grade of civilization known to man.

Each one of the great European powers has been striving to stamp its own peculiar form of civilization on the transforming nation, while America has been trying in a quiet and honorable way to put into it the leaven of her broad, liberal and substantial institutions. Even old immovable China is contributing her mite with a might. The whole world seem to want to be represented in the "New Japan" that is rapidly being constructed.

There are enough of ideas, and theories, and opinions, and suggestions and materials of every kind to make a thousand worlds, waiting to be transformed into the coming Japan. To this great mass of social, civil, intellectual and political, gathered from the four quarters of the earth, must be added all the theological, ecclesiastical, materialistic, pessimistic and atheistic views and ideas that have been conceived since the days of Adam.

Are those who have the responsibility of building the New Japan puzzled and bewildered at this conflicting mass of materials? Not in the least. They select such parts of it as seem suitable for their use and reject the remainder, regardless of the source from which it came and the good it may have done somewhere else under other circumstances. They are no respecters of persons or nationalities.

With great wisdom and caution they borrow from everybody what they consider to be the best, and so completely work it over and remould it according to their own ideas and notions that they cannot be said to copy after any body. And when they have finished their work, I venture to say, they will have as perfect a government and as high a civilization as the world has ever known. It may be true as some have said, that German ideas prevail in military, English in commercial, and American in educational lines; but when the "New Japan" is completed it will not be a duplicate or a remould of Germany, or England, or America, or France, but it will be the true original *Japan of the Japanese*.

It is with this estimate of their character and this simple recognition of the achievements and possibilities of the people of Japan that we come to-day to establish in this central city the *Seiryu Jogokko*, believing that in the line of female education we can do something to assist in the mental and moral improvement of women, and thus advance the general interests of society and thereby add to the safeguards of this great nation.

That there is room for the wise and judicious employment of our means and abilities in this department of the national progress, we do not think it presumption to assume. No one who is in sympathy with the progressive spirit and labors of the nation will hesitate to admit that the intellectual privileges and advantages hitherto granted to the women of Japan were not in accordance

with their mental capacity or their essential importance to society and the well-being of the country.

And no one but the most obtuse will deny that the time has fully come to enlarge her sphere of usefulness and extend her refining influence, by allowing her the same social and intellectual advantages and liberties accorded to males.

In opening this school we do not wish to create a single impression that would lead any one to suspect that we are not in hearty sympathy with the present system of education in Japan, or that we consider the local schools of Nagoya defective either in their designs or methods. On the contrary, it affords me sincere pleasure to be able to testify to the entire efficiency of the schools of this city, both as regards the methods and principles upon which they are conducted, and the teaching forces employed.

Our object shall be to work in harmony with these in creating a deeper and more universal interest on the subject of the higher education of women, and in meeting such demands on this vital question as already exist in the minds of the most intelligent and influential men and women of this great city. In doing this we shall emphasize certain lines of moral and practical training which we conceive to be essential to the highest development and qualification of the individual.

Our *curriculum* has been selected with special care, and with a view of developing in a harmonious and systematic manner all the native powers of the intellect and of preparing our students for the best service to society, the truest devotion to their country, and the highest and purest personal enjoyment. We shall try in an honorable way to excel all other schools in the character and qualifications of those we send forth with their diplomas from the Seiryu Jogokko.

Thoroughness and efficiency in the good and the useful will be our motto. We shall not attempt to make *foreigners* out of our pupils, but *better and wiser Japanese*.

That such a school as I have tried to indicate will meet the approval, command the respect and enlist the sympathy and support of the good, intelligent, enterprising people of this the queen city of Japan, I have not the shadow of a doubt. The presence, upon this occasion, of so many of the leading representative men and woman of this great city, and this amazingly large number of young ladies representing some of the oldest and best families of Nagoya and many other towns and cities in various parts of the country and who have already passed the entrance examinations and have been enrolled as members of Seiryu Jogokko, is all the guarantee of support and success we could ask. I have been told that various attempts have been made to establish schools for girls in this city, but for lack of means and proper management, or on account, either of a real opposition to female education, or what is worse, a fatal indifference on the subject, these attempts have been unsuccessful.

Let me say for the benefit of those who may be wait-

ing to see whether this enterprise will succeed or not, before entering their daughters, that they need have no fears as to its success. It is already a success, as this large number of students shows. It will never be a less success than it is to-day. We are not here experimenting. We are here to stay and to win greater and greater success as the years go by.

We sit to-day under the shadow of that magnificent, dolphin-mounted castle which has stood the storms and earthquakes of three hundred years, and stands to-day as firmly as when Yoshinawo first entered it, a monument of the thought, the genius and the power of Old Japan.

We lay to-day the foundation of an enterprise greater in its conception and grander in its object, and which will be still in its youth when it has stood as long as yonder castle.

As to the advantages and possibilities of the city in which we have located this enterprise, too much cannot be said. Situated on what will be for all time to come the most important railroad in the empire at a point midway between the two great capitals, in a broad, fertile plain, and surrounded by innumerable towns and villages, Nagoya, the geographical centre of Japan, with its 300,000 inhabitants, is destined to wield a mighty influence over the moral, political, commercial, and, I will add with emphasis, the educational interests of the "New Japan." No city in Japan is more fortunately located or can boast of a more industrious and substantial class of people.

There is an interesting story told in America of Father Taylor, the famous sailor preacher of Boston. On his return from an extended visit to Europe he was met at the wharf by a friend who said, "Well, Father Taylor, what do you think of Europe?" "Oh," was the reply, "Europe is a great place, a grand country, but America is the centre of the world; Massachusetts is the centre of *it*; Boston is the centre of *it*; my church is the centre of *it*, and I am the centre of *it*." You laugh at the egotism of that reply. Is that all you see in it? Do you not see at the bottom of it a profound philosophical *fact* upon which depends the success of every great enterprise? You must be some kind of a *centre*—a hub upon which depend all the spokes and the felly.

You must make your enterprise essential to the world and yourself essential to your enterprise. When you can do this you have learned the secret and the philosophy of success. Now let us apply this philosophic principle to the work in hand. Let Japan be the centre of the world; Hondo the centre of *it*; Aichi Ken the centre of *it*; Owari the centre of *it*; Nagoya the centre of *it*; and let him who objects to making the Seiryu Jogokko the centre of *it*, find a *better* one.

Nagoya, Japan, Oct. 3, 1888.

Some of the most prominent men of Japan have subscribed liberally toward the establishment of a distinctive Christian University at Kyoto.

Persecution and Progress in the Morocco Mission.

BY REV. E. F. BALDWIN.

Several months have elapsed since I last wrote telling of my journey to and from Fez, and its "perils of robbers," "perils of rivers," and rains and stoning. Since then I have come with my family from Tangier to Mogador, a coast town in Southern Morocco, which promised better opportunities for reaching the people. The door here seemed wide open. I preached daily in Arabic in the streets, and by day and night had Mohammedans coming to my house for instruction.

Within a few weeks the Lord gave us our first convert here, a young man from the interior, who was converted on the spot as he heard the Gospel for the first time at the port, where often groups gathered to hear the word. I baptized him in the hull of a wreck which lies embedded in the sand at the mouth of a river about a mile from the town. It formed a most convenient baptistry, the sides of the vessel sheltering us from the strong winds which prevail here.

This became the signal for opposition and persecution from the *Kaid* or native governor. He arrested our young brother with the threat of cutting off his hands, and if he persisted in coming to us, of killing him. No more natives were permitted to visit us—the few that did so came by stealth. Those who listened to us in the streets were arrested and threatened.

The *Kaid* gave notice to all the shops in town that they were not to listen to me, or permit me to speak to them or teach in their places of business. The Moorish woman in whose house my wife gave a weekly dinner to poor widows and divorced women, and where my daughters had a class of little girls, was threatened with flogging if she received them again. So greatly were the people intimidated that I could scarcely engage anyone in conversation.

All this confirms my former experience in Morocco, viz.: that at present aggressive local mission work by men cannot be carried on without provoking the hostility of the authorities.

Therefore I must continue to work as heretofore, by travelling. I am now about leaving for the interior on a preaching tour, in which I will travel on foot, in native dress, without tents, animals or luggage, accompanied by Mr. Martin, a gentleman I baptized in Tangier, who has come to Mogador to reside, to help me in the work.

We had the joy of again visiting our novel baptistry the past week. This time it was to baptize a most intelligent *foukie*, who turned from the delusions of Mohammed to the faith of Christ. He had been converted some months ago by reading a Gospel of John in Arabic given him by Miss Caley, a lady worker in Larache.

He had been telling of Christ and reading from the only two Gospels he had to the people wherever he went. He told me of several in different places who had been, as he said, "made happy" thereby, and who had come to believe as he did. Thus God is working. A govern-

ment soldier appeared on the scene at this last baptism, just before the ordinance. The result has been a fresh outburst of persecution.

Yesterday (Sunday) immediately after our afternoon Arabic service, a young native who was there was thrown into prison; he comes daily to our Arabic prayers, and seems near the kingdom, if indeed not already within, as he claims. The news was brought me by Hosine, our first convert, who was greatly alarmed. This was late in the afternoon. We betook ourselves to prayer.

A little later Hosine was himself seized by a soldier of the *Kaid*, who said he had been looking for him all day. What could we do but cry to God, and remember how Peter was brought out of prison in answer to prayer! We definitely claimed their release at once that night. We then went to our friend Mr. Martin's house, where we hold our meetings. What was our joy on arriving to find both the prisoners there, released and praising God!

We were soon on our knees and all prayed one after the other. The devil is exceedingly mad against us. He does not like his kingdom invaded. My wife and daughters believe that one of the young women they visit (for they re-began visiting after a short interval) is converted. Others are interested. Muley Hasham our Fez convert has been with me until recently when he returned to Fez to visit his family.

We expect El-Hasan, our first convert in Tangier, who was so long and cruelly persecuted, starved and imprisoned, to join us soon. I return hearty thanks to all friends who have sent funds for our work through Brother Eugene Levering (No 2 Commerce St., Baltimore). It is unconnected with any society and dependent entirely on God for supplies.

Mogador, Morocco, Sept. 24, 1888.

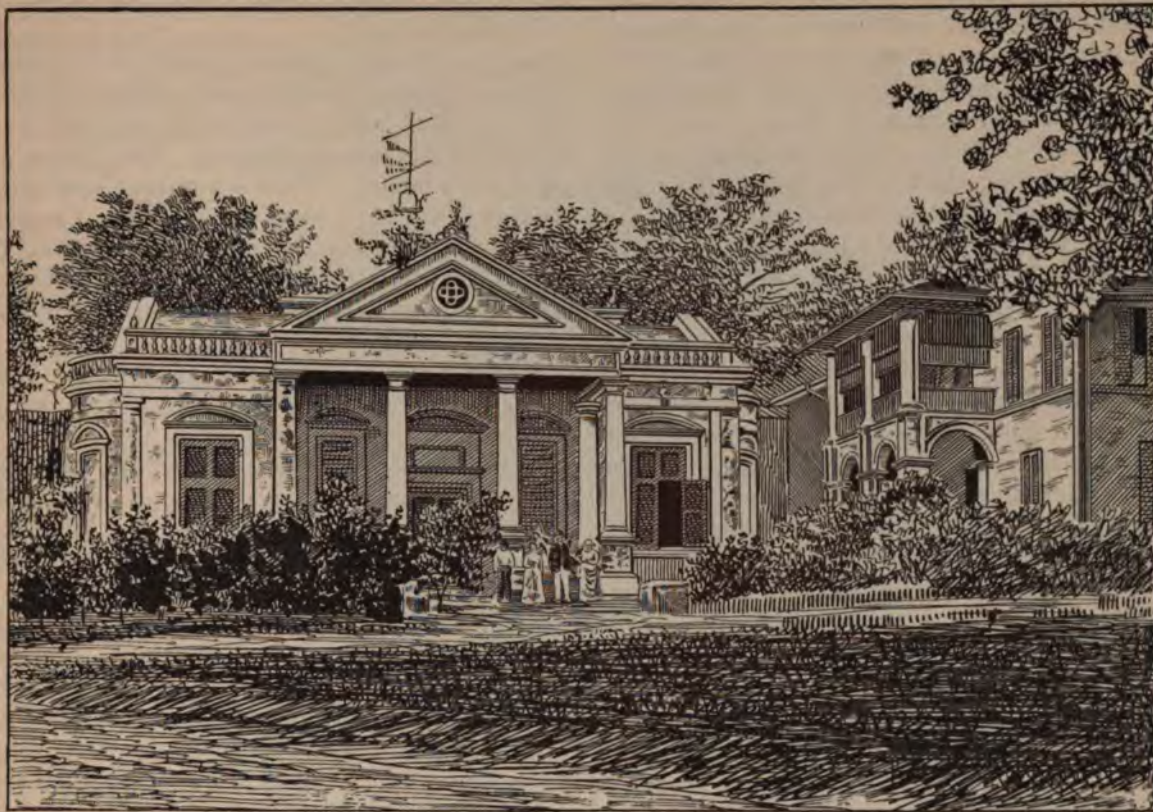
The Methodist Episcopal Church at Singapore.

BY A NEW-COMER.

This church, which is situated under Fort Canning, at the junction of Armenian and Coleman Streets, was built last year by the American Missionary Society, who supplemented the voluntary subscription of \$4,000, proceeding mainly from the Chinese in Singapore, by another \$4,000. The government gave the grant of land on which the church and manse stand, and it is very favorably situated for the purpose, being central and easy of access.

It was opened for divine worship last January, and is a simple, plain, unpretending structure, built by Messrs. Howarth, Erskine & Co., contractors. It is admirably suited to the climate, very cool, and requires no punkahs. Inside the arrangements are almost severe in their simplicity, a raised platform for the minister, two chairs and a small reading desk in place of a pulpit, and beneath, not raised from the body of the church, a small communion table with a little rail and cushion for the communicants.

These arrangements would lead to the supposition that



METHODIST EPISCOPAL CHURCH, SINGAPORE.

ANGLO-CHINESE SCHOOL.

the number of communicants is small, but the reverse is the fact; for the size of the congregation it is larger in proportion than any church I ever attended. This of itself is evidence of the vitality of the church, and the prayer-meetings, held twice a week in the end of the building petitioned off and furnished with a long table and comfortable seats for the use of the classes who meet there, also testify to the fact that the members love their church, and take a pride in supporting it, and in strengthening the hands of the Rev. W. F. Oldham, who is their beloved pastor.

The Epworth Hymnal is used for service; it is an American selection of hymns culled from many sources, peculiarly simple and touching, the tunes invariably taking and easily sung. A few young ladies under Mr. Webbe lead the congregation, though there is, properly speaking, no choir, and the American organ is played by Mr. Cooper, Junior. Though I could wish sometimes a little more energy, force, and spirit were infused into the singing, it is certainly congregational, and given with great reverence. The service is conducted by the Rev. W. F. Oldham in a manner quite in accordance with the Church generally.

Mr. Oldham is a tall, thin, dark gentleman, with a directness and simplicity about him that assure you of his sincerity. There is an entire absence of cant or any stock phrases as he prays, and his voice is not pitched to an artificial tone. His language in his sermons is simple in the extreme, indeed you feel he is *talking* to you, not

preaching, and the result is you are decoyed into listening before you know where you are. The children's black-board sermons, which are delivered monthly, are even more enticing. The "Smeared and Blotted Copy-book" was the last I listened to, reminding me of poor Adah Isaac Menken's beautiful poem on the same subject.

In simple, earnest, touching language, Mr. Oldham speaks to the little ones, avoiding exaggeration, that refuge of weak souls. The birds supplement the singing with their tuneful melodies, a few happy bullocks are grazing on the green slopes of Fort Canning, as though there were no Klings and heavy yokes in existence, the open windows let in the fresh, cool air, and turn over the leaves of the hymn-book like the village church in Longfellow's poem, and everything is calm and peaceful. In the afternoon and evening the bullfrogs boom round the church, and the cannon seems to shake the very foundation, but scooped as it is out of the sides of the hill, it is built securely.

The congregation worshipping in the church at Coleman Street are principally Eurasians, with a large proportion of the military and a small number of Europeans. There are a few Chinese who regularly attend, occasionally a Kling or two, and always a South African. It is interesting and instructive to note how an earnest ministry can thus attract so many different natures and not only keep them interested and pleased, but influence their daily lives by teaching them to be true to their best selves and therefore raising them nearer to God.

For it is to personal house-to-house ministrations that Mr. and Mrs. Oldham owe their influence, their thoughtful care for the bodies as well as the souls of their hearers that makes them so generally beloved, and the practical, common-sense way they have of helping people, not always by giving them money, but by teaching them the cause of their troubles, which is often intemperance, and thus showing them how to help themselves.

For the Methodist Episcopal Church is also a Total Abstinence Church, and one of its rules is, that you cannot become a full member, though you may be on probation, except by signing the total abstinence pledge. Regarding the expediency of this rule, there are different opinions. It keeps many out, but on the other hand it is contended that it solidifies those who remain, into a noble band of Christian workers who fight manfully against what they consider England's greatest curse.

I am glad to hear that by the efforts of the minister, people, and some benevolent Chinese, the debt on the church, which was originally \$2,000, has already been reduced to \$500.

Singapore.

A Trip Through the Malay Peninsula.

BY REV. B. F. WEST, M.D.

Leaving Singapore on Wednesday evening in one of the numerous coasting steamers, which trade along the coasts of the Malay Peninsula, we arrived off the town of Malacca at daylight the next morning. We stayed here all day loading and unloading cargo. I did not go ashore, however, as, owing to the shallowness of the water, we had to anchor about a mile and a half out in the straits, and the journey to land has to be made in a Chinese sampan, a very uncomfortable mode of travelling.

Leaving Malacca at 4 P.M., we reached Bukit Kuda, a small village twelve miles up the Klang river, at 4 A.M. the following morning. This place is the present terminus of the Salangor R. R. I stayed here one day and visited the town of Klang, three miles down the river. This is a place of 3,000 inhabitants, 2,000 Chinese and 1,000 Malays. There are 2,000 or 3,000 more Malays to be reached within ten minutes walk. A tax collector, together with his assistants, are the only English-speaking people here.

Leaving Bukit Kuda at 9 A.M. the next day, by railroad train, I arrived at Kuala Lumpur, the capital of the native State, Selangor, at 10.30 A.M. This is a large town of 10,000 Chinese and 3,000 or 4,000 Malays. The officials there are very much averse to the opening of missions to the natives, and I was warned by the chief of police not to attempt to sell them any Testaments or to talk religion to them, as they would be much offended and might make me trouble.

I stopped over Sunday at Kuala Lumpur and my heart was stirred for the people, for they have no religious services of any kind, except the Roman Catholic, and

once in three months a Church of England minister comes and stays one day.

Leaving this place Monday morning in a bullock cart, I reached Ramong, seventeen miles distant, at three P.M. This is a small native town with a population of 250 Malays and 800 to 1,000 Chinese. The Chinese are engaged in tin mining. There is a resident magistrate and two Europeans, mine owners, living here. I stopped for the night at this place, and on the morrow I again took to my bullock cart and managed to get on for six miles further, and there I had to stay, for my cart could go no farther.

Not being able to obtain men to carry my "barang-barang," or baggage, until next day, I made the best of it and sought a resting-place. The Penghulu, or chief man of the place, kindly took me into his "rennah" or house, and I was shown every attention, a marked contrast to any treatment by the English at Kuala Lumpur.

I had hardly got into the house until I was "tackled" by a Mohammedan priest, one of whom is always to be found with every Penghulu, who sought very earnestly to convert me to a belief in Mohammed. I, of course, remembered the caution I had received from the police officer, but putting my trust in God, I answered him as best I could with my imperfect knowledge of the language, and so one word leading on to another, I unpacked my small stock of New Testaments, printed in Malay, and began to read to him and the assembled crowd about the true God and of Jesus Christ the Saviour of the world.

I very readily disposed of my whole stock of Testaments, twenty-two Malay and forty Chinese, to the people who had gathered about us, at two cents per copy, and had the great satisfaction of seeing and hearing them read for themselves the Word of the Great God. Notwithstanding my tilt with the priest, the people treated me with every kindness, and the next day furnished me with seven men to carry my things to the next stopping-place, fourteen miles distant.

The way was now a narrow path through a dense tropical jungle, abounding in magnificent trees and palms and gigantic ferns and flowers of every kind. Kuala Kubu is a very beautiful town, situated on the banks of the Selangor river, just at the foot of the mountains. It has a population of 2,000 Chinese and 2,000 to 3,000 Malays. There are only four people there who can speak English. There are no schools and no religious services, not even Roman Catholic. I think it would be a splendid place to begin native work.

I had some difficulty here in procuring men to carry my things, but finally got six at seventy cents per day to promise to go with me. Leaving this place on Thursday afternoon, I started on the trip across the mountains. The path all the afternoon followed a small mountain stream, and at least half the time was spent in wading up this stream because it was impossible to find a path anywhere else.

I rested that night at Pretak, a native police station, the last mark of civilization which I saw for the next

three and a half weeks. Leaving this place at 7 A.M. the next morning I began the ascent of the mountains proper. The name of the peak, over which the path leads, is Batam Tunku. It is between 3,000 and 4,000 feet high and is steep. The path is very narrow and leads over fallen trees and around huge rocks and is so narrow in places that one has to turn almost sideways to get through.

We reached the bottom on the other side at 4 P.M., and were very glad to be able to rest, beside a clear mountain stream, under a hastily prepared bamboo shed. The next day I reached Tras, where but one white man lives, a tin miner, alone with the natives away from reach of help of any kind. This man was the only one whom I met in my travels who did not insist on my taking brandy or whiskey with the drinking water, "Just to guard against sickness, you know," but thank God I made the whole journey without a single drop of any kind of liquor in my medicine chest and without drinking any.

My Malay men all left me here, having worked for three days they thought they had enough money to make them rich and so demanded their pay and absolutely refused to go further. With very great difficulty I procured three Chinamen, who carried what it had taken the six Malays and my own servant to carry. The chief distinguishing feature of a Malay is his laziness.

Leaving Tras on Monday I again reached a thickly populated portion of the country. The path traverses what is known as the Lipis valley, and as this valley is mainly devoted to the growing of paddy, the journey is a very disagreeable one because of having to wade through the paddy fields and swamps, often being in mud and water up to your waist.

After three days' walking I arrived at Punfom, a gold mining camp at the head of the Pabang river. After stopping at this place for three days I started down the Pabang river in a Malay prahue, which is simply a large boat, and in ten and a half days arrived at the mouth of the river on the east coast of the Peninsula.

The length of the Pabang river is about 240 miles. The banks of the river are lined with large kampongs or native towns, and the country through which it passes is one of surpassing beauty. Pabang is very little known because the Sultan has until now refused to allow the English to come into his country, save in two or three instances where he has granted mining privileges to one or two individuals.

I was everywhere treated with the greatest respect, and in several places the natives offered to build me a house if I would come back and live with them. But this was mainly because I was a doctor and they wanted my medicine.

The Sultan is much opposed to the Gospel and refused permission to two of the colporteurs of the British and Foreign Bible Society to sell the Scriptures in his domains. The people of Pabang all go armed, even at their work or when visiting each other. They are never to be seen without a short sword or "kris" as they call it,

sticking in the belt, and perhaps a long lance or spear in addition. As a consequence murder is not at all uncommon among them.

The Mohammedan priests are very zealous among this people because they have the field all to themselves now and are making hay while the sun shines, that is, while the Englishman is refused admittance, and they are smart enough to know that such a state of things will not remain much longer.

Leaving Pekan, the capital of Pabang, on Friday in a small coasting steamer I arrived at Singapore on Saturday evening, August 25th, four weeks and three days from the time of leaving.

I would like very much to tell you more of the curious people whom I met and many other things of the Orang Utan, or wild men, who live in the vast jungles of this country, and hide themselves from even the Malays, but this letter is already too long and so another time perhaps I will write of them. We are well and glad that we are here. The Lord is very good to us.

A Plea for Japan.

BY MISS JENNIE S. VAIL.

Come over into Japan and help us!

Much, much has been said and written by our Bishops and other Christian travellers about the opportunities for missionary work in Japan; about the marvellous growth of the nation; and yet while some enthusiasm has been aroused, many regard these accounts as the expressions of minds that in some way have been robbed of their judgment and been bewitched by some strange influence while in that country.

Come, then, you cool-headed ones, to visit this Emerald Isle; this Switzerland; in its political aspirations, this Great Britain of the Orient, and let us see if you too will not realize the present prospects and perils of Japan.

Shall Christ reign? His message of love and life be found in every household? Or shall Satan prevail? his rationalistic literature rob the homes of all hope and leave but desolation and endless darkness?

The day was when the Christian religion was interdicted in Japan, but the nation is now stretching its hands out supplicatingly toward us. Said a Japanese student of Johns Hopkins University in a lecture at Chautauqua last summer, "That which has impressed me most since I came to this country is your Christian homes! Send us your sons and daughters to teach us how to make Christian homes."

Can we fail to do *all* that we can for this brave, struggling child-nation without having to answer for it before the judgment throne of God?

The General Committee on Missions, which has just met, felt obliged, on account of the collections not coming up to the appropriations, to cut down our estimates, but dealt less severely with us than with other fields. The dormitories granted us will increase the usefulness of our school fourfold. I believe, if there are any who

doubt the wisdom of this action, let them study the sequel.

Never was there a time when the William Taylor system of self-support could be carried on in Japan as now.

I venture, as my own opinion, that a man of Bishop Taylor's energy, yet a good business man, with a culture and suave manner which would give him influence with the Government officials, could find a great number of positions in which Christian men and women would be supported by the Government. These positions of course would have to be filled by persons competent to do the work required of them, that we might retain and increase the confidence placed in us—Christian teachers of English, the languages; of art, of music; Christian milliners, dressmakers, etc.

A friend of mine—not a missionary—received from a Japanese professor twenty dollars a month for giving his wife instruction twice or three times a week in English conversation, the art of house-keeping, etc.—just to be with her and learn foreign ways.

Such opportunities come to missionaries—and would come oftener were we more capable of grasping them; but we cannot turn aside from our regular work. The poor *must not* be neglected, yet why should the rich be? Especially because they are willing to pay for the help they get?

I would that well-to-do or wealthy men and women—married or single, who are leading an aimless sort of life, weary of the world, though they will not admit it,—and there are many such, especially among single women—would go out to Japan and settle, for a time at least, among this gentle, refined people, and do what their hands should find to do. The compensation would come in the realization that while they were upbuilding the characters, their own were being greatly enriched.

The changes which the Japanese are now making,—whether for the better or for the worse is not for me to discuss here—in their modes of life and dress, adopting those of the West, give missionaries, especially missionary ladies, especial opportunities for work.

Well do I remember the earnest request that came from a society of Japanese ladies in a town near Tokyo, that I would come twice a week and teach them fancy-work and the Bible. They *wished* instruction in *fancy-work*, and *would take* that in the Bible. Our worthy president, through whom the request came, fearing doubtless that I would wish to go, kept the request from me, but it was told me by one of the Japanese. And I should like to have gone and sat right down on the mats among them, and while I taught their fingers to shape bright bits of work to make themselves and their homes more attractive, to have taught their souls of Him who is the light and life of the Christian home. But I had not enough of the language to make it practicable, even could I have been spared from my work in the school.

A Christian lady of wealth and culture who was travelling around the world, exchanged calls with some of

the missionaries, and got an insight into our work which few *globe trotters*, as we call them, do. As a result, she became intensely interested,—is supporting a Bible woman, has made a handsome gift to our Anglo-Japanese college, and I believe, did not home duties prevent, would gladly take up her residence in Japan, and give her bright, energetic self to Christian work there.

You have read of the three young people who have indefinitely postponed their trip to Europe, given up visiting the Paris Exposition, in order to take up work that has come to them in Japan.

I know I am, in substance, repeating a more than twice-told tale, but it behoves us missionaries to repeat the story o'er and o'er till, because of our very impotency, if for no other reason, we shall be heard and heeded.

We hear much about needing more consecrated purses. I think we should hear more about consecrated fame and talent.

Many a man or woman may be giving ten, fifty, a hundred dollars, or even thousands to the work, of whom the Lord may be requiring no less a gift than himself or herself. And any one who would give rich gifts in money and withhold a beloved son or daughter cannot expect his gift to be acceptable unto the Lord.

Come then, and with a *willing spirit* lay your gifts upon God's altar, and then shall they be consumed by holy fire and rise as sweet incense to the throne of Him who sits on high.

No Girlhood in India.

BY REV. E. DAVIES.

At Ocean Grove I heard Miss Phebe Rowe, a native convert from India, say "There is no girlhood in India." That is, the girls are married in childhood, and millions of them are left to the curse of widowhood before they have had the blessedness of girlhood, and what a curse.

Look at the millions of girls and young women in Christian lands who are left free from family cares, to secure an education, or learn some secular calling, and thus prepare themselves for future usefulness. What a comfort they are to their parents and to the other members of their families. God bless them with salvation in their early life.

I appeal to the women of this land to do all they can to save the women of heathen lands from the accursed degradation to which they are subject.

Not only give your money, but give your sons and daughters, your brothers and sisters, your own flesh and blood; then you can sympathize with your heavenly father who gave His only begotten Son to suffer and die for this guilty world.

One man, at a missionary meeting, had his heart stirred so that he said:

"I mean to take some stock in this concern." By and by his daughter was called to go to heathen lands as a missionary; this was too much for him. It came too near home. It took his own flesh and blood.

Another father, who professed to be wholly sanctified, did all he could to hinder his daughter, except absolutely forbidding her, going as a missionary. In a few months he was dead, but his daughter is exulting in the favor of God and His blessings on her labors in a heathen land.

What better service can our children be in than in spreading Gospel light in heathen darkness? Let them go, and forbid them not. "But they will die there." Well, they will die if they stay here. "But they will die sooner there." Then they may have a martyr's crown. Hear Bishop Taylor's cry for Africa:

"Why cannot my people, my dear people of America, my Methodist people in large numbers give themselves to God for the redemption of Africa? Why should these blood-bought souls continue to sit in darkness when we can reach them so easily, yet revel at home?"

Who will answer, "Here am I; send me"?

The Ganpati Festival.

BY REV. W. W. BRUERE.

It is with the desire to give the Church at home a little insight into the real condition of things here that I write this. I shall not undertake to go fully into details, but wish to, so far as I can, picture to our people the real condition of Bombay as seen at this particular time, feeling sure that the friends of mission work will feel that, if such is the condition of the second city in the British Empire (Bombay in population stands next to London), nothing should be said about retrenching, but that we should rather put forth greater exertions in order that more men should be sent into the field to teach these millions and exhort them to turn from these vanities to the living God who alone can save them.

In this letter I shall not speak of the large Mohammedan population who are also holding a festival, but simply of the Hindus. As one passes through the streets of Bombay, "His spirit is provoked within him as he beholds the city full of idols."

This is literally true of Bombay at present. While there is never a want of idols here, idols in the temples, idols in the street-walls, idols under sacred trees and idols in the homes, at present they are being carried all over the city on the heads of persons and in palanquins.

The god that is attracting attention at present is Ganesa or Ganpati. As he has a thousand names it does not make much difference what you call him. This god is said to be the son of Siva and Parvatti. While an infant, during a visit from all the gods who came to see him, his head was reduced to ashes by the evil influence of a look from Shana or Saturn, who to make amends for what he had done, cut off the head of an elephant and placed it on Ganpati.

In order to comfort the mother, who was not pleased with her son's head, Brahma told her that he should be the first worshipped of all the gods. There are other stories concerning his creation and the losing of his head

which are best left unmentioned. One of the qualities of Ganpati is that he is a great glutton. He is even praised for his gluttony. Upon one occasion he was diverted from helping his father in time of war by having a heap of sweetmeats placed before him. The school-boys pray to him to help them in their studies and many people never commence a letter without praying to him.

He is supposed to be the god of wisdom and the remover of difficulties. During the yearly Ganpati festival there is great trade in the making and sale of his images, the tradesmen realizing during the season from \$20 to \$200 each.

The idols vary in price from a few cents to a hundred dollars each, according to the size and finish. The image on being purchased is taken home and placed in the position it is to occupy for the next few days.

Before worshipping it the ceremony of spiritualizing it takes place. This is done by a Brahmin, who recites a muntra (a verse of sacred poetry) over it. At the beginning of its worship the idol is not bathed as are other idols, as it is made of clay and would be spoiled by coming into contact with water but has placed before it an offering of 21 sweet balls, as "Gunoba (Gunpati) the formidable is a consumer of sweetmeats."

The worship and entertainment that take place and continue for a number of days (the number varying according to the rules of the family) consist of worship kertans (services of song), the reciting of sacred poetry, and if the tastes of the company so lead, of dancing, the sitting of bad characters before the idol, gambling, etc.

At the close of the festival the image is placed in a palanquin, or if small, upon the head of some one, and accompanied by a number of people carried to the sea and thrown in, as its mission is over for the present.

At the time of throwing the idol into the water these words are said: "Go to thy place in the heavens and come again quickly next year." The water is supposed to convey the idol to Heaven.

As the journey is a long one a quantity of sweetmeats are thrown in after the idol. It is painful to stand on the shore of the sea and see the large procession of well dressed, fine-looking Hindus accompanied with music, tumasha, etc., carrying their idols to the sea. The procession is not under the control of any one, but is formed by company following company often in quick succession.

This worship is engaged in by five hundred thousand people in this city, including nearly all the Hindus, from the intelligent Hindu gentleman to the lowest outcast, and the amount of money spent is enormous, many thousands of idols being sold and many thousands of dollars being spent on priests (sometimes as many as a hundred being engaged by one person), dancing women, feasting, lights, perfumery etc.

Dear friends, from the above you can get some idea of what the Christian Church has before her in India. That a great deal has been done is true, but there is still a great deal to do. We need all the help we can get.

Bombay, Sept. 14, 1888.

General Missionary Committee.

Minutes of the Annual Meeting of the General Missionary Committee.

The General Missionary Committee of the Methodist Episcopal Church met in regular annual session at St. Paul's M. E. Church, New York City, on Wednesday, November 14, 1888, at 10 o'clock A. M.

Bishop Bowman presided.

The hymn commencing "Hasten Lord the glorious time" was sung, and prayer was offered by Bishop Taylor.

The roll of the members was called as follows:

Bishops: Bowman, Foster, Merrill, Andrews, Warren, Foss, Hurst, Ninde, Walden, Mallalieu, Fowler, Vincent, FitzGerald, Joyce, Newman, and Goodsell.

Representatives of the General Conference districts: Drs. Jesse M. Durrell, Geo. S. Hare, W. F. Markham, Geo. E. Hite, J. M. Trimble, W. F. Speake, J. S. Tevis, Mr. G. H. Foster, Drs. Robert Forbes, J. B. Maxfield, T. B. Ford, J. H. Lockwood, C. Blinn and M. M. Bovard.

Representatives of the Board: Ministers:—Drs. J. F. Goucher, G. G. Saxe, S. Hunt, J. M. Buckley, D. R. Lowrie, A. K. Sanford, J. B. Graw; Laymen—J. H. Taft, J. S. McLean, Alden Speare, G. G. Reynolds, G. Oakley, J. D. Slayback, R. Grant.

Officers: Corresponding Secretaries:—Drs. C. C. McCabe, J. O. Peck, A. B. Leonard; Recording Secretary, Dr. S. L. Baldwin; Treasurers: Mr. J. M. Phillips, Dr. Earl Cranston.

It was reported that Bishop Fowler was absent on a visitation to our missions in Japan, Korea, and China.

Mr. J. D. Slayback being unable to attend, the name of the first alternate, Mr. Peter A. Welch, was substituted.

On motion, the name of Dr. J. M. Reid was added to the roll, he having been elected Honorary Corresponding Secretary by the General Conference.

It was ordered that the sessions commence at 9 o'clock, the first half hour to be devoted to religious services, the morning session to close at 12.30 and afternoon session open at 2 o'clock.

Dr. S. L. Baldwin was elected Secretary and Mr. J. M. Phillips elected Financial Secretary.

The following Committees were appointed.

A Committee on French work in this country consisting of Bishop Mallalieu, Bishop Warren, Bishop Walden, Bishop Andrews, and Dr. A. K. Sanford.

Committee on Missions among the Jews in this country: Dr. G. S. Hare, Bishop Vincent, Mr. R. Grant.

Committee on work among the Indians in this country: Bishop FitzGerald, Mr. J. H. Taft, Dr. T. B. Ford, Dr. S. Hunt, Mr. G. H. Foster.

Committee on Spanish work in this country: Dr. J. M. Reid, Dr. G. G. Saxe. Bishop Ninde.

Committee on Italian work in this country: Bishop Hurst, Mr. J. S. McLean, Dr. J. E. Tevis.

A Committee on Welsh Missions and other foreign

populations not otherwise provided for: Bishop Foss, Dr. M. M. Bovard, Dr. C. Blinn.

A Committee to confer with the representatives of the students of Drew Theological Seminary concerning their proposition to support a missionary in the foreign field: Bishop Merrill, Dr. J. B. Maxfield, Mr. A. Speare.

A Committee on the work of the Woman's Foreign and the Woman's Home Missionary Society: Dr. J. M. Buckley, Judge G. G. Reynolds, Dr. J. B. Graw, Bishop Joyce, Dr. J. H. Lockwood.

The Treasurer then presented his annual report.

The report of the Treasurer showed that the cash receipts for the Missionary Society for the year ending October 31, 1888, amounted to \$1,000,581.24. (See previous page.)

This amount came from the following sources:

Conference Collections, \$935,121 38—	increase, \$2,912 47
Legacies, - - - 41,983 67—	increase, 6,139 89
Sundry Receipts, - - - 23,476 19—	decrease, 53,267 03

The receipts last year amounted to \$1,044,795.91, being \$44,214.67 greater than the receipts of this year.

The disbursements were as follows:

Bengal.....	\$18,973 53
Bulgaria.....	20,630 09
Central China.....	41,854 69
Denmark.....	12,488 60
Foochow.....	18,130 16
Germany.....	34,989 29
" Am. Bible Soc. Appropriation	6,500 00
Italy.....	54,327 94
" Amer. Bible Soc. Appropriation	200 00
Japan.....	57,233 60
Korea.....	15,072 00
Liberia.....	15,180 93
Mexico.....	60,723 76
North China.....	51,059 86
North India.....	77,953 53
Norway.....	15,010 83
South America.....	50,707 56
South India.....	29,308 48
Sweden.....	29,365 37
" Am. Bible Soc. Appropriation	25 00
Switzerland.....	11,460 84
West China.....	3,084 73
	\$624,280 79

Domestic Missions.....	474,178 88
Office Expenses.....	22,087 70
Publication Fund.....	7,416 23
Incidental Expenses (of which \$14,218.53 was for interest).....	35,257 54
	Total..... \$1,163,171 08

Recapitulation.

Balance in Treasury, Nov. 1, 1887..	\$161,010 20
Receipts from November 1, 1887, to October 31, 1888.....	1,000,581 24
	Total..... \$1,161,591 44

Disbursements from November 1, 1887, to October 31, 1888.....	1,163,171 08
Balance Treasury in debt October 31, 1888.....	\$1,579 64
<i>State of the Treasury, Nov. 1, 1888.</i>	
Treasury in debt in New York....	\$31,945 92
Cash in Treasury in Cincinnati....	30,366 28
Net cash debt of Treasury, November 1, 1888...	\$1,579 64
Outstanding drafts of the Secretaries.....	76,760 49
Total debt of Treasury, November 1, 1888.....	78,340 13
Net balance in Treasury, November 1, 1887.....	80,746 61
Loss to the Treasury.....	\$159,086 74

On motion, Bishops Taylor and Thoburn were invited to seats with the Committee with the privilege of speaking.

Secretary Leonard stated that Dr. Trimble had written that he would not be able to be present on account of ill health, and on motion the papers belonging to Dr. Trimble's District were referred to Bishop Joyce.

Secretary McCabe, on behalf of the Corresponding Secretaries, moved that the appropriations for 1889 be \$1,200,000, of which amount \$78,500 be set apart to pay the debt, \$25,000 for Contingent Fund, \$30,000 for Incidental expenses, \$25,000 for office expenses, and \$10,000 for disseminating missionary information, leaving a balance of \$1,031,500 to be appropriated by the Committee.

Mr. Alden Speare moved as an amendment that \$1,100,000 be appropriated, of which \$78,500 shall be to meet outstanding drafts of the Secretaries.

A communication was received from Dr. Graw and read stating that he could not be present until afternoon, and the name of Dr. O. H. Tiffany, first alternate, was substituted until Dr. Graw's arrival.

Adjourned.

WEDNESDAY AFTERNOON.

Bishop Merrill presided and devotional services were conducted by Dr. A. K. Sanford.

The consideration of the amount to be appropriated was resumed.

Dr. J. M. Reid moved to amend Mr. Speare's substitute by adding, "and after the appropriations have been made that an appropriation not to exceed \$100,000 may be added, to be placed at the disposal of the Board, to be used if in their judgment it should be judicious to do so."

Dr. Cranston moved as a substitute, "That the Church be asked for the same sum as last year, viz., \$1,200,000, and of this, \$100,000 shall be to meet outstanding drafts and interest on temporary loans."

Dr. Cranston's substitute was adopted by a count vote of 26 to 15.

On motion \$25,000 were appropriated to the Contingent Fund, \$30,000, to Incidental Expenses, \$25,000 to Office Expenses, and \$10,000 for diffusing Missionary Intelligence.

On motion, \$6,000 was appropriated to meet one-fourth of *The Dalles* claim, ordered to be paid by the General Conference, the same to be administered by the Board.

It was resolved that the hour from 4 to 5 on Friday afternoon should be set apart for a service to bid farewell to Bishop Thoburn and family, Rev. Dennis Osborne and family and other missionaries who were to sail early on Saturday morning. (This was afterwards reconsidered as it was ascertained the missionaries would not be able to attend.)

Adjourned.

THURSDAY MORNING, NOVEMBER 15.

Bishop Foster presided. Devotional services were conducted by Dr. D. R. Lowrie.

On motion of Bishop Walden, a Committee consisting of two Bishops, two representatives of the districts, two representatives of the Board, one of the Corresponding Secretaries and the Treasurer was appointed to consider and report on Mission work in our great cities, and the Chairman announced as members of the Committee: Bishop Walden, Bishop Merrill, Dr. Blinn, Mr. G. H. Foster, Dr. Goucher, Mr. A. Speare, Treasurer Phillips, Secretary Leonard.

On motion of Bishop Foss, the rules of the General Conference, so far as applicable, were adopted for the guidance of the Committee.

Secretary Peck moved that appropriations for India be taken up, as Bishop Thoburn was present and would be obliged to leave the next day.

Mr. G. H. Foster moved to take up the appropriations to the Domestic Work, and make India the order of the day at 10 A.M. on Friday.

Bishop Walden moved as a substitute that India be taken up now and Domestic Missions afterward.

On motion of Dr. S. Hunt, the substitute was laid on the table.

A vote was taken on the amendment offered by Mr. Foster and it was lost.

The original motion to take up the appropriations for India was then adopted.

Secretary Peck moved to appropriate on a scale of twelve per cent. reduction from last year.

Dr. Hare moved to amend by making the reduction fifteen per cent.

Dr. Goucher moved as a substitute that the Committee proceed to make appropriations for India.

Dr. Hare moved to amend by adding "with the understanding that there be an aggregate reduction of fifteen per cent. on the entire appropriations."

After several motions and votes the motion of Dr. Goucher, as amended by the motion of Dr. Hare, was adopted and the resolution read,

Resolved, That we proceed to make appropriations for India with the understanding that there be an aggregate reduction of fifteen per cent. on the entire appropriations.

On motion of Dr. Cranston, it was ordered that a Committee be appointed to convey to Dr. Trimble the regret of the Committee at his absence and their sincere sympathy with him. Bishop Merrill, Dr. Cranston and Secretary Leonard were appointed the Committee.

The appropriations to **North India** were taken up.

The Committee on India, etc., recommended an appropriation of 210,000 rupees.

The action finally taken was as follows :

That 210,000 rupees, estimated at \$70,000, be appropriated to North India, to be readjusted by the Finance Committee of said Conference, and to be used only for the purposes set forth in their estimates, including Transit Fund, and with the further provision that no land be purchased nor buildings begun which will call for additional grants from the Missionary Society during 1889. The redistribution is to be subject to the approval of the Board, except that for the first quarter the approval of Bishop Thoburn shall suffice. No more is to be appropriated to any object than is named in the estimates for that object.

South India was then taken up.

The Committee on India, etc., recommended that \$21,000 should be appropriated to the South India Conference, to be readjusted by the Finance Committee of said Conference and Bishop Thoburn.

The General Committee appropriated for unconditioned work among the natives 44,705 rupees; for native work, conditioned on a similar amount being raised in South India, 8,152 rupees; for transit fund, 7,143, rupees being a total of 60,000 rupees, estimated at \$21,000, to be readjusted by the Finance Committee of said Conference and Bishop Thoburn for the work itemized in their statement, including Transit Fund.

On motion of Bishop Andrews it was ordered that the rules be so changed that thereafter whatever sums of money are to be voted upon, the largest sum named should be voted on first, and that a motion to lay such motions on the table should not be in order.

The appropriation of the Woman's Foreign Missionary Society to South India was approved.

The estimates for **Bengal** and **Malaysia** were taken up.

The Committee on India, etc., recommended that \$23,500 should be appropriated to the Bengal Conference, including Malaysia, to be readjusted by the Finance Committee of the Bengal Conference and Bishop Thoburn, to be used for the work represented in the estimates.

The appropriations were first made to the Bengal Conference excluding Malaysia, as follows: for unconditioned work 37,286 rupees; for native work and on the principle of duplication, 7,286 rupees; for transit fund, 4,000 rupees, being a total of 48,572 rupees estimated at \$17,000.

On motion, there was added for salary and house rent for another missionary, \$1,300.

Dr. Hunt read an invitation from the Brooklyn Church Society to a reception given to the General Missionary Committee at the Palace Park Rink, Brooklyn, on Friday evening. The invitation was accepted with thanks.

A communication from the Book Committee was referred to the Secretaries to report.

A petition for the building of a church in Sault-ste-Marie was referred to Dr. Reid and Dr. Hare.

A petition from the Chinese Mission in San Francisco was referred to the Committee on Work in Cities.

A communication from the American Board in regard to the Methodist Mission in Hawaii was referred to the Secretaries.

A communication in regard to Alaska was referred to the Bishops.

A communication from a gentleman in Spain was referred to the Committee on Spanish work.

Adjourned.

THURSDAY AFTERNOON.

Bishop Warren presided. Prayer was offered by Rev. V. C. Hart of China.

A committee of three was ordered, to whom should be referred all invitations relating to the place for holding the next session of the General Missionary Committee, and Dr. Graw, Dr. Blinn and Dr. Bovard were appointed said Committee.

On motion of Bishop Merrill a Mission was constituted to be known as the **Malaysia** Mission, and appropriations to it were then taken up and made as follows :

For unconditioned work, 2,857 rupees; for work conditioned upon a duplicate amount being raised, 8,571 rupees; for transit fund 7,142 rupees; being a total of 18,570 rupees, estimated at \$6,500.

Secretary Peck presented from the Board a communication from India relating to Hyderabad and it was referred to the Secretaries and Treasurer.

A communication from Rev. Dr. Waugh asking that the Committee provide for \$700 interest on \$10,000 for a Christian College in Naini Tal, India, was referred to the Secretaries and Treasurer.

There was reported from the Board the request of Mr. A. M. Ingram for a missionary to be appointed to act as superintendent over native workers on the Ganges, he agreeing to pay one-half the salary.

Dr. Buckley moved that \$1,000 be appropriated at the disposal of the Board for this purpose.

Dr. Goucher moved that \$1,500 be appropriated for this purpose and placed at the disposal of the Board, provided that \$1,000 be specially contributed for it, and this motion was adopted.

On motion of Dr. Cranston, a vote of thanks was given to Mr. Ingram for his generous proposition.

Secretary Peck reported from the Board a reference to the General Committee of a request from Rev. D. Osborne for an appropriation to meet expense of sending from England to India Mr. C. U. Rosselet, and it was referred to the Corresponding Secretaries and Treasurers.

Secretary Peck also reported a recommendation from the India Committee that \$2,500 be appropriated for property already purchased in Agra, India.

Mr. Welch moved that an appropriation of \$2,500 be made for this purpose.

Bishop Merrill moved as an amendment that the purchase be approved and that \$1,000 be appropriated the present year toward the payment.

Dr. Cranston moved to amend by providing that \$2,-

oo be appropriated, to be paid from the \$100,000 appropriated to meet outstanding drafts and interest on temporary loans.

Mr. Grant moved as a substitute for all, that the General Committee assume the obligation and pay the debt.

On motion of Secretary McCabe, the substitute was laid on the table.

Bishop Merrill's amendment was carried and the motion as amended was adopted. This provides the assuming of the obligation and an appropriation of \$1,000 towards its payment.

On motion of Secretary McCabe, the following was adopted :

Resolved, That Bishop Warren, Bishop Hurst, and Secretary Peck be appointed a Committee to prepare an appeal to the Church to come fully up to the standard set by the General Committee, of Twelve Hundred Thousand Dollars for Missions for 1889. The address to be signed by all the members of the Committee and printed in all the Church papers and sent to all the pastors with the request that it be read in all congregations and Sabbath schools.

The following telegram was read from Council Bluffs District:

DOW CITY, IOWA, Nov. 15.

Council Bluffs District, in Conference assembled, sends greeting. No retreat from this quarter. Do not be discouraged.

W. T. SMITH, *Chairman*.

A. H. RUSK, *Secretary*.

On motion of Bishop Joyce, Bishop Ninde was added to the Committee on Woman's Work.

Bishop Walden moved to take up appropriations to the work in the United States.

Bishop Merrill moved as a substitute that we continue making appropriations to the Foreign Work.

On motion the Committee adjourned.

FRIDAY MORNING, NOVEMBER 16.

Bishop Andrews presided. Devotional services were conducted by Dr. W. F. Forbes.

On motion of Bishop Walden, the apportionments to the Conferences of money to be raised during the coming year were referred to a committee consisting of the representatives of the General Conference Districts, the Corresponding Secretaries and the Treasurer, the Committee to be convened by the Senior Secretary.

The motion pending at the close of the last session—namely, Bishop Merrill's substitute for the motion of Bishop Walden—was taken up and the substitute was accepted and adopted. This provided that the appropriations for foreign missions be resumed.

The appropriations to **Africa** were considered. The Committee on Africa recommended \$3,000 to be placed at the disposal of Bishop Taylor for current work.

Secretary McCabe moved that Bishop Taylor be authorized to repair the Seminary at Monrovia and draw on the Missionary Society for the money to the extent of \$1,500.

Mr. A. Speare moved as a substitute that \$2,500 be appropriated for the work ; \$500 for a Contingent Fund, and \$1,800 for repairs to the Seminary at Monrovia, all at the disposal of Bishop Taylor.

Dr. Goucher moved to amend by substituting \$1,000 for \$1,800 for repairs, but the motion was lost.

The substitute of Mr. Speare was then adopted.

Secretary Peck moved that the General Committee recommend to the favorable consideration of the Board the proposition of Bishop Taylor that the Society deed the Seminary at Cape Palmas to a Board of Trustees of the Africa Conference for the purposes named in Bishop Taylor's letter addressed to the office.

On motion, it was resolved that speeches be limited to five minutes, except that the representatives of any Foreign Mission or of a General Conference District be entitled to ten minutes.

Dr. G. E. Hite presented papers from the Presiding Elders of the Philadelphia Conference in reference to appropriations to work within their bounds, and moved a special committee of five to consider them. A committee was appointed consisting of Bishop Merrill, Mr. J. H. Taft, Dr. J. B. Graw, Dr. J. B. Maxfield, Dr. J. W. Durrell.

South America was taken up, and the Committee on South America recommended for existing work, \$35,210; for educational work, \$7,750; for property, \$10,000.

Bishop Walden moved to amend the item for property by adding "for Spanish work in Buenos Ayres at the disposal of the Board."

The amendment was adopted, and the report as amended was adopted.

Bishop Walden moved that the conditional appropriation of \$10,000 placed at the disposal of the Board a year ago for purchase of property in Buenos Ayres for Spanish work be continued, the land not to cost more than \$20,000, and the motion was adopted.

Adjourned.

FRIDAY AFTERNOON

Bishop Foss presided. Devotional services were conducted by Bishop Goodsell.

Appropriations to **China** were taken up.

There were appropriated for Foochow \$19,414; for Central China for the work, \$35,662.08; for Central China for property at Kiu-kiang \$2,233.00; for North China, \$38,309.93, of which \$258.93 is at the disposal of the Board for claims of Dr. Crews; for West China, \$7,400, of which \$3,700 are for reinforcements at the disposal of the Board.

Mr. J. H. Taft moved to add to the amount for North China \$7,000 for building a double parsonage at Peking.

Mr. G. H. Foster moved to postpone the consideration of this motion until after all the other appropriations had been considered, and on motion of Dr. Buckley this motion was laid on the table.

Bishop Warren moved to amend by making the amount \$5,000, and Dr. Cranston moved to add "at the disposal of the Board," but the amendment was lost.

The motion of Bishop Warren was carried and \$5,000 was appropriated for this purpose.

Dr. Cranston moved that hereafter no motion for any special appropriation outside of the budget be entertained

until the Committee had gone through the list of appropriations, but the motion was lost by a count vote of eighteen to twenty.

Germany was taken up.

The Committee on Germany recommended for the work, 85,607 marks (\$20,460); for interest on the Berlin debt, 2,510 (\$600); for debts, 36,570 (\$8,740); total, 124,687 marks, equal to \$29,800.

Bishop Warren moved to add \$500 for additional instruction in Martin Mission Institute, which was carried by a vote of twenty to nineteen and the report as thus amended was adopted.

Dr. Buckley asked leave of absence after this session, and that Dr. O. H. Tiffany, first alternate, be notified to take his place. On motion it was so ordered.

Switzerland was taken up.

The Committee on Switzerland, etc., recommended for the work, 22,761 francs (\$5,440); for debts, 17,925 francs (\$4,284).

Bishop Walden moved to make the appropriations for the work, \$5,840, and for the debts \$4,000, which was carried. Adjourned.

SATURDAY MORNING NOVEMBER 17.

Bishop Hurst presided. Devotional services were conducted by Dr. Bovard.

Secretary McCabe stated that Judge George G. Reynolds would be unable to attend the sessions of the Committee, and moved that the alternate, Mr. Charles Scott of Philadelphia, be notified to take his place. The motion was adopted.

Norway was taken up.

The Committee on Europe recommended for the work in Norway, \$12,871.

Bishop Mallalieu moved to make the amount the same as last year, viz., \$15,142.

Bishop Walden moved \$15,000.

Bishop Merrill moved \$14,000 and the vote being taken, \$14,000 was appropriated.

Dr. Hare moved that hereafter when the vote had commenced on amounts proposed, it should not be allowable to name new sums. Motion adopted.

Sweden was taken up.

The Committee on Europe recommended for Sweden, including Finland, \$25,068, and the recommendation was adopted.

Denmark was taken up.

The Committee on Europe recommended \$8,362 for Denmark and the recommendation was adopted.

Bulgaria was then called.

The Committee on Europe recommended an appropriation of \$19,220.

Dr. Reid moved to amend by adding, "To be distributed and administered by the Board after consultation with Bishops Walden and Mallalieu."

Mr. G. H. Foster moved to amend by making the amount \$15,000.

The recommendation of the Committee was adopted with the amendment moved by Dr. Reid.

On motion of Dr. Cranston, it was ordered that whenever any appropriation is under consideration, the whole amount proposed to be appropriated must be brought before the Committee before any action be taken.

Appropriations to **Italy** were taken up.

The Committee on Europe recommended an appropriation of \$46,058, and an additional appropriation of \$4,000 to reimburse the treasurer for payment of \$4,000 to liquidate the debt on the Church at Bologna.

The missionaries in Italy also asked for an appropriation of \$2,400 for four unmarried missionaries.

An appropriation was made of \$4,000 to reimburse the treasurer for payment of the debt on the church at Bologna.

On motion, it was resolved that the Treasurer be requested to present to the Committee, among the items to be included in his next annual statement, a summary of the appropriations or balances of appropriations remaining at that time unexpended in the foreign fields and still liable to be drawn in the regular course of administration.

Adjourned.

SATURDAY AFTERNOON.

Bishop Ninde presided. Devotional exercises were conducted by Rev. Dr. S. F. Upham.

The Committee on apportionments reported that as the amount asked for is the same as last year, the apportionments to the Conferences and Missions be the same, and their report was adopted.

On motion of Bishop Foss, all reports from special committees were deferred until the completion of the foreign budget.

Italy was again taken up, the question being on the adoption of the appropriation of \$46,058 recommended by the Committee.

Bishop Foss moved to amend by adding \$2,000 for reinforcements.

Bishop Walden moved to make the appropriation \$47,000, an amount of which not exceeding \$2,000 shall be for reinforcements at the disposal of the Board.

Dr. Hare moved that the amount be \$46,058, of which not more than \$1,600 shall be at the disposal of the Board for reinforcements.

Bishop Walden's motion was carried, twenty one to sixteen, and the appropriations made accordingly.

Mexico was then taken up.

The Committee recommended an appropriation of 68,494 Mexican dollars for the work, 1,000 Mexican dollars for property at the disposal of the Board, 750 Mexican dollars for property at Cortazan at the disposal of the Board; a total of 70,224 Mexican dollars, valued at \$52,000 of United States money.

The report of the committee was adopted.

Korea was taken up, and the recommendation of the Committee on Korea to appropriate \$16,104.50 was adopted.

Bishop Fowler sent a recommendation that an appro

priation of \$2,500 be made for the purchase of certain property in Seoul, Korea, but it was not adopted.

MONDAY MORNING, NOVEMBER 19.

Bishop Walden presided and conducted the devotional services.

Dr. Tiffany moved that a special committee of five be appointed, consisting of one Bishop, one Secretary, the Treasurer, a representative from the Board of Managers and one from the District Representatives, to whom should be referred matters concerning subscriptions to Bishop Taylor's work in Africa.

The motion was adopted, and Bishop Foss, Dr. Leonard, Mr. Phillips, Mr. R. Grant and Dr. Blinn were appointed as the Committee.

On motion of Mr. A. Speare, the appropriations to Korea were placed at the disposal of the Board.

Dr. Blinn moved that the appropriations recently made by the Woman's Home Missionary Society be before the Committee when appropriations were made to fields where that Society has made appropriations. Adopted.

Missions in the United States *not in Annual Conferences, to be administered as Foreign Missions, were then taken up.*

Arizona was called. The Committee recommended \$7,000 for the work and \$500 for schools.

Dr. Bovard moved an appropriation of \$8,000 for the work and \$500 for schools.

The recommendation of the Committee was adopted.

Black Hills was called. The Committee recommended \$5,525, of which \$750 should be for schools.

Bishop Andrews moved that \$5,525 be appropriated for the work, with no appropriation for schools, and his motion was adopted.

California German Mission was called, and \$4,675 was appropriated.

Indian Territory was called, and after several motions it was decided to postpone all consideration of work among the Indians, until after the Committee on that subject had reported.

Lower California was called. On motion of Bishop Foss, a Foreign Mission was constituted, to be known as the Lower California Mission, and an appropriation of \$1,000 was made to it.

Nevada was called. The Committee recommended \$4,250, of which not to exceed \$850 should be for schools at the disposal of the Board, and their recommendation was adopted.

New Mexico English was called, and an appropriation was made of \$7,200, of which not exceeding \$1,000 shall be for schools at the disposal of the Board.

New Mexico Spanish was called, and \$13,700 was appropriated, of which not to exceed \$1,700 was for schools at the disposal of the Board.

North Pacific German was taken up, and \$4,500 was appropriated.

North West Norwegian and Danish was called, and \$2,800 was appropriated.

Utah was called. The Committee recommended a

total of \$20,462. The General Committee appropriated the same as last year, \$24,072. Of this amount, \$9,100 was for the work; \$7,950 for schools; \$5,390 for Scandinavian work, and \$1,632 for schools. The distribution of these several amounts is made by the Board of Managers.

Secretary McCabe read a telegram from Mr. Charles Scott of Philadelphia that he could not attend, and it was ordered that Mr. Anderson Fowler, alternate, be notified to take his place.

Adjourned.

MONDAY AFTERNOON.

Bishop Mallalieu presided. Devotional services were conducted by Rev. Dr. J. H. Bayliss.

Japan was taken up.

The Committee on Japan recommended \$53,826. Of this, \$27,250 for salaries; \$21,276 for current expenses; \$4,300 for schools; \$1,000 for the return of Rev. C. Bishop to the United States.

Secretary Leonard moved an addition of \$1,000 to provide for the return of a missionary to the field in Japan.

Secretary Peck moved to amend by subtracting \$660 from the item for teachers and translators, making with the amendment of Secretary Leonard a total of \$54,166.

Dr. Goucher moved to add \$6,000; \$4,500 to be applied to Dormitory for the school at Aoyama, Tokyo, Japan, and \$1,500 to be applied to the outgoing and support of a President for that institution.

Bishop Walden moved to reduce the appropriation to the work eight per cent., making it \$52,140; and to add to this the \$6,000 proposed in the motion of Dr. Goucher.

The amendment of Dr. Goucher was adopted.

The motion of Secretary Leonard as amended by Secretary Peck was adopted and the report adopted, making the total appropriation \$60,166, of which \$1,000 is at the disposal of the Board for the return of a missionary to Japan.

Wyoming was called. The Committee recommended \$2,500.

Bishop Walden moved \$3,500 for next year, and \$1,300 to be available during the current year for the support of the Superintendent.

After several motions and votes the appropriation was made of \$4,800, of which \$1,300 shall be for the support of the Superintendent during the current year.

Dr. Reid reported for the Sault Ste Marie Committee.

The report was as follows:

Your Committee, to whom was referred the petition of the M. E. Church at Sault Ste Marie for a grant toward the erection of a new church building, would respectfully report that of the facts there can be no question.

The Government of the United States sold to the Missionary Society for the sum of \$800, the section of land upon which we had years before carried on our mission, and the Missionary Society sold the said land for \$60,000.

Besides the \$800, considerable expense accrued from legal contests and the necessary care of the property. In obtaining the land and keeping possession of it, as well as in selling the land as we did, the Presiding Elders of the District, the preach-

ers of the charge, and various friends in and about Sault Ste Marie rendered efficient service.

The Methodist church at the Sault is a small frame building altogether inadequate for the present congregation, and the town is growing rapidly and a city of perhaps the largest in that section of the country will probably arise upon the ground. A new church is evidently imperatively needed at the Sault, and our friends there deserve our gratitude and all possible help.

They should, however, bear in mind that the land was a purchase of the Missionary Society under a favoring act of the Congress of the United States, and no property was secured specially from the Sault.

The General Committee must also remember that it has limited duties and powers. It may establish missions, regulate them and provide for their support and regulation, but has no other powers. Sault Ste Marie is not a mission, and your committee are at a loss to decide what we can do for the relief of this church, but we recommend that the Committee shall hear the brief but pertinent petition from Sault Ste Marie, and that the matter may come before the body we recommend the consideration of the following, viz :

Resolved, That a sum not greater than \$5,000 be appropriated for a building at Sault Ste Marie, provided that a church costing not less than \$25,000 shall be erected, but it shall not be expected that the money paid by the Society shall exceed one-sixth of the money actually paid from other sources toward the building of the church, one-half of which shall be paid before any part of this appropriation is paid.

The resolution, on motion of Dr. Peck, was laid on the table, inasmuch as the Committee had no right to make such an appropriation.

Dr. Reid reported from the Committee on Spanish work as follows :

Your Committee, to whom was referred the Spanish work, would respectfully report:

1. That sundry papers were before them, chiefly from Juan E. Fuentes of Grenada, Spain, which represent that having been elected German Professor in the College at Grenada, but being a Protestant, he was thrown out of his position in a short time, and then began evangelistic work in the city among a people exceedingly needy both in body and soul. In this he has now been engaged for between two and three years and with good success. Pastor Fliedner of Madrid was formerly in this mission. There are now two boys' and girls' schools.

Mr. Fuentes proposes to place in possession of the Missionary Society himself and the entire mission with its history of sorrow and persecution. The work is among criminals, beggars, gypsies, and dissolute women. In evangelistic work of this kind Mr. Fuentes has spent twelve years of his life. The representations of this brother impress your Committee that there may be here an open door for mission work in Northern Spain, with centres already established at Grenada and Oviedo.

But it will require 5,000 francs a year from this Society to sustain the mission on its present basis, and very speedily a very much larger appropriation, if the work was to be extended so as to represent the M. E. Church in an adequate degree.

For this your Committee do not think the Church is at present prepared, and therefore recommend that brother Fuentes be informed that while we sympathize with all evangelical missions, and would gladly extend them aid, yet our

work is at present too widely extended to permit of our entering Spain.

2. Representations are also made, through somewhat extended correspondence, that Rev. J. Francisco Cordova, of our New Mexico Spanish Mission, the son of Felipe Cordova, formerly of our Mexico Mission, who retired from Mexico by the advice of our mission, the superintendent believing if he remained he would be murdered, would be willing to undertake the establishment of a Spanish mission in New York City.

This young minister has been for several years preaching in our mission in New Mexico, and is highly commended by the Superintendent and others, and desires now to pursue his studies at Drew Seminary and at the same time conduct a mission in New York City.

Your Committee think the work of founding a Spanish mission will require the undivided time and energy of the Missionary, and we therefore recommend that the proposition be not approved.

3. Rev. H. J. Walker, P. E. of Eustis District, St. John's River Conference, represents that there are at Yboo City, a town near Tampa, Florida, in his district, over 2,000 Cubans, cigar manufacturers, and other Cubans settling in towns around. There is a large settlement at Key West and St. Augustine.

To these Rev. John Steele of Ironton, Mo., formerly of our New Mexico Mission, is willing to come and preach. There are already three English-speaking charges of our Church within the same county as Tampa. Brother Walker asks an appropriation to sustain Brother Steele in establishing this work, beginning at Tampa and its suburb Yboo City, and in time to include Key West, St. Augustine, Jacksonville and other places.

Rev. J. W. Storey, P. E. of the East Florida District, supports the application of Brother Walker. The grant is desired in addition to the usual grant to St. John's River Conference.

Your Committee recommend the sum of \$1,000 be appropriated to the St. John's River Annual Conference, to be used for Spanish work at Tampa and its vicinity.

The report of the Committee respecting work in Spain and in New York City was adopted, and the report respecting work in Florida was laid on the table.

Dr. Hare reported for the Committee on Work among the Jews :

Your Committee, to whom was referred certain papers relating to the establishment of a mission to the Jews in New York city and vicinity, beg leave to report

That, in their judgment, it would not be the best use of funds under our control to establish and maintain such a mission, but that we recommend the New York City Church Extension and Missionary Society to do whatever lies in their power for this large part of the unevangelized population of this great city.

Secretary McCabe moved as a substitute, that we appropriate \$1,000 to commence a work among the Jews in New York city, but it did not prevail.

The report was then adopted.

Mr. J. S. McLane reported, for the Committee on Work among the Italians, as follows :

The Committee on Italian work would report that Rev. Vito L. Calabrese, missionary, opened last July, in the chapel of the Five Points Mission, a mission for the Italians; that it has been a great success, and the outlook is in every way promising. It is also expected that Bro. Calabrese will work among the Italian immigrants at Castle Garden.

The Committee recommend an appropriation to the New

York Conference of one thousand dollars for work among Italians.

The Committee also considered an appeal for help for Italian work in the city of New Orleans and recommend an appropriation to the Louisiana Conference of seven hundred dollars for Italian work.

The Committee also recommend that five hundred dollars be appropriated to the Rock River Conference for work among Italians in Chicago.

The recommendation for an appropriation for work among the Italians in New York City was adopted. The recommendation for an appropriation for work in New Orleans was adopted, with an amendment that it be placed at the disposal of the resident Bishop. The recommendation for an appropriation for work in Chicago was laid on the table.

Adjourned.

MONDAY EVENING.

The Committee met at 7.30 P.M. Bishop Joyce presided. Devotional services were conducted by Dr. Cranston.

Secretary Leonard reported from the Committee, consisting of the Corresponding Secretaries and Treasurer, as follows :

The Committee consisting of the Corresponding Secretaries and Treasurer, to which was referred sundry papers, presents the following report :

1. On the application for aid to found a Christian College at Naini Tal, India, the Committee report unfavorably, for the reason that there is no money at the disposal of the General Missionary Committee for that purpose.

2. On the request of Dennis Osborne, asking that an appropriation at the disposal of the Board be made to pay the outgoing expenses of C. U. Rosselet and wife for the Philander Smith Institute at Mussourie, India, report favorably, provided said expenses are paid out of appropriations already made.

3. On the request of S. P. Jacobs for an appropriation for the erection of a school and mission building in the city of Hyderabad, South India Conference, report unfavorably, for the reason that the General Committee has not the necessary money at its disposal.

4. On the paper referred to us from the Book Committee requesting that the Missionary Society provide for the travelling expenses of the Missionary Bishops, report that the Missionary Society will pay said expenses, as it has always paid the travelling expenses of our General Superintendents incurred by visiting our foreign missionary fields.

5. On the request of C. L. Davenport, to be sent to Africa as a missionary, your Committee report that the General Missionary Committee does not appoint missionaries to any field. It decides what number of missionaries shall be sent to a given field, while the Bishops appoint the missionaries.

All the items in the report were adopted except that referring to the request of Mr. Osborne, and Dr. McCabe moved as a substitute that the matter be referred back to the Board.

Bishop Walden moved to amend by making an appropriation of \$400 for outgoing expenses of a teacher for the Philander Smith Institute at Mussourie, at the disposal of the Board.

Bishop Walden's amendment was lost, and Secretary McCabe's substitute was adopted to refer the matter back to the Board.

Secretary McCabe offered the following resolution, which was adopted :

Resolved, That the General Committee requests all returned missionaries who may be at home on leave of absence or upon official duty, to refrain from making public collections for special objects except on the approval of the Board, but to make all their public appeals for the General Work and in aiding the Presiding Elders and pastors in bringing the Church up to the standard fixed by the General Committee as the least amount which will meet the absolute necessities of our Domestic and Foreign Fields.

Secretary Baldwin offered as an additional resolution :

Resolved, That we make the same request of all Superintendents and Missionaries in the home work.

The resolution was adopted.

Dr. Graw presented a Report from the Committee on Woman's Work, which was amended and adopted :

Your Committee, to whom was referred the Budget of appropriations of the Woman's Foreign and Woman's Home Missionary Societies for the current year, after careful examination recommend that the same be approved.

We also recommend that the appropriations of these Societies be published in the Annual Report of the Parent Society.

Dr. Graw reported from the Committee on Memorial of the Philadelphia Conference as follows :

The Committee on a Memorial from the Philadelphia Conference report as follows :

Having heard the representations made by the Committee from the Philadelphia Conference, we are favorably impressed with the claims they present, and would be glad to recommend the appropriation of \$5,000 to be used within the bounds of that Conference, if in the judgment of the General Committee it can be done without seriously embarrassing the administration of our missionary work in other Conferences, not now receiving, but earnestly desiring similar appropriations.

The report was laid on the table for the present.

Welsh Missions were taken up.

Dr. Bovard reported from the Committee on Welsh Missions, recommending an appropriation of \$500 for work among the Welsh in Philadelphia.

On motion, the report was laid on the table for the present. Four hundred dollars were appropriated to the Northern New York Conference for Welsh work.

Six hundred dollars were appropriated to the Rock River Conference for Welsh work.

Five hundred dollars were appropriated to the Wyoming Conference for Welsh work.

Scandinavian Missions were called.

Dr. Bovard reported, from the Committee on Welsh and other work, a recommendation that \$500 be appropriated to establish a Swedish Mission in the city of Philadelphia.

The report was laid on the table for the present.

The Committee also recommended an appropriation of \$800 for Swedish work in New York City.

Dr. Hare moved that \$1,000 be appropriated, and it was so ordered.

An appropriation of \$3,250 was made for Swedish work in the Austin Conference.

An appropriation of \$1,000 was made for Norwegian work in the California Conference, \$400 of which shall be for new work.

An appropriation of \$1,870 was made for Swedish work in the California Conference.

An appropriation was made of \$500 to the Colorado Conference for Swedish work.

An appropriation was made of \$900 to the Columbia River Conference for Swedish work.

An appropriation of \$750 to the Louisiana Conference for Swedish work was made.

An appropriation of \$2,400 to the New York East Conference for Swedish work was made, and \$1,700 to the same Conference for Norwegian work was made.

An appropriation of \$2,800 to the New England Conference for Swedish work was made.

Adjourned.

TUESDAY MORNING, NOVEMBER 20.

Bishop Vincent presided. Devotional services were conducted by Dr. McCabe.

Dr. Tiffany presented a paper on contributions to Bishop Taylor's work, which was referred to the Committee on that subject.

Scandinavian Missions were taken up.

\$1,300 was appropriated to the New England Southern Conference for Swedish work.

On motion of Mr. Alden Speare, the vote was reconsidered by which \$2,800 was appropriated to the New England Conference, and the appropriation was made of \$2,800, with \$600 additional for new work.

An appropriation of \$8,500 was made to the Norwegian and Danish Conference.

An appropriation was made to the Wilmington Conference of \$300 for Swedish work.

German Missions were taken up and the following appropriations were made.

Central German, \$5,000.

Chicago German, \$4,000.

East German, \$6,000.

Northern German, \$3,200.

Northwest German, \$3,900.

Southern German, \$6,000.

Adjourned.

TUESDAY AFTERNOON.

Bishop FitzGerald presided. Devotional services were conducted by Rev. Robert Forbes, D.D.

The Committee on subscriptions to Bishop Taylor's work in Africa reported as follows:

The Committee appointed to consider a memorial of Dr. O. H. Tiffany report:

Your Committee find that Mr. Thomas Bradley, of the Spring Garden Street Church, Philadelphia, during the Conference year 1887-8 paid to his pastor for the Missionary Society \$500, designating it as a special donation for Bishop Taylor's work in Africa, that he now desires the money to be paid to Bishop Taylor or to the Treasurer of his Transit and Building

Fund, and that we have as yet no information whether the money has or has not reached our Treasury; therefore

Resolved, That the memorial be referred to the Board of Managers, with the recommendation that if the Treasurer has received or shall receive the donation in question, the Board pay the money as thus requested.

The report was adopted.

Bishop Foss moved to take up the reports of the Committee on the Memorial of the Presiding Elders of the Philadelphia Conference and on work among the Welsh and other foreign populations, and it was so ordered.

Bishop Foss moved as a substitute for both reports the following:

Resolved, That \$4,000 be appropriated to the Philadelphia Conference for Mission work among foreign populations within its limits, with the following conditions:

1. That the work shall be prosecuted in the vernacular languages of the several foreign populations.

2. That no part of this money be used for work among the Germans, for whom we are endeavoring to provide through the East German Conference, which includes the same territory.

3. That the special approval of the resident Bishop be required for the opening of any particular class of the work thus provided for.

The substitute was accepted and adopted.

On motion of Bishop Walden, it was ordered that the appropriation of last year be continued to the Georgia, Savannah, Alabama, Central Alabama, Austin, South German, Texas, and West Texas Conferences *pro rata*, until the next ensuing sessions of said Conferences.

Saint Louis German Conference was taken up and an appropriation of \$4,000 made.

West German Conference was taken up and \$7,000 appropriated.

French Missions were taken up.

An appropriation of \$800 was made to Central Illinois Conference for French work.

An appropriation of \$400 was made to the Northwest Indiana Conference for French work.

An appropriation of \$1,350 was made to Louisiana, at the disposal of Resident Bishop for French work.

An appropriation of \$3,000 was made for French work in the New Hampshire, New England and Troy Conference, at the disposal of the Board.

An appropriation was made of \$800 to New England Southern Conference for French work.

An appropriation of \$1,200 was made to the New York Conference for French work.

An appropriation of \$400 for Finnish work was made to the Minnesota Conference.

Mr. G. H. Foster moved an appropriation of \$2,000 to Rock River Conference for work among the French, Italian, and Bohemian populations; but the motion was lost.

Chinese Missions were called.

An appropriation of \$1,000 was made to the New York Conference for work among the Chinese in New York City.

An appropriation of \$1,000 was made to the Oregon Conference for Chinese work.

York Conference of one thousand dollars for work among Italians.

The Committee also considered an appeal for help for Italian work in the city of New Orleans and recommend an appropriation to the Louisiana Conference of seven hundred dollars for Italian work.

The Committee also recommend that five hundred dollars be appropriated to the Rock River Conference for work among Italians in Chicago.

The recommendation for an appropriation for work among the Italians in New York City was adopted. The recommendation for an appropriation for work in New Orleans was adopted, with an amendment that it be placed at the disposal of the resident Bishop. The recommendation for an appropriation for work in Chicago was laid on the table.

Adjourned.

MONDAY EVENING.

The Committee met at 7.30 P.M. Bishop Joyce presided. Devotional services were conducted by Dr. Cranston.

Secretary Leonard reported from the Committee, consisting of the Corresponding Secretaries and Treasurer, as follows :

The Committee consisting of the Corresponding Secretaries and Treasurer, to which was referred sundry papers, presents the following report :

1. On the application for aid to found a Christian College at Naini Tal, India, the Committee report unfavorably, for the reason that there is no money at the disposal of the General Missionary Committee for that purpose.

2. On the request of Dennis Osborne, asking that an appropriation at the disposal of the Board be made to pay the outgoing expenses of C. U. Rosselet and wife for the Philander Smith Institute at Mussourie, India, report favorably, provided said expenses are paid out of appropriations already made.

3. On the request of S. P. Jacobs for an appropriation for the erection of a school and mission building in the city of Hyderabad, South India Conference, report unfavorably, for the reason that the General Committee has not the necessary money at its disposal.

4. On the paper referred to us from the Book Committee requesting that the Missionary Society provide for the travelling expenses of the Missionary Bishops, report that the Missionary Society will pay said expenses, as it has always paid the travelling expenses of our General Superintendents incurred in visiting our foreign missionary fields.

5. On the request of C. L. Davenport, to be sent to Africa as a missionary, your Committee report that the General Missionary Committee does not appoint missionaries to any field, but decides what number of missionaries shall be sent to the Indian field, while the Bishops appoint the men.

All the items in the report referring to the request of Dennis Osborne were moved as a substitute to the Board.

Bishop Walden moved an appropriation of \$400 for the Philander Smith Institute at the disposal of the Board.

Bishop Walden's amendment was lost, and Secretary McCabe's substitute was adopted to refer the matter back to the Board.

Secretary McCabe offered the following resolution which was adopted :

Resolved, That the General Committee recommend that missionaries who may be at home on leave from official duty, to refrain from making public appeals for special objects except on the approval of the Board, and make all their public appeals for the support of the Mission, aiding the Presiding Elders and pastors, and making Missions up to the standard fixed by the Board, and that the least amount which will meet the needs of the Domestic and Foreign Fields be \$5,500.

Secretary Baldwin offered a resolution to the effect that we make the following appropriation for Superintendents and Missionaries in the Domestic and Foreign Fields \$6,000.

The resolution was adopted. Dr. Graw presented a report on the part of the Woman's Work, which was for the Conference year.

Your Committee, to which was referred the report of the Missionary Societies of the General Conference to East Tennessee, recommended that the report be published by Bishop Walden to the effect that the charges named according to the report be published in the charges named according to the report.

We also recommended that the report be published in the charges named according to the report. Dr. Graw reported on the part of the Philadelphia Conference.

The Committee reported on the part of the Philadelphia Conference report.

WEDNESDAY AFTERNOON.

Having been presided. Devotional services were conducted by Bishop Foss. The Committee on the place of the next session of the General Missionary Committee recommended that the place be the place. Several other places were nominated and the place was selected.

The thanks of the Committee were returned to the various places from which invitations had come.

The call of the Conferences was resumed ; appropriations made as follows: Florida, \$2,500; Georgia, \$500, with \$462 additional for extension of year; Holston, \$4,500; Michigan, \$5,100; Wisconsin, \$4,000; Wisconsin, \$4,000; Idaho, \$3,600; \$1,800; Kentucky, \$5,000; Lexington, \$3,000; Rock, \$3,250; Louisiana, \$5,500; Mississippi, \$4,000; Montana, \$10,000; Nebraska, \$5,800; North Carolina, \$3,000; New Hampshire, \$1,100; North Carolina, \$3,000; Nebraska, \$5,800; Northwest Iowa, \$3,600; Kansas, \$7,000; Oregon, \$2,000; Puget Sound, \$3,500; Saint John's River, \$3,500; St. Louis, \$5,500; \$3,000, with \$404 added for extension of year; South Carolina, \$5,400.

Adjourned.

WEDNESDAY EVENING.

The Committee met at 6.45 P.M. Bishop Foss presided. Devotional services were conducted by B. Maxfield.

California Conference
to the California
California

American Indian Missions were taken up and \$4,500 was appropriated to the American Indian Missions in the Central New York, Columbia River, Detroit, Genesee, Michigan, Northern New York, Puget Sound, and Wisconsin Conferences, to be distributed by the Board and at its disposal.

Adjourned.

TUESDAY EVENING.

The Committee met at 7.30 P.M. Bishop Goodsell presided. Devotional services were conducted by Dr. Hite.

Bohemian and Hungarian Missions were taken up.

An appropriation of \$1,000 was made to East Ohio Conference for Bohemian and Hungarian work.

An appropriation of \$1,250 was made to Pittsburg Conference for Bohemian and Hungarian work.

An appropriation of \$1,500 was made to the Rock River Conference for Bohemian and Hungarian work.

Northwest Swedish Conference was called and an appropriation of \$9,500 was made (\$500 is for McKeesport).

Bishop Warren presented the Report of the Committee on Alaska:

The Committee to which the papers concerning Alaska were referred submits the following Report. That while we appreciate the needs of this vast region, being one-tenth of the entire area of our national domain, we cannot recommend the establishment of a Mission there in the present state of our finances.

Dr. Bovard reported for the Committee on Welsh and other foreign work, that they recommend an appropriation of \$800 to the Nebraska Conference for work among the Bohemians, but the report was not adopted.

English Speaking Missions were called.

Appropriated \$3,400 to Alabama Conference, and \$588 additional to cover the extension of the Conference year.

Appropriated \$6,500 to Arkansas Conference.

Appropriated \$6,000 to Austin Conference, and \$923 for extension of Conference year.

Blue Ridge received \$5,000.

Central Alabama received \$3,400, and also \$538 for extension of the Conference year.

Central Missouri received \$3,150.

Central Tennessee received \$4,000.

Colorado received \$9,100.

Adjourned.

WEDNESDAY MORNING, NOV. 21.

Bishop Newman presided. Bishop Walden conducted the devotional services.

An appropriation of \$2,700 was made to the Indian Territory.

An appropriation of \$700 for Swedish work was made to the Southern California Conference.

A motion to give \$400 to the Southern California Conference for Norwegian work did not prevail.

An appropriation was made of \$7,500 to the California Conference for Chinese Missions.

An appropriation was made of \$4,545 to the California Conference for Japanese Missions in California.

Dr. Bovard moved \$2,000 for the work in the Hawaiian Islands.

Bishop Andrews moved that the Hawaiian Islands be constituted a Foreign Mission, but the motion was lost.

Dr. Goucher moved that whatever may be appropriated, it be to the California Conference for work in the Hawaiian Islands, to be administered by the Board, and it was so ordered.

\$1,000 were appropriated for work in the Hawaiian Islands.

The appropriations for English-speaking Missions were continued.

California Conference received \$4,500.

Columbia River Conference received \$5,500.

Dakota Conference received \$12,750.

Delaware Conference received \$850.

Detroit Conference received \$6,000.

East Maine received \$1,500.

East Tennessee received \$2,800. To this was added \$568 for extension of the Conference year.

On motion, it was resolved that two quarters of the amount appropriated to the charges which were transferred from Washington Conference to East Tennessee Conference be paid by Bishop Walden to the Presiding Elder of the Wytheville District, E. Tenn. Conference, for distribution to the charges named according to the appropriations.

Adjourned.

WEDNESDAY AFTERNOON.

Bishop Bowman presided. Devotional services were conducted by Bishop Foss.

The Committee on the place of the next session of the General Missionary Committee recommended that St. Louis be the place.

Several other places were nominated and Kansas City was selected.

The thanks of the Committee were returned to the various places from which invitations had come.

The call of the Conferences was resumed; and appropriations made as follows: Florida, \$2,500; Georgia, \$3,500, with \$462 additional for extension of Conference year; Holston, \$4,500; Michigan, \$5,100; West Wisconsin, \$4,000; Wisconsin, \$4,000; Idaho, \$3,600; Kansas, \$1,800; Kentucky, \$5,000; Lexington, \$3,500; Little Rock, \$3,250; Louisiana, \$5,500; Mississippi, \$6,000; Missouri, \$4,000; Montana, \$10,000; Nebraska, \$2,800; New Hampshire, \$1,100; North Carolina, \$3,600; North Nebraska, \$5,800; Northwest Iowa, \$3,600; Northwest Kansas, \$7,000; Oregon, \$2,000; Puget Sound, \$5,750; Saint John's River, \$3,500; St. Louis, \$5,500; Savannah, \$3,000, with \$404 added for extension of Conference year; South Carolina, \$5,400.

Adjourned.

WEDNESDAY EVENING.

The Committee met at 6.45 P.M. Bishop Foster presided. Devotional services were conducted by Dr. J. B. Maxfield.

Making appropriations to English-speaking Conferences was resumed, and the following sums were appropriated:

Southern California, \$6,500; South Kansas, \$2,250; Southwest Kansas, \$6,000; North Carolina, \$3,600; Tennessee, \$3,150; Texas, \$4,250, and \$326 was added for extension of Conference year; Vermont, \$1,200; Virginia, \$5,000; Minnesota, \$9,300; North Dakota, \$8,500; Washington, \$2,200; West Nebraska, \$9,500; West Texas, \$4,250, and \$605 for extension of Conference year; West Virginia, \$5,000; Wilmington, \$1,800, of which \$400 was for Dorchester Co., Maryland, and \$1,400 to the Virginia District.

Bishop Mallalieu presented a claim of Rev. W. P. McLaughlin for money advanced on property in New Orleans, which was referred to the Board of Managers with a recommendation that it be paid.

The Committee on Cities reported as follows:

The Committee on Mission work in large cities recommend that the Bishops be requested to consider the question of Mission work in our large cities, and to confer with the Societies organized in these cities for Mission work with reference to an adjustment through which the Parent Missionary Society may co-operate with these Societies, and that the Board of Bishops be also requested to report upon the subject to the General Missionary Committee at its next annual meeting.

The report was adopted.

The Committee on Appeal to the Church reported that the paper would be ready for publication next week, and it was ordered that said appeal be signed with the names of all the members of the Committee.

On motion of Secretary McCabe, each Bishop and each other member of the General Committee was requested to make it convenient and part of his plan of work during the current fiscal year to attend at least twelve District Missionary Conventions and speak in them on the subject of missions.

On motion of Treasurer Phillips, the vote was reconsidered appropriating \$100,000 to pay outstanding drafts and interest.

Bishop Foss moved to make the whole appropriation \$1,200,000, and that the difference (\$77,691) between the appropriations made and this sum be appropriated for outstanding drafts, and the motion was adopted.

A motion was made that the Treasurer of the Missionary Society be authorized to receive special contributions to be used as a transit fund, to be administered by the Board for sending out missionaries to found self-supporting churches in foreign fields, but the motion did not prevail.

On motion, it was ordered that \$50 be paid to the sexton of St. Paul's M. E. Church for his services during the session of the Committee, and that the thanks of the Committee be tendered to the Trustees of St. Paul's Church for its use, and thanks be returned to those who had entertained members of the Committee.

On motion, it was ordered that the Chinese Mission in San Francisco be informed that their request for building a church in Chinatown in San Francisco is de-

clined only on account of the lack of necessary funds, and it was also ordered that if any person can be found who will give \$10,000 for the erection of a church in Chinatown, San Francisco, the Board is authorized to receive and administer it.

Bishop Merrill made a verbal report in regard to the memorial of the students of Drew Seminary, and it was ordered that the Committee express their appreciation of the generous proposition of the students of Drew Seminary to support a worker in the foreign field, and the same be referred to the favorable consideration of the Board of Managers.

A committee was ordered, to consist of two Bishops, two Representatives of Districts, two Members of the Board, a Secretary and Treasurer, to consider an improvement on the present plan for making appropriations, and report at the opening of the next meeting of the Committee, and Bishop Andrews, Bishop Foss, Dr. G. S. Hare, Dr. W. F. Speake, Mr. Alden Speare, Dr. J. F. Goucher, Secretary Peck, and Treasurer Phillips, were constituted said Committee.

At 10.30 P.M. the Committee adjourned *sine die*, with the benediction by Bishop Foster.

The Missionary Collections and Appropriations.

When the General Missionary Committee met, it was ascertained that while the receipts of the treasury had been less than the previous year, and some of the conferences had fallen behind in their contributions, yet, taking all the conferences together, the collections from them showed an increase. This, under all the circumstances, was a gratifying report, and Secretary McCabe, who, probably better than any other man, understands what the Methodist Episcopal Church is able and willing to do for missions, urged that the call for next year should be the same as last year, \$1,200,000, and that the appropriations should be for this amount less the amount of the debt.

The other secretaries agreed with him. Upon the three corresponding secretaries rests largely the inspiring the Church to fulfil the obligations imposed by the appropriations, and the tireless and magnetic "Chaplain" is ably seconded by his colleagues.

For more than one day the discussion continued on the amount to be appropriated. We have room to give the substance of only two of the speeches, that of Dr. Hare in favor of asking the Church for only about one million, and Bishop FitzGerald in favor of the same as last year.

DR. HARE.—I am satisfied you cannot satisfy the Church in any other way as well, nor give the Church as much confidence in the missionary work as to reduce the amount asked for, and the appropriations. They have been led to expect it. We ought to see to it that the Missionary Society does not get into debt this year. There is a wide dissatisfaction with the prospect of a debt. This Committee made a great mistake last year in asking for \$1,200,000. If this Committee should be

wise enough to ask for the next year just about a million of dollars, the Church would sustain us and put us in the condition where we presently could ask for more. This depending upon enthusiasm instead of upon information is not the thing for a committee like this. We cannot pay the debt out of our own pockets, and we have no business to make a debt, and then ask somebody to pay it.

BISHOP FITZGERALD.—If the Church in certain quarters is looking for a reduction in the appropriations and in the asking, it is in order that they may reduce their contributions. We have every reason to thank God and take courage. The people never gave so much missionary money as they gave last year. They have given us the assurance that they are making these contributions from principle, and I think we ought to be guided by the thing which they have done.

I am in favor of keeping before our people the call for \$1,200,000. There is some excuse for our falling below that amount the past year, and much reason to expect a much better year in the one upon which we have just entered.

We have a larger corps of secretaries. These secretaries have been fairly at work for only four or five months of the year just passed, so that they have had no fair chance in this matter.

We have been passing through a year of severe trial for all such interests as this. It was the year for the election of a President, and this has largely diverted the attention and efforts of our people. There have been many forebodings. Everybody just now is not only hopeful but confident. I believe that the year to come will be the grandest year that the Church has ever witnessed.

The question is, How much money has this Missionary Society? Every minister in the Church is the agent of the Society, and in the hands of these agents to-day I presume there is enough money to wipe out the indebtedness of the Church. I hope that this General Committee will make the appropriation \$1,200,000, and let the churches see we have confidence in them.

Mr. Philips, the treasurer, represented that appropriating the sum of \$1,200,000 would involve the embarrassment and expense incidental to the borrowing of large amounts in the middle of the year. Not less than \$285,000 had been borrowed at one time the past year. Bishop Foss, Bishop Andrews, Dr. Buckley, Mr. R. Grant, and Mr. Alden Speare spoke against the appropriating of \$1,200,000. Mr. Speare said that the churches were being unduly pressed and that the impression was made upon some persons that the great end of churches was to raise money rather than to save souls. The Secretaries, Dr. Forbes, Dr. Lockwood, Bishop Walden, Dr. Goucher, Bishop Newman, Bishop Hurst and others spoke in favor of again asking the Church for \$1,200,000.

It was contended that the foreign work received more than its share, as the expenditures for Foreign Missions for 1888 were \$624,279.79, and the Domestic Missions received during the year only \$474,179.83. But it was shown that the Domestic work received much more than the Foreign work, for while the appropriations to the Foreign work includes expenditures for schools, church buildings and parsonages, the appropriations for Home work were only for the work, and these amounts are largely supplemented by the appropriations of the Freed-

men's Aid and Southern Education Society, and by those of the Church Extension Society.

The truth is that most of the pleas for missions addressed to congregations are based upon our obligations to the heathen, and not one-half of all the money raised for mission work is expended in carrying on Foreign Missions.

After the appropriations were finished it was ascertained that over \$22,000 beyond the limit set (\$1,200,000), had been appropriated, although the appropriations in nearly every case were smaller than the previous year. In most instances a considerable advance had been asked and was needed in order to a proper development of the work.

The appropriation to pay outstanding debts and interest was reconsidered and the appropriation for these purposes lessened.

The Church is asked for \$1,200,000, but no provision is made for interest, and unless the treasury shall receive over \$1,200,000 for the year closing October 31, 1889, there will be an indebtedness still.

The asking does not measure the needs but only what it is believed the Church will give. The Church can give more. Let it surprise and gladden the hearts of the committee and of all our missionary workers by increasing the collections beyond the apportionments made upon the conferences.

Our Mission Fields and Missionaries.

The Mission Fields of the Methodist Episcopal Church embrace missions in Foreign Lands among the Heathen, Roman Catholics, Protestants, and members of the Greek Church, and in this country among the Foreigners, and those in the South and West who are largely deprived of religious privileges.

The Mission Fields among the Heathen are in Africa, India, Malaysia, China, Japan, and Korea, and among these we have 225 missionaries and assistant missionaries and last year expended \$327,850.51.

Our Foreign Missions among the Roman Catholics are in Mexico, South America and Italy. In these countries we have 32 missionaries, and last year expended for them \$165,959.26.

We have one Foreign Mission among the members of the Greek Church and that is in Bulgaria. We have there eight missionaries and assistant missionaries and expended last year for the mission \$20,630.09.

Our Missions where the majority of the people are Protestants are in Finland, Sweden, Norway, Denmark, Germany, and Switzerland. The work in these countries is carried on by natives of the country and our appropriations are made to the Sweden, Norway, Germany and Switzerland Conferences, and to the Denmark Mission to aid the native Methodists in carrying on the work of evangelization among their own people. The appropriations are chiefly grants-in-aid, and last year there was expended for these countries \$109,839.93.

AFRICA.

The Liberia Mission was founded in 1833 by Rev. M. B. Cox, the first missionary of the Methodist Episcopal Church to Africa. The mission was organized into an Annual Conference in 1836, under the name of the Liberia Conference. The General Conference of 1888 changed the name to the "Africa Conference" and ordered that "The Africa Conference shall include the whole of Africa."

There are now no missionaries in Africa sent there by the Missionary Society of the Methodist Episcopal Church, and the appropriations for several years have generally been \$2,500 to supplement the salaries of the native preachers belonging to the Liberia Conference working in Liberia.

The disbursements for Africa last year amounted to \$15,180.93, but of this amount \$12,000 was paid to the Treasurer of the Episcopal Fund, and by him paid to Bishop Taylor, being the amount appropriated by the General Missionary Committee for Bishop Taylor's salary for four years.

The Liberia Conference at its session held in Monrovia last February reported 27 appointments; 60 local preachers, 2,641 members, 161 probationers, 40 Sunday-schools with 2342 scholars, 38 churches valued at \$31,044, 1 parsonage valued at \$150.00. During 1887 there were 36 adults and 91 children baptized, \$7.63 collected for missions, \$1,184 collected for ministerial support.

The Conference roll last February gave 43 names. Of these 18 were missionaries in South Central Africa and the upper Congo in Bishop Taylor's self-supporting work, leaving 25 travelling preachers in Liberia.

Among the missionaries then reported as being in South Central Africa, Dr. W. R. Summers and Rev. E. A. Shoreland have died, Rev. Joseph Wilks has been transferred to the Michigan Conference and is at Parkville, Mich., Rev. C. L. Davenport has been transferred to the Central Illinois Conference, and stationed at Del Rey, Ill., and some of the others have left the work.

Bishop Taylor reports to us that in Angola at *St. Paul de Loanda* are Rev. C. M. McLean and wife; at *Dondo*, D. Reid, M.D.; *Pungo Andongo*, Rev. A. E. Withey and wife; *Nhanguépepo*, Rev. W. P. Dodson, Rev. C. W. Gordon, Chas. Rudolph, Miss Effie H. Brannan; *Malange*, Rev. S. J. Mead and wife, Rev. W. H. Mead and wife, Rev. Robert Shields, Miss Bertha Mead.

On the Congo at *Kimpoko*, Mr. Burr, L. B. Walker and wife, H. Elkins and wife; *Isangila*, Rev. W. O. White, Rev. Wm. Rasmussen; *Vivi*, Rev. J. C. Teter and wife (formerly Miss Lindsey), Mr. Field, Rev. C. Laffin and wife, Miss Lizzie Trimble; *Chavunga* (near Banana), Miss Mary Kildare, Miss Susan Collins (colored); *Kabinda*, Rev. J. L. Judson (colored and lately appointed consul at St Paul de Loanda), Archie Steele; *Mamba*, Rev. Ai Sartore, Miss Martha Kah.

In Liberia on the Cavalla River are 8 stations and 8 white missionaries from the United States. On the Kroo Coast District are 8 stations and 3 white and 2 colored

missionaries. On the Grand Bassa District are 3 stations and 1 white missionary.

Bishop Taylor expects to send 20 more missionaries to the West Coast of Africa by January 10. He leaves the United States this month for Africa. His address will be Cape Palmas, Liberia, until May 1; from May 1 to August 1, 1889, care of Rev. C. M. McLean, St. Paul de Loanda; and from August 1 to November 1, 1889, Banana, West Coast of Africa.

INDIA.

At the last General Conference Rev. James M. Thoburn, D.D., was elected and consecrated Bishop of India and Malaysia, and last month the Bishop and his wife sailed for India. Bishop Thoburn has given more than 25 years of earnest missionary work to India, and his return as Bishop to that country is hailed with joy, not only by our own missionaries, but by all other churches and missionaries. We shall now expect our missions there to rapidly advance under the inspiration and guidance of such a leader. The three India Conferences will be held Jan. 9, 17, 31, 1889, and we shall probably receive the appointments for the April number of this magazine. Mission work in India commenced in 1856.

North India Conference.

The General Conference of 1888 decided that "The North India Conference shall consist of the Northwest Provinces and Oudh, excepting the territorial districts of Saharunpur and Dehra Dun and the Allahabad English Church."

The missionaries now in India are:

Rev. B. H. Badley, D.D.	Rev. C. L. Bare.
Mrs. Mary Badley.	Mrs. C. L. Bare.
Rev. J. C. Butcher, M.D.	Rev. James Baume.
Mrs. Ada Butcher.	Mrs. James Baume.
Rev. Thos. Craven.	Rev. W. R. Clancy.
Mrs. Jennie Craven.	Rev. Charlotte Clancy.
Rev. S. S. Dease, M.D.	Rev. F. W. Foote.
Mrs. S. S. Dease.	Mrs. Laura H. Foote.
Rev. G. F. Hopkins.	Rev. R. Hoskins.
Mrs. G. F. Hopkins.	Mrs. Charlotte Hoskins.
Rev. T. S. Johnson, M.D.	Rev. S. Knowles.
Mrs. Amanda Johnson.	Mrs. Isabella Knowles.
Rev. J. C. Lawson.	Rev. A. T. Leonard.
Mrs. Ellen I. Lawson.	Rev. A. J. Maxwell.
Rev. H. Mansell.	Mrs. A. J. Maxwell.
Mrs. Nannie Mansell.	Rev. J. T. McMahon.
Rev. J. H. Messmore.	Rev. F. L. Neeld.
Mrs. Elizabeth Messmore.	Mrs. F. L. Neeld.
Rev. E. W. Parker, D.D.	Rev. N. L. Rockey.
Mrs. Lois Parker.	Mrs. N. L. Rockey.
Rev. J. H. Schively.	Rev. T. J. Scott, D.D.
Mrs. Carrie Schively.	Mrs. Mary E. Scott.
Rev. J. E. Scott, Ph.D.	Rev. J. W. Waugh.
Mrs. Emma Scott.	Mrs. Jennie Waugh.
Rev. C. W. Simmons.	Rev. P. T. Wilson, M.D.
Mrs. C. W. Simmons.	Mrs. P. T. Wilson.
Mrs. J. T. McMahon is at Lima, N. Y.	
Rev. D. W. Thomas and his wife Mrs. Mary F. Thomas are at Haverstraw, N. Y.	
Rev. J. H. Gill has been transferred to the New York East	

Conference, and he and his wife are at Southold, Long Island, N. Y.

Rev. H. F. Kastendick and wife are at Orient, Long Island, N. Y.

The North India Conference at its session January 4-9, 1888, reported 62 travelling preachers, 162 native preachers, 546 native teachers, 3,192 members and 3,004 probationers, 2 theological schools with 37 students, 10 high schools with 1,395 pupils, 457 day-schools with 12,789 pupils, 590 Sunday-schools with 22,903 scholars, 64 churches and chapels estimated as worth \$95,912, 86 parsonages or homes, estimated as worth \$99,277. In 1887 there were 790 conversions, 843 adults and 587 children baptized, \$4,425 collected for self-support, \$593 collected for the Missionary Society, \$297 collected for other benevolent societies, \$7 collected for church repairing, \$25,488 collected for other local purposes.

It has also 15 foreign missionaries and 303 native workers of the Woman's Foreign Missionary Society.

The General Committee appropriated to this Conference 210,000 rupees or \$70,000.

An additional appropriation of \$1,500 was also made toward the support of a missionary, asked for by Mr. A. M. Ingram.

South India Conference.

The General Conference of 1888 ordered that "The South India Conference shall include Sindh, Guzerat, the Bombay Presidency, and all of peninsular India south and west of a line drawn from Burhanpur, C. P., to Jabalpur, not including these stations; thence due east to Bengal, and along its south-west border to the Bay of Bengal."

The missionaries belonging to this Conference and now in India are:

Rev. A. H. Baker.	Rev. W. W. Bruere.
Mrs. A. H. Baker.	Mrs. Carrie P. Bruere.
Rev. W. E. L. Clark.	Rev. W. F. G. Curties.
Mrs. W. E. L. Clark.	Mrs. W. F. G. Curties.
Rev. C. E. Delamater.	Rev. E. F. Frease.
Mrs. C. E. Delamater.	Mrs. E. F. Frease.
Rev. D. O. Fox.	Rev. G. K. Gilder.
Mrs. Ellen H. Fox.	Mrs. G. K. Gilder.
Rev. J. H. Garden.	Rev. Geo. W. Isham.
Mrs. J. H. Garden.	Mrs. G. W. Isham.
Rev. W. H. Hollister.	Rev. W. L. King.
Mrs. W. H. Hollister.	Mrs. W. L. King.
Rev. S. P. Jacobs.	Rev. A. Mitchell.
Mrs. S. P. Jacobs.	Mrs. A. Mitchell.
Rev. James Lyon.	Rev. A. W. Rudisill, D.D.
Mrs. J. Lyon.	Mrs. A. W. Rudisill.
Rev. A. W. Prautch.	Rev. Geo. I. Stone.
Rev. W. E. Robbins.	Mrs. Marilla Stone.
Mrs. Alice Robbins.	Rev. A. E. Winter.
Rev. H. C. Stuntz.	Mrs. A. E. Winter.
Mrs. H. C. Stuntz.	

Rev. W. Bowser has been transferred to the New Mexico English Mission and is in charge of the school at Albuquerque, New Mexico.

Rev. Ira A. Richards has been transferred to the North Ohio Conference, and is stationed at Pittsfield, Ohio.

Rev. J. S. Stone, M.D., has been transferred to the New York

Conference, and is in charge of a Mission in New York City. His address is 140 W. 16th St., New York.

Rev. C. R. Thoburn has been transferred to the Southwest Kansas Conference, and stationed at Peabody, Kan.

Rev. J. E. Robinson leaves this month for India. He is presiding elder of the Bombay District. His wife and children will remain in the United States, at Roseville, a suburb of Newark, N. J.

Rev. J. B. Buttrick of Canada and Rev. J. B. Thomas of the Indiana Conference leave for India this month.

Rev. Geo. Bowen, the veteran and universally beloved missionary, died last winter immediately after the holding of the last session of the Conference, of which he was president.

Rev. D. O. Ernsberger is at Lockington, Ohio.

The South India Conference at its session last January reported 49 travelling preachers, 19 native preachers, 30 native teachers, 550 members, 141 probationers, 2 high schools with 154 scholars, 18 day-schools with 670 scholars, 33 Sunday-schools with 1,981 scholars, 18 churches valued at \$51,660, 7 parsonages valued at \$14,630. During 1887 there were reported 46 conversions, 29 adults and 58 children baptized.

There are also 3 foreign missionaries and 8 native workers of the Woman's Foreign Missionary Society.

There were 9 foreign missionaries and 3 native members of the Conference engaged exclusively in vernacular work during 1887.

The General Committee appropriated to this Conference 60,000 rupees valued at \$21,000.

Bengal Conference.

The General Conference of 1888 ordered that "The Bengal Conference shall include Bengal and Burma, and such portions of India as are not included by the North and South India Conferences."

The missionaries now in India belonging to this Conference are:

Rev. F. J. Blewitt.	Rev. E. S. Busby.
Mrs. Ruth C. Blewitt.	Rev. Wm. P. Byers.
Rev. R. H. Craig.	Rev. C. G. Conklin.
Mrs. R. H. Craig.	Mrs. Mary Conklin.
Rev. C. W. DeSouza.	Rev. A. Gilruth.
Mrs. Ellen DeSouza.	Rev. C. P. Hard.
Rev. H. Jackson.	Mrs. Lydia Hard.
Mrs. H. Jackson.	Rev. E. Jeffries.
Rev. L. H. Koepsell.	Mrs. E. Jeffries.
Rev. S. P. Long.	Rev. Neils Madsen.
Mrs. S. P. Long.	Rev. J. P. Meik.
Rev. F. L. McCoy, Ph.D.	Mrs. J. P. Meik.
Mrs. F. L. McCoy.	Rev. C. M. Miller.
Rev. T. E. F. Morton.	Mrs. C. M. Miller.
Mrs. Esther B. Morton.	Rev. C. H. Plomer.
Rev. F. D. Newhouse.	Mrs. Ellen G. Plomer.
Mrs. Ida K. Newhouse.	Rev. F. W. Warne.
Rev. A. S. E. Vardon.	Mrs. F. W. Warne.
Mrs. A. S. E. Vardon.	Rev. J. D. Webb.

Mrs. J. D. Webb.

Rev. Dennis Osborne and wife are now on their way back to India. Rev. E. S. Busby marries this month Miss M. Greene.

Rev. W. N. Brewster has gone to reinforce the mission.

Rev. Ray Allen has been transferred to the Genesee Conference and appointed to Pavilion Centre, N. Y.

Rev. W. A. Carroll has been transferred to the Baltimore Conference.

Rev. A. G. Creamer has been transferred to the Kansas Conference.

Rev. L. R. Janney has been transferred to the Oregon Conference and stationed at Oregon City, Oregon.

Rev. J. M. Thoburn, Jr., has been transferred to the Erie Conference and stationed at Oil City, Pa.

Rev. John Blackstock has been transferred to the Northwest Indiana Conference, and stationed at Romney, Ind.

Rev. D. M. Tompkins has been transferred to the Rock River Conference and stationed at Freeport, Ill.

Rev. S. P. Jacobs and wife are at Bedford, Michigan. They will return to India.

Prof. T. A. Clifton and wife have returned to the United States and are no longer connected with the mission.

Rev. P. M. Buck and wife, formerly of the North India Conference, and now in the United States, have been transferred to the Bengal Conference and leave for India this month.

The Bengal Conference was organized in 1887, and at its session held last January it reported (excluding Singapore) 25 travelling preachers, 22 native preachers, 36 native teachers, 693 members, 598 probationers, 215 pupils in 2 high schools, 687 pupils in 18 day-schools, 1,639 pupils in 31 Sunday-schools, 16 churches valued at \$74,078, 9 parsonages valued at \$20,300. During the year 1887 there were 207 conversions, 64 adults and 66 children baptized, \$14,140 were collected for self-support, \$12 collected for the Missionary Society, \$2,002 collected for church building, \$321 for other local purposes.

There were also 2 foreign missionaries, and 4 native workers of the Woman's Foreign Missionary Society.

The General Missionary Committee appropriated for the Bengal Conference 52,286 rupees valued at \$18,300.

The following missionaries of the Woman's Foreign Missionary Society are in India:

Miss L. E. Blackman, Miss Black, Miss Kate Blair, Miss Annie Budden, Miss Mary E. Carroll, Miss Mary Christiancy, M.D., Miss Martha E. Day, Miss Sarah DeLine, Miss Esther DeVine, Miss Clara Downey, Miss S. A. Easton, Miss Fannie M. English, Miss Izella Ernsberger, M.D., Miss Estelle Files, Miss Delia A. Fuller, Miss Anna Gallimore, Miss Emily L. Harvey, Miss Margaret C. Hedrick, Miss Mary A. Hughes, Miss Theresa J. Kyle, Miss Anna E. Lawson, Miss Sue McBurnie, Miss Mary Maxey, Miss Hettie V. Mansell, Miss Oriel Miller, Miss Kate McDowell, M.D., Miss F. M. Perrine, Miss Mary Reed, Miss Phoebe Rowe, Miss Fannie J. Sparkes, Miss Lucy Sullivan, Miss Frances E. Wilson, Miss Julia Wisner. *In the United States*—Miss Emma L. Knowles, Miss Isabella Thoburn.

MALAYSIA.

The Malaysia Mission includes the island of Singapore, the peninsula of Malacca and the adjacent regions occupied by the Malays, embracing a population of about 50,000,000.

The missionaries are Rev. W. F. Oldham and wife, Rev. B. F. West, M.D., and wife, Rev. R. W. Munson and wife. The Woman's Foreign Missionary Society is represented by Miss Sophia Blackmore.

Singapore reported last January 35 members and 12 probationers, 2 day-schools with 150 scholars, 1 Sunday-

school with 100 pupils, 1 church valued at 6,000 rupees, 1 parsonage worth 6,000 rupees.

The General Committee appropriated 18,570 rupees, valued at \$6,500.

The Chinese are an important and influential part of the population, and give liberally to the support of the mission.

CHINA.

Mission work in China was commenced in 1847. The progress made since then has developed into one Conference and three Missions. The expenditure last year for the work in China amounted to \$114,129.44. The appropriations for the ensuing year are \$108,019.

The *Foochow Mission* was organized into a Conference in 1877. The General Conference of 1888 ordered that "The Foochow Conference shall include the Fokien Province in China."

The report made last January showed there were belonging to the Mission 5 foreign and 4 assistant missionaries, 4 foreign and 8 native workers of the Woman's Foreign Missionary Society, 96 native preachers, 41 native teachers, 2,217 members, 1,229 probationers, 1 theological school with 21 students, 1 high school with 21 pupils, 37 day schools with 450 scholars, 104 Sunday-schools with 1,821 scholars, 76 churches valued at \$16,066, 28 parsonages valued at \$4,984. During 1887 there were 608 conversions, \$13 collected for missions, \$773 collected for self-support.

The missionaries now in the mission are:

Rev. Nathan Sites, D.D.	Rev. N. J. Plumb.
Mrs. S. Moore Sites.	Mrs. N. J. Plumb.
Rev. Geo. B. Smyth.	Rev. Myron C. Wilcox.
Mrs. G. B. Smyth.	Mrs. Hattie S. Wilcox.
Rev. J. H. Worley.	Rev. Wm. H. Lacy.
Mrs. J. H. Worley.	Mrs. W. H. Lacy.
Rev. Timothy Donoghue.	Mrs. T. Donoghue.

W. F. M. Soc.—Miss Julia Bonafield, Miss Mary E. Carlton, M.D., Miss Mabel C. Hartford, Miss Carrie I. Jewell, Miss Ella Johnson. Miss C. A. Corey, M.D., is at Van Buren, Indiana.

The Committee appropriated last year \$22,493; this year \$19,414.

The *Central China Mission* was founded in 1868. The General Conference of 1888 established its boundaries as follows: "The Central China Mission includes Central China; with its central station at the City of Kiukiang, on the Yangtze River."

The report made last January gave it 11 foreign and 11 assistant missionaries, 4 foreign and 2 native workers of the Woman's Foreign Missionary Society, 6 native preachers, 25 native teachers, 262 members, 207 probationers, 4 high schools with 115 pupils, 26 day schools with 393 scholars, 15 Sunday-schools with 506 scholars, 7 churches valued at \$6,700, 13 parsonages valued at \$50,200. There were in 1887 reported 139 conversions, and \$230 collected for self-support.

The missionaries in China are:

Rev. J. J. Banbury.	Rev. Robert C. Beebe, M.D.
Rev. J. C. Ferguson.	Mrs. Harriet L. Beebe.
Mrs. Minnie E. Ferguson.	Rev. John R. Hykes.

Rev. James Jackson.	Mrs. Rebis S. Hykes.
Mrs. J. Jackson.	Rev. Charles F. Kupfer.
Rev. W. C. Longden.	Mrs. Lydia E. Kupfer.
Mrs. Gertrude K. Longden.	Rev. Edward S. Little.
Rev. D. W. Nichols.	Mrs. Carrie Little.
Mrs. D. W. Nichols.	Rev. Geo. A. Stuart, M.D.
Rev. John Walley.	Mrs. Anna G. Stuart.
Mrs. John Walley.	

The Superintendent Rev. V. C. Hart, and his wife Mrs. Addie J. Hart, are at Parkdale, Ont., Can. Rev. Geo. W. Woodall, and his wife Mrs. Sarah H. Woodall are at corner of Willoughby and Raymond Sts., Brooklyn, N. Y.

W. F. M. Soc.—Miss Lucy H. Hoag, M.D. Miss Gertrude Howe, Miss Emma Mitchell, Miss Sarah Peters, Miss Mary C. Robinson, Miss Ella Shaw, Miss Francis I. Wheeler.

The General Missionary Committee appropriated last year for the Mission \$43,500; this year \$37,895.08 of which \$2,233 is for property at Kiukiang.

The *North China Mission* was commenced in 1869. The General Conference of 1888 said: "The North China Mission includes North China; with its central station at the City of Peking."

The report made last January showed there were 10 foreign and 10 assistant missionaries, 4 foreign and 3 native workers of the Woman's Foreign Missionary Society, 14 native preachers, 12 native and 7 foreign teachers, 571 members, 239 probationers, 2 high schools with 113 pupils, 8 day schools with 105 scholars, 9 Sunday-schools with 404 scholars, 9 churches valued at \$15,350; 15 parsonages valued at \$46,800. In 1887 there were collected \$296 for self-support.

The missionaries in China are:

Rev. H. H. Lowry, D.D., Supt.	Rev. Frederick Brown.
Mrs. Parthie E. Lowry.	Mrs. Agnes B. Brown.
Rev. Geo. B. Crews, M.D.	Rev. W. H. Curtiss, M.D.
Mrs. Kate V. Crews.	Mrs. W. H. Curtiss.
Rev. Geo. R. Davis.	Rev. Wm. F. Hobart.
Mrs. Martha B. Davis.	Mrs. Emily M. Hobart.
Rev. N. S. Hopkins, M.D.	Rev. L. W. Pilcher.
Mrs. Fannie H. Hopkins.	Mrs. Mary A. Pilcher.
Rev. James H. Pyke.	Rev. Wilbur F. Walker.
Mrs. Bella G. Pyke.	Mrs. Flora M. Walker.
Rev. Oscar W. Willets.	Miss Vesta O. Greer.
Mrs. Phena Willets.	

Rev. Marcus L. Taft, and his wife Mrs. Louise K. Taft are in Brooklyn, N. Y. Rev. F. D. Gamewell, and his wife Mrs. M. P. Gamewell are at Hackensack, N. J. Mr. J. J. Gregory, M.D., is expected to leave for China this month.

W. F. M. Soc.—Miss Clara M. Cushman, Miss Anna Gloss, M.D., Miss Nellie R. Green, Miss Lillian G. Hale, Mrs. Carrie I. Jewell, Miss Mary Ketring, Miss Edna G. Terry, M.D. Miss Anna B. Sears is at Bucyrus, Ohio.

The General Committee appropriated last year, \$44,362; this year, \$43,310.

The estimates sent from the Mission called for \$55,089.93 as being greatly needed, but the Committee on China cut down the asking to \$38,319.93 and this was the amount at first appropriated. After considerable discussion an additional \$5,000 was appropriated for two buildings for parsonages, and the appropriations made were for work, \$38,051; for claim of Dr. Crews at dis-

posal of the Board \$258.93; for Mission buildings, \$5,000; Total, \$43,309.93.

The *West China Mission* was commenced in 1881, but in 1887 the missionaries were driven out from its headquarters at Chungking and its property destroyed. The mission has been re-established and there are now three missionaries at Chungking, Rev. Spencer Lewis, Mrs. Esther B. Lewis, and Rev. H. Olin Cady.

Rev. Frank D. Gamewell, its former Superintendent, who is now in the United States, has been transferred to the North China Mission. He expects to return next Spring.

The Mission reported a year ago 10 members and 11 probationers.

The General Conference of 1888 said of its boundaries, "The West China Mission includes Western China, with its central station at Chungking, in the Province of Szechuen."

The General Committee appropriated last year \$8,500; this year \$7,400.

JAPAN.

The Japan Conference includes the Empire of Japan. The mission was commenced in 1872 and was organized as a conference in 1884. The missionaries now in Japan are:

Rev. Charles Bishop.	Rev. J. G. Cleveland.
Mrs. Olive W. Bishop.	Mrs. J. G. Cleveland.
Rev. Irvin H. Correll.	Rev. J. C. Davison.
Mrs. Jennie L. Correll.	Mrs. Lizzie S. Davison.
Rev. Gideon F. Draper.	Rev. M. N. Frantz.
Mrs. M. E. Draper.	Rev. E. R. Fulkerson.
Rev. C. W. Green.	Mrs. E. R. Fulkerson.
Mrs. Sallie Q. Green.	Rev. H. B. Johnson.
Rev. C. S. Long, Ph.D.	Mrs. Clara E. Johnson.
Mrs. Flora I. Long.	Rev. D. N. McInturff.
Rev. S. Ogata.	Mrs. D. N. McInturff.
Rev. Julius Soper.	Rev. D. S. Spencer.
Mrs. F. D. Soper.	Mrs. Mary E. Spencer.
Rev. H. W. Swartz.	Rev. Milton S. Vail.
Mrs. Lola M. Swartz.	Mrs. M. S. Vail.
Rev. W. S. Worden.	Rev. J. Wier.
Mrs. W. S. Worden.	Mrs. J. Wier.

Miss Harriet S. Alling.

Rev. J. O. Spencer, and his wife Mrs. A. R. Spencer are at Lynn, Pa.

Miss Jennie S. Vail is in the United States, but returns to Japan next month.

During the year Rev. W. C. Davidson and wife, Rev. W. C. Kitchin and wife, and Rev. Dr. R. S. Maclay and wife have returned to the United States and are not expected to re-enter mission work in Japan.

W. F. M. Soc.—Miss Belle J. Allen, Miss Annie P. Atkinson, Miss Mary Atkinson, Miss Anna L. Bing, Miss Mary A. Danforth, Miss Augusta Dickerson, Miss M. J. Elliott, Miss Emma Everding, Miss Minnie S. Hampton, Miss Ella J. Hewett, Miss M. J. Holbrook, Miss Annie M. Kaulbach, Miss M. E. V. Pardoe, Miss G. M. Rulofson, Miss Elizabeth Russell, Miss Matilda A. Spencer, Miss Lida B. Smith, Mrs. Carrie W. Van Petten, Miss Mary A. Vance, Miss Rebecca J. Watson. *In the United States*—Miss Jennie M. Gheer.

There were reported last January as connected with

the mission, 15 foreign missionaries and their wives, 13 foreign and 20 native workers of the Woman's Foreign Missionary Society, 50 native preachers, 1,970 members, 524 probationers, 2 theological schools with 39 students, 5 high-schools with 600 pupils, 19 day-schools with 602 scholars, 74 Sunday-schools with 3,325 scholars, 26 churches valued at \$10,891, 19 parsonages valued at \$37,650. In 1887 there were reported 192 conversions, and \$6,113 collected for self-support.

Last year Japan received an appropriation of \$56,660; this year, \$60,166. Of the latter amount, \$4,500 were for the building of dormitories for the Anglo-Japanese University at Tokyo, and \$1,500 toward the expenses of sending out and supporting a president for the institution.

The work in Japan has been a marvellous development, and the present outlook is very encouraging. In no land has the money expended brought better returns.

MEXICO.

The Mexico Conference includes the Republic of Mexico, except the States of Chihuahua, Sonora, and Lower California. Chihuahua is included in the New Mexico Spanish Mission; Sonora in the Arizona Mission, and Lower California is established as a separate mission. The Mexico Mission was commenced in 1873 and organized as a conference in 1885.

The missionaries now in Mexico are:

Rev. J. W. Butler, D.D.	Rev. Samuel P. Craver.
Mrs. J. W. Butler.	Mrs. S. P. Craver.
Rev. Wm. Green.	Rev. Almon W. Greenman.
Mrs. Wm. Green.	Mrs. A. W. Greenman.
Rev. Geo. B. Hyde.	Rev. H. G. Lemric.
Mrs. G. B. Hyde.	Rev. S. W. Siberts.
Rev. Levi B. Salmans.	Mrs. S. W. Siberts.
Mrs. L. B. Salmans.	Rev. F. D. Tubbs.
Rev. Lucius S. Smith.	Mrs. F. D. Tubbs.
Mrs. L. C. Smith.	Miss Gyger.
Miss Wilson.	

Rev. W. P. F. Ferguson and wife have returned to the United States, and are not now connected with the mission.

W. F. M. Soc.—Miss Hattie L. Ayres, Miss Nella H. Field, Miss Mary Hastings, Miss Lizzie Hewett, Miss Nettie C. Ogden, Miss Susan M. Warner. *In the United States*—Miss Laura M. Latimer, Miss Mary De F. Loyd.

The Conference last January reported twenty members of conference, seven preachers on trial, 740 probationers, 995 members, twenty-nine Sunday-schools with 1,265 scholars, seventeen churches valued at \$77,100, thirteen parsonages valued at \$55,000.

The appropriation last year amounted to \$59,592; this year to \$52,000.

BULGARIA.

"The Bulgarian Mission includes the Principality of Bulgaria, with its central station at the city of Sistof, on the Danube river." The missionaries are:

Rev. D. C. Challis.	Rev. John S. Ladd.
Mrs. Irene L. Challis.	Mrs. Rosa D. Ladd.
Rev. Elford F. Lounsbury.	Rev. T. Constantine.
Mrs. Adelia Lounsbury.	Mrs. T. Constantine.

W. F. M. Soc.—Miss Linna A. Schenck, Miss Ella B. Fincham.

The Bulgarian Mission was commenced in 1857 and has had a precarious existence on account of the condition of the country. "It was abandoned in 1871; re-occupied in 1873; broken up in 1877; renewed in 1879." The last ten years it has had much to contend with in the distracted condition of Bulgaria, and the half-hearted sympathy it has received from the United States. It has been a very expensive mission in view of apparent results, but the outlook is good if the country is not disturbed by another war. There are reported ninety-seven members and fifteen probationers in nine circuits and stations, seven Sunday-schools with 179 scholars, one theological school with sixteen students, two high schools with forty-five pupils, two churches valued at \$2,457, five parsonages valued at \$11,332.

The appropriations last year were \$21,054; this year, at the disposal of the Board, \$19,220. The amount expended for the mission from 1857 to 1888 is \$255,881.11.

ITALY.

The Italy Conference includes the kingdom of Italy, and those parts of contiguous countries where the Italian language is spoken. The mission was founded in 1872 and organized as a conference in 1881.

The missionaries now there are:

Rev. Wm. Burt.	Rev. Everett S. Stackpole.
Mrs. W. Burt.	Mrs. E. S. Stackpole.

The Woman's Foreign Missionary Society is represented by Miss Emma M. Hall.

Rev. L. M. Vernon, D.D., who established the mission, has been transferred to the Central New York Conference and stationed in Syracuse, N. Y.

The Italy Conference, at its session last March, reported twenty-seven travelling preachers, seven local preachers, eight Sunday-schools with 457 scholars, 177 probationers 982 members, six churches valued at \$48,000, six parsonages valued at \$13,000.

Last year there were appropriated \$52,237; this year, \$47,000, of which not more than \$2,000 shall be for reinforcements. An additional appropriation of \$4,000 was made to pay money advanced by the treasurer for the church at Bologna.

Italy from 1872 to 1888 has cost the Missionary Society \$383,130.17.

The work in Italy for the amount expended shows as well as any of our missions except Japan and North India.

KOREA.

"The Korea Mission includes the Kingdom of Korea; with its central station at Seoul, the capital of the kingdom."

The mission was founded in 1885, and the missionaries are:

Rev. H. G. Appenzeller.	Mrs. Bertha Ohlinger.
Mrs. Ella D. Appenzeller.	Rev. W. B. Scranton, M.D.
Rev. F. Ohlinger.	Mrs. Loulie A. Scranton.
	Rev. G. H. Jones.

W. F. M. Soc.—Miss Meta Howard, M.D., Miss Louisa C. Rothweiler, Mrs. Mary F. Scranton.

The two schools and the hospital work have succeeded well and there have been some conversions. The edict issued by the king this year that there should be no religious teaching, is interfering with the evangelistic work, but the school and hospital work are continued, and it is believed the time is not far distant when there will be full religious liberty.

Last year \$18,266 were appropriated; this year \$16,104, at the disposal of the Board.

SCANDINAVIA.

Scandinavia embraces Norway, Sweden and Denmark, and here the Methodist Church is represented by the Norway Conference, the Sweden Conference and the Denmark Mission.

Rev. O. P. Peterson left New York for Norway May 1, 1849, intending to stay a month, but his story of what the Gospel had done for him started a revival, and he was detained there until June, 1850. Bishop Waugh appointed him missionary to Norway in 1853, and he arrived at Frederickstadt in December of that year.

Rev. John P. Larsson, a convert at the Bethel ship in New York harbor, went home to Sweden and the story of his conversion awakened a revival which detained him eighteen months. Pastor Hedstrom obtained an appropriation in 1854 toward his support.

The work in Denmark was commenced by Rev. C. Willerup, in 1857.

The Missionary Society has expended for Scandinavia from 1855 to 1888, \$1,094,812.68, and in 1887 there were reported ninety-six ordained and eighty-two unordained native preachers, 243 local preachers and other helpers, 17,285 members, 4,858 probationers, 120 churches valued at \$617,720, thirteen parsonages valued at \$24,785. There is an indebtedness on church property of \$99,873.

The *Norway Conference* embraces Norway. The Rev. M. Hansen has this year been transferred from the New York East Conference to Christiana, Norway, to teach in the Theological School. Rev. Laust Christensen has been transferred from the Norwegian and Danish Conference in the United States to Norway, and Rev. J. H. Johnson from Norway to the Norwegian and Danish Conference. There are 3,833 members and 611 probationers, twenty-six ordained and eight unordained native preachers.

The appropriation to Norway last year was \$15,142; this year, \$14,000. This is a grant in aid, as the Missionary Society does not now send missionaries to Norway.

The *Sweden Conference* embraces Sweden and Finland in Europe. This year Rev. Svend K. Johansen and Rev. Jens Nielsen were transferred to Sweden from the Norwegian and Danish Conference; Rev. Karl J. Karlsson from Sweden to the Northwest Swedish Conference, and Rev. F. O. B. Wallin from Sweden to the New England Conference. Among the workers is Rev. B. A. Carlson, Presiding Elder of the Finland District, who was trans-

ferred from the Erie Conference. There are sixty-four ordained and sixty-eight unordained native preachers, and 12,266 members, and 3,937 probationers.

The appropriation to Sweden last year was \$29,492; this year, \$25,068. This is a grant in aid, as the Missionary Society no longer sends missionaries to Sweden.

The *Denmark Mission* includes the Kingdom of Denmark; with its central station at the city of Copenhagen. The only missionary in Denmark sent there from the United States by the Missionary Society is the Superintendent, Rev. Karl Schou. The mission has eight ordained and six unordained native preachers, 1,186 members, 310 probationers.

The appropriation last year amounted to \$9,838; this year, \$8,362.

The Methodist Episcopal Church in Scandinavia is spiritual and vigorous, and would not need assistance from America were it not that it is being constantly depleted by emigration to America.

GERMANY.

The Germany Conference includes the work in Germany. Rev. Wm. Nast made a tour of inspection to Germany in 1844, and Rev. Ludwig S. Jacoby was appointed missionary to Germany in 1849, arriving in Bremen, November 7 of that year. In 1855 there were reported 596 members and forty-four probationers. The Germany Conference was organized in 1856.

The Conference held last June reported seventy travelling preachers, thirty-seven local preachers, 265 Sunday-schools with 10,723 scholars, 7,296 members, 2,203 probationers, seventy-two churches valued at \$372,837, eleven parsonages valued at \$53,760, present indebtedness on church property, \$154,270.

The appropriation last year was \$35,060; this year, \$30,300. The Missionary Society does not now send missionaries to Germany and there are no members of the Conference who were sent from the United States by the Society. The native Church is being aided. It is believed that whenever the indebtedness is paid on the church property, no more help will be needed from the United States.

SWITZERLAND.

The Switzerland Conference includes the work in Switzerland and those portions of France where the German language is spoken. The Rev. Zur Jacobsmuehlen commenced the work in Switzerland in 1858, and the Switzerland Conference was set off from the Germany Conference in 1886.

It reports this year thirty-two travelling preachers, four local preachers, 186 Sunday-schools with 13,398 scholars, 4,846 members, 906 probationers, 25 churches valued at \$170,370, five parsonages valued at \$18,000. There is an indebtedness on the church property of \$92,246.

The appropriation last year was \$11,440; this year, \$9,840. No missionaries are now being sent by the Missionary Society to Switzerland, but the appropriation is to aid the Church there. The only member of the Conference who was sent by the Missionary Society to

Europe as a missionary is Rev. H. Nuelsen, the book agent at Bremen.

The Missionary Society has expended in Germany and Switzerland from 1857 to 1888, \$945,573.76.

Methodist Episcopal Missions Among the American Indians.

The General Missionary Committee appropriated \$7,200 for work among the American Indians. This does not embrace all the work done by the Methodist Episcopal Church for the Indians, for some of the Conferences have appointments that give more or less attention to work among them. The appropriations of the Committee were made for work in the States of New York, Wisconsin, Michigan, and in the Washington and Indian Territories.

NEW YORK.

Appropriation to Central New York Conference for Onondaga Indians, \$446; Oneida Indians, \$178.

The Onondaga Indian Mission is in the Syracuse District of the Central New York Conference. There are 300 Indians on the Reservation and sixty of them belong to the Methodist Episcopal Church. There is a church building valued at \$2,000, and a parsonage valued at \$1,000. They are doing well, considering the character of the surroundings, and there is much true piety among our people. The schools are State schools.

The Oneida Indian Mission is in the Central New York Conference. There are 170 Indians, of whom forty-five are in our Church. The Missionary Society owns an old church, which with lot is valued at \$500. Their condition is improved somewhat in the past two years. They compare favorably with the surrounding whites. The church building should soon be rebuilt. The day schools are supported by the State.

Appropriation to Northern New York Conference for the St. Regis Indians, \$624.

The St. Regis Indian Mission is on the St. Lawrence District of the Northern New York Conference. There are 3,000 Indians on the Reservation and we have sixty-two members and probationers, and a church building valued at \$2,500, and a parsonage valued at \$900. The mission is fairly prosperous. Our members are poor but zealous; earnest and spiritual in meetings and consistent in their lives. Our mission at St. Regis began in 1847. The tribes then numbered 1,500 and their condition was wretched. The first eighteen years of the mission proved prosperous, conversions appeared sound, and the Church exerted a strong influence over the tribe. Then, unfortunately, it passed for twenty years under Indian management, and Methodist rules were generally disregarded. The State and provincial schools are small and all under Roman Catholic management. The Methodist Episcopal Church is the only one that has made any evangelistic effort among them. They have fallen back in intelligence though advanced in material prosperity.

Appropriation to Genesee Conference for Indians in Cattaraugus county and Genesee county, \$400.

The mission in Cattaraugus County is on the Cattaraugus Reservation, and is connected with Gowanda charge, Buffalo District. The Missionary Society has no property there, but there is a church building owned by trustees. The condition of the mission is fair. The schools are run by the State or National Government.

The mission in Genesee county is among the Seneca Indians on the Tonawanda Reservation, and is connected with the Alabama charge, Genesee District. Here is the largest landed Reservation in the State. There are about 700 Indians, many of whom are pagans and live without the sanctity of marriage. The membership of our Church is eighteen. The meetings are well attended. There are no schools except common schools. There is no property belonging to the Missionary Society. A church edifice was commenced two years ago by means of money raised at Silver Lake camp-meeting. Help was expected from the Church Extension Society, but none received. Appeals were made to pastors of Conference without success. People are doing all they can toward completing the church, some working without compensation. \$250 needed to enclose and finish church, which could have an attendance of from seventy to 100 if the church were finished. Our Church has the only regularly appointed missionary there.

WISCONSIN.

Appropriation to the Wisconsin Conference for the Oneida Indians, \$178.

The mission is on the Appleton District of the Wisconsin Conference. There are 900 Indians on the Reservation, and the Methodist Church has 260 communicants and a flourishing Sunday-school. The church property consists of one church building about fifty years old, one parsonage, one barn, twenty-five acres of fairly good land. The spiritual condition of the membership is good. There are six schools on the Reservation, one of which is under our care, one under the management of the Protestant Episcopal Church, and the others under the care of the General Government.

MICHIGAN.

Appropriation to the Michigan Conference for the Indians, \$624.

There are missions in three districts of the Conference. On the Grand Traverse District, at Northport, Petoskey and Elk Rapids; on Big Rapids District at Isabella and Riverton; on Kalamazoo District at Nottawa and Bradley.

The Northport Mission is located on the peninsula between Grand Traverse Bay and Lake Mission. About 200 Indians reside on the Reservation, and sixty-one belong to the Methodist Episcopal Church. The condition of the Church is prosperous. One church building belongs to the Missionary Society, valued at \$850. The schools are the common district schools.

The Petoskey Mission numbers ninety-five among a population of 200, and spiritually is doing well.

The Elk Rapids Mission has fifty-one members, while the Reservation embraces about 150 Indians. They are doing fairly well but are poor.

The Isabella Mission has 100 members from the 500 members belonging to the Reservation.

The Riverton Mission has thirty-five members, while the Indians number 100.

The Nottawa and Bradley Mission consists of two



GAMMON SCHOOL OF THEOLOGY, ATLANTA, GA.

small bands numbering together sixty-six members. There are 150 Indians on the Reservation. The spiritual condition of the Church is fair.

Appropriation to the *Detroit Conference* for Indians in the Alpena District and Marquette District, \$624.

The missions on the Alpena District are Taymouth, Saginaw and Pinconning. The Indians number 500. There are three church buildings, each valued at \$1,000. The condition of the membership is quite satisfactory. The people are poor, but are careful and systematic, and pay cheerfully to the support of the Gospel. The schools are common district schools, except one purely Indian school conducted by the Government.

There are four missions on the Marquette District: Iroquois, Hannahville, Munising and Kewawenon.

The Iroquois mission is near Sault Ste Marie. It reports six members and eighteen probationers. It has a Government school taught by our missionary. The mission is in good condition.

Hannahville has forty members. The Indians are absent from their homes too much for best school or Church work.

Munising has forty members. A new church was dedicated December 28, 1887. There is a self-sustaining district school. The outlook is fairly encouraging.

Kewawenon has sixty members and a Government school. A neat church was erected in 1888 at a cost of about \$1,400. It has also a commodious parsonage. The church and parsonage were made possible through the generosity of private parties not members of our Church.

WASHINGTON TERRITORY.

Appropriation to Puget Sound Conference for the Nooksack Indians, \$357.

The Nooksack tribe of Indians number about 200 and are living for twenty miles interspersed among the white people along the Nooksack river, in Whatcom County, and the northwest part of Washington Territory. The

tribe consider themselves Methodists, and are under the supervision and care of the Methodist Episcopal Church. About 130 of the tribe in Church membership and on trial. There is a church, a parsonage and one acre of good land on which the buildings stand. There is a good congregation, two local preachers, one class leader, and one policeman who also acts as sexton and overseer of the congregation. There is a day school taught by Mrs. Flinn with an attendance of from fifteen to twenty-five. The Indian Sunday-school is well attended.

Appropriation to Columbia River Conference for the Yakama Indians, \$1,069.

There are about 3,270 Indians in the Yakama agency, and of these about 1,270 are on the Reservation. There are about 150 connected with the Methodist Episcopal Church, four church buildings and four native preachers. There were formerly more than 300 Church members.

INDIAN TERRITORY.

The General Committee appropriated \$2,700 for mission work in the Indian Territory.

The Indian Territory Mission held its annual meeting commencing October 20. There were reported at that time sixteen appointments, twenty-three workers (thirteen preachers and ten wives of preachers), 409 members, sixty-seven probationers, sixteen Sunday-schools with 585 scholars, eight churches valued at \$6,300, six parsonages valued at \$2,600. During the year there were ninety-four conversions, thirty-seven adults baptized, \$30.00 collected for the Missionary Society, \$69.25 collected for self-support, \$595 collected for church building and repairing, \$5 collected for other purposes.

There are also two workers of the Woman's Home Missionary Society who are actively and successfully employed. Rev. James Murray, superintendent of the mission, reports that the field is opening well and he could place fifty workers with great advantage in the Territory.

**Freedmen's Aid and Southern Education Society,
Methodist Episcopal Church.**

Rev. J. C. HARTZELL, D.D., Corresponding Secretary,
190 West Fourth Street, Cincinnati, Ohio.

Work: This Society establishes and maintains institutions of Christian learning in the Southern States among both Colored and White People.

Institutions and Work of the Freedmen's Aid and Southern Education Society.

Gammon School of Theology, Atlanta, Ga.

This institution, through the noble generosity of the Christian philanthropist whose name it bears, is fast taking rank among the best schools of the Church. Last year fifty-six students were in attendance preparing for the ministry. Only theological students are received. The faculty—W. P. Thirkield, B.D., J. C. Murray, B.D., and E. L. Parks, D.D.—are men filled with holy enthusiasm in their work, and in methods of instruction are fully abreast of the times.

In addition to the one large building, three professors' homes costing \$40,000 each, have been built, and also several cottages for students. Mr. Gammon is now erecting a \$20,000 fire proof-library building.

A class of nine noble young men were graduated last June.

This school needs a permanent students' aid fund. \$1,000 will endow a perpetual scholarship.

Contributions of books for the new library will be gladly received.

SCHOOL WORK.

In 22 years this society has expended \$2,092,003.72 in establishing and maintaining institutions of Christian learning in the Southern States among both colored and white people.

AMONG THE COLORED PEOPLE, CHARTERED institutions are located at Nashville, Tenn., Atlanta, Ga., Orangeburg, S. C., New Orleans, La., Little Rock, Ark., Holly Springs, Miss., Marshall, Texas, and Baltimore, Maryland. In these schools of high grade are 2,448 students and 64 instructors.

A *Medical College* is maintained at Nashville, Tenn., with eight professors. Fifty-four students are now in attendance and nearly 100 have already been graduated.

A *School of Dentistry* is maintained in connection with the medical college, and a new building is now being erected.

Institutions not Chartered number 13 located throughout the South, with 44 teachers, 1,027 students.

These schools among the colored people number 22, with 127 instructors and 4,632 students. In 22 years fully 100,000 different students have been enrolled in these institutions!

AMONG THE WHITE PEOPLE, the Society has established several schools and extends aid to others; in all 18, with 80 instructors and 1,945 students.

Universities are being developed at Chattanooga, Tenn., Athens, Tenn., Little Rock, Ark., Ft. Worth, Texas. In these 4 schools were 45 teachers and 960 students, among whom were over 50 studying for the Christian ministry.

Institutions not Chartered among the whites number 11, with 35 instructors and 985 students. These schools are chiefly among the poorer white people of the South, and are so conducted that the expense of living is very small, and are largely self-supporting.

SUMMARY OF ALL SCHOOLS: 37, with 204 teachers and 6,451 students.

Bishop Simpson said: "One dollar contributed to this work of educating young men and women to be teachers and ministers in the South, will do as much good as five dollars given anywhere else."

SELF HELP is a fundamental factor in the conduct of this work. Comparatively few students are helped at all, and then only after they do all in their power to help themselves. The people and Conferences on the ground give more and more each year to the work.

SUNDAY SERVICE.

Every pastor is earnestly requested to supply himself with the SUNDAY SERVICE of Song and Responsive Readings, to be used in presenting this cause to his people. It is sent free to all pastors who will use it. Address Rev. J. C. Hartzell, D.D., 190 W. 4th St., Cincinnati, O.

NOTES.

N. B. Steward, Esq., sends \$700 for the New Orleans building fund and says, "May the good Lord accept and bless your labors in His vineyard."

Rev. E. R. Dille, Oakland, Cal., writes Dr. Hartzell: "Your ringing words are a clarion that stirs our hearts out here on this far Pacific shore. God bless you!"

Many pastors write that the Sunday Service is a grand success.

Rev. L. A. Banks, Boston, preached on "Black and White Problems in the South," and raised \$117.15, as against \$3.00 paid by the same congregation.

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isaiah viii.-10.)

Peter Cartwright was dying. For fifty years he had been a presiding elder in the Church. Dr. Trotter, a friend, was by his bed-side. "Trotter," said the old hero, "I have often wondered what I would say when I was dying, and now I have it: 'Give the Gospel a fair chance.'" This is the right motto for all who are anxious about the race problem in America. Give the Gospel, as represented in the Christian schools of the South and of the nation, a fair chance.

Strength, Missionary Collections, Average per Member, Appropriations and Apportionments.

[The appropriations in the English-speaking Conferences are only for English work.]

ENGLISH-SPEAKING CONFERENCES.							CONFERENCES AND MISSIONS.								
	Ministers on Trial and Effective.	Members and Probationers.	Missionary Collection, 1888.	Average per Member.	Appropriation for 1888.	Appropriation for 1889.	Apportionment for 1889.		Ministers on Trial and Effective.	Members and Probationers.	Missionary Collection, 1888.	Average per Member.	Appropriation for 1888.	Appropriation for 1889.	Apportionment for 1889.
Alabama.....	39	7,000	\$425 70	\$.06	\$3,400	\$3,988	\$500	GERMAN AND SCANDINAVIAN CONFERENCES.							
Arkansas.....	58	6,008	870 62	.15	7,000	6,500	900	Central German.....	106	14,100	7,860 87	.55	5,600	5,000	10,000
Austin.....	23	1,100	1,315 05	1.14	7,000	6,923	1,500	Chicago German.....	64	7,600	3,962 00	.51	4,000	4,000	5,400
Baltimore.....	171	41,751	38,674 29	.92	42,000	East German.....	47	4,931	7,184 00	1.45	6,500	6,000	6,500
Blue Ridge.....	42	5,700	299 07	.05	5,000	5,000	500	Northern German.....	45	4,400	1,945 00	.43	3,200	3,200	2,800
California.....	144	11,403	7,556 30	.66	4,500	4,500	9,000	North-west German.....	48	4,200	3,347 75	.55	4,200	3,900	3,700
Central Alabama.....	61	9,000	92 15	.01	4,000	3,998	500	Saint Louis German.....	100	10,000	5,620 40	.56	4,500	4,000	7,000
Central Illinois.....	156	26,700	16,356 55	.61	19,000	Southern German.....	33	1,700	1,274 00	.74	8,000	6,769	3,060
Central Missouri.....	63	6,617	215 07	.03	3,000	3,150	500	West German.....	72	5,400	3,490 00	.64	7,500	7,000	4,600
Central New York.....	197	34,000	18,122 07	.53	24,500	North-west Swedish.....	52	7,971	4,941 80	.66	10,500	9,500	5,000
Central Ohio.....	143	35,300	16,824 65	.47	18,500	Norwegian and Danish.....	48	3,741	2,453 61	.66	8,500	8,500	3,000
Central Pennsylvania.....	195	49,207	35,449 17	.72	.....	.....	25,500							
Central Tennessee.....	32	5,300	457 75	.08	4,500	4,000	900								
Cincinnati.....	154	44,600	25,588 26	.57	.....	.....	29,000							
Colorado.....	89	6,654	4,959 77	.84	10,500	9,100	5,000								
Columbia River.....	54	3,400	1,244 50	.36	6,250	5,500	2,500								
Dakota.....	88	8,200	3,237 94	.39	15,000	12,750	3,500								
Delaware.....	81	16,564	2,461 19	.14	1,000	850	2,600								
Des Moines.....	162	31,193	17,783 28	.56	.....	.....	15,000							
Detroit.....	241	34,100	13,949 13	.40	7,000	6,000	16,000								
East Maine.....	94	11,537	2,534 40	.22	1,500	1,500	3,000								
East Ohio.....	211	53,400	22,120 14	.41	.....	.....	28,500							
East Tennessee.....	18	3,100	426 00	.13	2,500	3,268	500								
Erie.....	167	34,910	14,031 71	.41	.....	.....	15,500							
Florida.....	41	3,983	525 75	.13	2,500	2,500	1,000								
Genesee.....	205	80,900	18,518 46	.60	.....	.....	20,500							
Georgia.....	23	3,800	171 40	.04	4,000	3,500	500								
Holston.....	115	22,600	1,524 35	.06	4,500	4,500	3,000								
Idaho.....	16	1,000	25 00	.02	4,000	3,600	600								
Illinois.....	215	49,184	25,252 80	.52	.....	.....	28,500							
Indiana.....	119	38,200	6,742 75	.17	.....	.....	15,000							
Iowa.....	104	21,200	9,193 00	.43	.....	.....	11,500							
Kansas.....	127	20,450	6,177 83	.30	2,000	1,800	7,000								
Kentucky.....	80	21,100	3,056 15	.14	5,500	5,000	4,000								
Lexington.....	99	10,292	445 47	.04	3,500	3,500	700								
Little Rock.....	45	3,473	269 60	.07	3,500	3,250	400								
Louisiana.....	141	13,425	714 10	.05	6,500	5,500	1,500								
Maine.....	86	13,746	4,764 93	.35	.....	.....	6,000							
Michigan.....	233	38,600	12,481 87	.32	6,000	5,100	16,000								
Minnesota.....	163	20,406	11,862 87	.58	8,500	9,900	13,000								
Mississippi.....	129	30,982	672 60	.02	7,000	6,000	1,000								
Missouri.....	103	20,066	3,209 88	.16	4,500	4,000	4,500								
Montana.....	29	1,200	1,132 03	.99	11,500	10,000	1,500								
Nebraska.....	114	15,400	4,219 61	.27	3,300	2,800	5,000								
Newark.....	196	39,584	34,380 63	.86	.....	.....	32,000							
New England.....	213	37,535	22,262 24	.59	.....	.....	27,500							
New England Southern.....	136	25,034	11,380 45	.40	.....	.....	15,000							
New Hampshire.....	94	14,482	7,660 31	.52	1,300	1,100	3,500								
New Jersey.....	190	44,748	28,281 34	.63	.....	.....	29,500							
New York.....	234	51,570	42,463 14	.82	.....	.....	57,000							
New York East.....	225	54,059	44,368 04	.82	.....	.....	57,000							
North Carolina.....	47	8,900	412 00	.04	4,000	3,600	800								
North Dakota.....	39	3,200	2,260 89	.70	9,500	8,500	2,500								
North Indiana.....	161	42,976	11,591 55	.27	.....	.....	15,500							
North Nebraska.....	71	6,900	2,426 25	.34	6,500	5,800	3,000								
Northern New York.....	154	27,656	13,110 62	.47	.....	.....	19,000							
North Ohio.....	143	28,800	10,322 38	.35	.....	.....	15,500							
North-west Indiana.....	112	29,100	9,276 17	.31	.....	.....	12,500							
North-west Iowa.....	99	12,900	5,540 39	.43	4,000	3,600	5,000								
North-west Kansas.....	86	13,479	2,059 25	.16	7,000	7,000	3,500								
Ohio.....	179	36,654	21,279 60	.58	.....	.....	25,700							
Oregon.....	62	5,900	2,834 60	.48	2,300	2,000	3,500								
Philadelphia.....	238	59,708	59,000 00	.98	.....	.....	62,000							
Pittsburg.....	133	42,425	19,187 73	.45	.....	.....	23,000							
Puget Sound.....	35	39,400	1,746 50	.04	6,200	5,750	1,700								
Rock River.....	211	33,800	26,133 85	.77	.....	.....	28,000							
Saint John's River.....	18	886	644 04	.72	3,500	3,500	600								
Saint Louis.....	102	19,294	8,463 36	.44	6,000	5,500	6,500								
Savannah.....	89	16,400	903 55	.05	3,500	3,404	1,000								
South Carolina.....	116	43,460	3,182 21	.07	6,000	5,400	4,200								
South-east Indiana.....	98	32,600	7,268 94	.22	.....	.....	12,500							
Southern California.....	104	5,800	7,404 13	1.28	7,000	6,500	5,000								
Southern Illinois.....	135	28,673	6,941 25	.23	.....	.....	11,000							
South Kansas.....	106	21,723	4,986 05	.24	2,500	2,250	5,250								
South-west Kansas.....	138	21,856	4,630 78	.25	6,000	6,000	4,750								
Tennessee.....	64	9,900	69 60	.00	3,500	3,150	1,500								
Texas.....	89	11,800	699 05	.05	5,000	4,576	2,000								
Troy.....	194	42,488	19,397 48	.45	.....	.....	24,000							
Upper Iowa.....	169	24,300	14,007 63	.57	.....	.....	16,000							
Vermont.....	87	13,216	5,481 57	.41	1,300	1,300	7,500								
Virginia.....	46	9,056	1,033 33	.11	5,500	5,000	1,400								
Washington.....	137	35,432	1,559 00	.04	3,000	2,300	4,500								
West Nebraska.....	77	6,400	1,281 00	.19	10,500	9,500	2,000								
West Texas.....	63	8,500	715 00	.08	5,000	4,855	1,500								
West Virginia.....	141	39,030	4,649 29	.11	5,000	5,000	6,600								
West Wisconsin.....	110	14,162	4,775 22	.36	4,000	4,000	6,000								
Wilmington.....	148	33,150	22,691 75	.68	2,000	1,800	22,000								
Wisconsin.....	130	15,748	7,103 34	.45	3,500	4,000	10,000								
Wyoming.....	179	37,197	20,028 00	.53	.....	.....	20,500							

For English-speaking work in Sundry Conferences, \$263,064.
 Total appropriations for Foreign Missions, \$566,139; for Missions in the United States, \$460,270; Miscellaneous, \$96,000; Outstanding drafts, \$77,691; total, \$1,200,000.

Appropriations for 1889.
 For Foreign Missions in Africa, South America, China, Germany, Switzerland, Scandinavia, India, Malaysia, Bulgaria, Italy, Mexico, Japan, Korea, and Lower California, \$566,139.
 Missions in the United States, not in Annual Conferences, to be administered as Foreign Missions, viz.: Arizona, Black Hills, California German, Indian Territory, Nevada, New Mexico English, New Mexico Spanish, North Pacific German, North-west Norwegian and Danish, Utah, Wyoming, \$81,722.
 Welsh Missions in the Northern New York, Rock River, and Wyoming Conferences, \$1,500.
 Scandinavian Missions in the Austin, California, Colorado, Columbia River, Louisiana, Minnesota, New England, New England Southern, New York, New York East, North-west Swedish, Norwegian and Danish, Southern California, and Wilmington Conferences, \$37,470.
 German Missions in the Central German, Chicago German, East German, Northern German, North-west German, Southern German, St. Louis, German

Missionary Committee Notes.

The General Missionary Committee is composed of the Bishops (except the Missionary Bishops), one representative from each of the fourteen districts into which the Annual Conferences are divided, fourteen members of the Board of Managers appointed by the Board, and the Secretaries and Treasurers of the Society.

The Bishops, sixteen in number were all present except Bishop Fowler.

The fourteen representatives of the districts were all present, except Dr. Trimble of Columbus, Ohio. They were all Doctors of Divinity we believe, except one who was a layman. They were from all sections of the Church: Dr. Durrell from Lawrence, Mass.; Dr. Hare, Poughkeepsie, N. Y.; Dr. Markham, Utica, N. Y.; Dr. Speake, Baltimore Md.; Dr. Tevis, Indianapolis, Ind.; Dr. Forbes, St Paul, Minn.; Dr. Maxfield, Omaha, Neb.; Dr. Ford, Little Rock, Ark.; Dr. Lockwood, Salina, Kan.; Dr. Blinn, New York City, Dr. Bovard, University, Cal.; Mr. G. H. Foster, Milwaukee Wis.

The fourteen representatives elected by the Board were ministers: Drs. Goucher, Saxe, Hunt, Buckley, Lowrie, Sandford, Graw; Laymen: Taft, McLean, Speare, Reynolds, Oakley, Slayback, Grant.

The ministers were present each day except that Dr. Graw was absent the first day and Dr. Buckley was absent the last three days, and Dr. O. H. Tiffany filled their places in their absence.

The laymen representing the Board were present except Judge Reynolds and Mr. Slayback, and the place of Mr. Slayback was filled by Mr. Peter A. Welch.

The officers of the Society, *Secretaries*, Drs. McCabe, Peck, Leonard, Baldwin, Reid; *Treasurers*, Mr. Phillips, Dr. Cranston, were present.

The two Missionary Bishops, though not members of the Board, were present a part of the time, and by invitation addressed the Committee on subjects connected with the countries over which they have jurisdiction.

It will be seen there were present as members of the Committee fifteen Bishops, twenty-four Doctors of Divinity, and eight laymen, forty-seven in all.

The laymen were of value. They could talk, but not control. They were needed, but they may lay too much stress upon business methods. When Protestant Missions shall be conducted only upon "business principles" then they will die, and every attempt made in this direction has been a comparative failure. A sanctified common sense is the best guide in directing Missionary operations.

Dr. Blinn was the honored, careful, active and liberal representative of the Germans. Bishop Walden gave much attention to addition, subtraction, multi-

plication, and division. Dr. Hare earnestly plead for a reduction in appropriations. Mr. Richard Grant encouraged everything looking toward self-support, and he and Dr. Goucher each gave \$500 towards helping it on in India. Mr. Alden Speare of Boston spoke frequently and to good purpose, looking at everything from a business standpoint, yet not omitting Christian faith.

We cannot give the speeches of each on the different questions considered, and would not if we could, as they would in some instances be misunderstood, and be calculated to do harm unless every part of the debate leading to them should be given. We furnish the results. They were obtained after a very careful, painstaking and prayerful study of the whole situation. God bless the missionary work of the Methodist Episcopal Church.

Appeal of the General Missionary Committee.

[The General Missionary Committee appointed Bishops Hurst and Warren and Secretary Peck to prepare an appeal to the Church in behalf of the Missionary Society, and requested that it be read in every congregation and Sunday-school throughout Methodism. The following is the appeal:]

The General Missionary Committee of the Methodist Episcopal Church has closed its session for the year 1888. We have received minute intelligence from every part of our mission fields in foreign lands, and from the difficult and needy portions of our own country. We have received information from all fields, communicated to us by our Missionary Secretaries, and have listened to reports from the Bishops, who have only recently returned from their visitation to Mexico, Japan, China, Korea, and every one of our European Mission fields. We have inquired into the condition of every place where our missionaries are laboring, in both hemispheres, and have adopted plans, according to our best judgment, for the successful prosecution of the work for another year.

OUR MISSIONARY WORKERS.

The success of our missionary work at home and abroad is most gratifying. Our present missionaries sustain that high standard of sacrifice and consecration which has distinguished the heralds of the cross in the most heroic periods of the Church. The men and women who today represent our Church on the front lines of the battle-field, which now stretches around the globe, are worthy successors of the first missionaries whom John Wesley sent out on far errands for the redemption of the world. The success of our missionaries during the past year has been marked, and in all respects commensurate with the confidence placed in them, and with the means at their disposal. The Church owes to its noble workers in far-off lands, and in the diffi-

cult fields in the South and on our Western frontier, a debt of gratitude which it can never hope to pay, except in increasing confidence, deeper sympathy, and larger funds for more effective work. As they begin a new year we extend to them our hearty salutations of deep appreciation, and expect from them a daring and devotion no less sublime and consecrated than they and their predecessors have already exhibited. Besides, we solicit from the Church at home a still larger measure of sympathy and financial support for the extension of the Messiah's Kingdom until the ends of the earth are reached.

FINANCIAL CONDITION.

The collections ending Nov. 1, 1888, amounted to one million five hundred and eighty-one dollars and twenty-four cents (\$1,000,581.24). We have appropriated for the year 1889 one million two hundred thousand dollars (\$1,200,000). This will require, to meet the appropriations made, an increase in the collections from the Church for the year 1889 of nearly \$200,000.

WE MUST ADVANCE.

Have we been justified in thus relying on the Church to meet this new demand? We think so. Why? Year after year the Conferences have advanced in their collections. Even during the past year there has been an increase in the Conference collections. No financial depression prevails in the country. The political excitement to which we must submit periodically has passed by, and the country resumes its settled conditions. Our membership is enlarging at the rate of about 150,000 accessions annually. Missionary intelligence is constantly increasing among our people, and we are troubled with no doctrinal difficulty affecting our view of heathen salvability. Our Lord set no limits but the "end of the world" for the triumphant march of His Gospel. To aim at less than the conversion of all nations to Him would be unworthy our historical position as a branch of the Church universal. We cannot for one moment think of drawing in our advance forces or surrounding them with new limitations. The needs of the nations which sit in darkness, and of the destitute regions of our own country, are of such magnitude that we should have been false to the responsibility placed upon us had we thought seriously of giving up any part of our work, of contracting our fields, calling home any of our missionaries, or daring to solicit from our members a less sum for the world's evangelization than we requested one year ago. Knowing that all doors are open, the wide world over, for the entrance of the Gospel; that the old pagan faiths are losing their hold on the confidence of their votaries; that the success of our missions furnishes indisputable fruit of the divine favor;

that the remarkable development of our work in the South and on the frontier gives evidence that we have made no mistake in the help we have afforded; that the vast population speaking foreign languages and landing on our shores must have the Gospel, and that at the earliest possible moment; we have felt that we could not haul down our missionary banner, therefore we hold it high, and have all confidence that the Church we represent will approve our course and respond promptly to the demand now made upon that strong faith and that consecration of means which have never been appealed to in vain.

SPECIAL NEEDS.

Immigrants are coming to our shores in greatly increasing numbers. Some are ignorant and superstitious, having been brought up in the dense darkness of Romanism. Italians, Bohemians, and French Canadians are concentrated in our large cities and towns, and must receive prompt attention. Large numbers of Scandinavians, Germans, Welsh, and people of other names, from Protestant countries in Europe, are constantly arriving. They need spiritual care from the very moment they land on our coast. Our immense membership in the South is steadily advancing in numbers and intelligence; but they are poor and need our help, and will need it for years to come. Our Western and North-western frontier is filling up with settlers who have only limited means at the beginning, and must be aided until they become able to support their own ministry. It is estimated that at least one million of people cross the Mississippi River every year, and become permanent occupants of our Western domain. We must supply their spiritual needs to-day, that they may minister to others tomorrow. Our Foreign Missions embrace three classes of work—among the Protestant State Churches, the Roman Catholics, and the far-off heathen. In Europe we have five Annual Conferences and two Missions, and each year makes a new advance on the preceding. To crown all the needs, there is the boundless heathen world. After all the success among the heathen, the work among those millions is only just begun. Where we have one laborer we ought to have a dozen; where we have one convert we ought to make it possible to have a hundred. The whole heathen world should be covered with a net-work of preaching-places, and the very air made vocal with the shouts of new-born souls. Can we hope to extend our field of operations among the nations sitting in darkness? Yes. If the Church responds to our demands, our success in the future will far exceed our most sanguine hopes. More missionaries are awaiting marching orders than we can possibly employ. They stand at the door of our

Missionary Office, and beg for the privilege of spending their lives in distant lands. The cry has come to us from all quarters of the foreign field, as well as from the field at home, for more laborers, for the harvest is white. How many shall go? That is a question for the whole Church to settle. While faith works out its miracles, larger means will give to the most daring faith a farther vision.

PLANS FOR WORK.

We hope the members of our Church will get ready, without the loss of an hour, for a year of magnificent work in behalf of the great cause of Missions. The world's conversion is the only limit to the true believer's proper anticipation. To hasten the hour of consummation should be a universal and all-absorbing thought.

Presiding Elders. On the 450 presiding elders of our Church in this country will depend largely the work of organization for the filling up of our missionary treasury. Let arrangements be made in each district for missionary meetings in every charge. Let public services be held in every preaching-place, where speakers shall present the cause of missions in all its importance, and afford intelligence from all our fields. We hope that every one of our presiding elders will take pains to see that each charge in his district becomes a very centre of missionary fire; that intelligence is disseminated, and that every member, and all who attend our services, and as many others as can be reached, become contributors to the cause.

Our Pastors. On our 12,000 pastors will depend mainly the work of directly reaching our membership. Our monthly periodical, *THE GOSPEL IN ALL LANDS*, should be in the hands of every member. Children in our Sunday-schools should be supplied with "The Little Missionary."

There should be a monthly missionary prayer-meeting, where special information from the mission fields shall be communicated; the whole subject of missions presented with great care, and prayers offered for the success of our great task for the saving of the nations. No pastor can reasonably hope to awaken a strong missionary interest by a spasmodic effort. Every member can be reached only by systematic work. One eloquent sermon and then the collection cannot win victory in this great battle for the world's conversion. The whole round year must be pervaded by the missionary spirit. Every home must be reached and every heart made warm by an appeal for the saving of the nations. Let each pastor resolve that his collections shall reach at least the apportionment for his charge. If the apportionment may seem to be too small, let him, in connection with his official board, fix a larger apportionment, and then work toward meeting it.

Official Boards. To all our official boards we earnestly appeal in behalf of the cause of missions. They are charged with a weighty responsibility of leadership. We request them to co-operate with their pastors, and adopt the best measures as to time and method for taking the collections and securing the best possible results. Without the earnest and hearty help of our official boards we cannot hope for the great missionary advance; but with their help we have no doubt of magnificent results. Let there be no fear that a large missionary collection can harm the pastor's salary or any of the benevolent funds. No one offering cast into the Lord's treasury can harm another. The effort to enlarge one good cause will help them all.

Sunday-Schools. We also expect from all the superintendents, officers, and teachers in our Sunday-schools that they will arrange for a missionary Sunday for the benefit of the children. Let the Easter Sunday be devoted to this purpose, and the day be called "The Children's Missionary Day." Let the special order of services prepared by our missionary secretaries be made use of for this important occasion. To make the day a success the preparation for it should begin at once. Information should be given; the interest of each young person should be aroused; and every available means employed to arouse all the young people of our Church to the great need of the whole missionary field. We have 24,000 Sunday-schools in our Church, and in them there are 250,000 Bible classes, to say nothing of the multitude of classes less advanced. This great number of young people could of themselves fill our missionary treasury to overflowing, if only they were educated and properly directed in active co-operation for the cause of missions. Pains must be taken that every dollar contributed by our Sunday-schools for the missionary cause should go directly into the general treasury of the Missionary Society, and no part of it be directed to local purposes.

We trust that our whole membership, now numbering over two millions (including probationers), will give new attention to the supreme need of active and intelligent interest in our missionary cause. Let each communicant inquire as to how "the Lord has prospered him," and give accordingly. Do not, by making all your arrangements in your wills, put off until death your generous contributions for the world's salvation. Give largely while you can see and enjoy the work you do. Many a benevolent plan has totally failed of its aid by being postponed so long that legal advisers and competing heirs have reaped a harvest which was intended to aid in bringing spiritual life to the dead nations of the earth. Provide yourselves with missionary information, and pray in

secret and at your family altars for the early conversion of the world to Christ.

We urge upon our presiding elders, pastors, official members, Sunday-school superintendents, and all our membership, that in their plans and offerings they will stand loyal and true to the Missionary Society of the Methodist Episcopal Church, which has 5,000 workers at home and 3,000 abroad. Let no other collection interfere with this great sacred benevolence of the Church.

Our Motto for 1889—\$1,200,000 from Collections Only. The million a year for missions is now an antiquity. We are already beyond it, and soon expect to lose sight of it. This year we ask the Church for one million two hundred thousand dollars (\$1,200,000) by collections only. We leave the question with you. We believe you will meet the responsibility bravely and cheerfully. In another year we must advance upon new lines of work both at home and abroad. We now hold some of our missions by a slender thread for the want of adequate support. Give us more means and they will all spring into vigor and new life. We must have larger resources for meeting the multiplying demands upon us. We have just been compelled to deny many a just request to enter upon new territory and to provide larger means for the more effective administration of the work already in hand. God has no fixed hour for the world's conversion. Whenever His Church is ready in faith, and holds adequate offerings in its hands, the bright day will dawn. We ask our people to plan more broadly than ever before. The world is to be converted through human instrumentality. The Scriptures abound in promises that success will attend the labors of God's people to bring all nations to the knowledge of His truth.

We trust that early in the new year on which we enter many a heart will be kindled into a new glow of desire for carrying to all lands the Gospel of Christ, and that many a heart will give largely where before it had given only scantily. Our Lord is waiting for the stronger faith and more generous hand of each of His children. The field is white unto the harvest. More laborers are needed every year. Multitudes are dying every day without the privilege of having ever heard the name of Jesus, or listening to one of His promises. It is for the Church to say how many laborers shall enter into the broad and waiting harvest-field with keen sickle in hand. It is for us to say how soon they will go and make glad the heart of the nations. The success of our missionary cause is not decided abroad, but here in the heart of the Church at home. We know what kind of work our missionaries are doing. Let us this year take a step in advance of all the former years. Let

us ask God for new consecration, for deeper sympathy with the sad condition of the unevangelized, and for cheerful and large giving for the expansion of the Kingdom of Christ from the river to the ends of the earth. Let us consecrate our means anew, and pray as never before, "Thy kingdom come."

THOMAS BOWMAN,	J. B. MAXFIELD,
R. S. FOSTER,	T. B. FORD,
S. M. MERRILL,	J. H. LOCKWOOD,
E. G. ANDREWS,	C. BLINN,
H. W. WARREN,	M. M. BOVARD,
C. D. FOSS,	J. F. GOUCHER,
J. F. HURST,	G. G. SAXE,
W. X. NINDE,	SANDFORD HUNT,
J. M. WALDEN,	J. M. BUCKLEY,
W. F. MALLALIEU,	D. R. LOWRIE,
C. H. FOWLER,	A. K. SANFORD,
J. H. VINCENT,	J. B. GRAW,
J. N. FITZGERALD,	J. H. TAFT,
I. W. JOYCE,	J. S. M'LEAN,
J. P. NEWMAN,	ALDEN SPEARE,
D. A. GOODSELL,	GILBERT OAKLEY,
J. M. DURRELL,	RICHARD GRANT,
G. S. HARE,	PETER A. WELCH,
W. F. MARKHAM,	C. C. M'CAHE,
G. E. HITE,	J. O. PECK,
J. M. TRIMBLE,	A. B. LEONARD,
W. F. SPEAKE,	J. M. REID,
J. S. TEVIS,	S. L. BALDWIN,
G. H. FOSTER,	J. M. PHILLIPS,
ROBERT FORBES,	EARL CRANSTON.

:O:
Anniston, Alabama,—Phenomenal Development,—Our Church.

BY C. L. MANN, D.D.

Anniston, Alabama, is in Calhoun Co., sixty miles east from Birmingham, and at the junction of four great trunk railways, viz.: The E. T., Va., & Ga., the Anniston Atlantic, Ga. Pacific., and Anniston Cincinnati. In 1883 Anniston (then but a beautiful place for a city) was opened to the public. To-day it has a population of 12,000 with a probability of 25,000 by 1890.

It is the centre of the largest mineral district in the South, with this special advantage, to wit: the *red* and *brown* hematite ores; of these it has 75,000 acres, with 40,000 acres of best coal, and unlimited quantity of limestone; the three essentials for making iron. It has four charcoal furnaces with an annual capacity of 50,000 tons of car-wheel iron, two coke furnaces nearly completed which will produce 100,000 tons of iron per annum.

It has in process of construction the largest pipe works in the United States with a daily capacity of 200 tons of finished pipe. It has also the largest cotton factory in the State; a car factory with daily capacity of 25 cars; extensive car-wheel works, two large foundries, axle forge, machine, and sheet iron, works; planing mills, fire and pressed brick works; the only steel bloomery in the South, besides many other industries.

It has electric lights and gas works,

street railway, water works, mecadamized streets, beautiful residences, fine business blocks, National and State Banks, excellent hotels—the Anniston Inn not surpassed in the South—etc.

It has a most salubrious climate, free from miasmatic influences, and her people rival any New England town in energy and enterprise.

Anniston is a most charming city—a delightful winter resort for northern people, and a beautiful summer home for any one.

OUR CHURCH.

We began to build a church the last of February, which we *must* complete before June, 1889, *because* the lots (4 lots) were given us on that condition, otherwise they revert to the donor. This property with church complete will be worth \$50,000. We can't afford to lose it. To complete the church we need \$4,500. Having done all we could in Anniston, by advise and request of our Bishops, some of whom have been on the field and one laid the corner-stone, we make this most urgent appeal to our people at large to help us through.

Brothers, friends, please come to our rescue for the sake of Him who so loved you that He came to your rescue. Send us your offering of a grateful, happy heart in \$500, \$100, \$50, \$25, \$10, \$5, etc., and earth will be the brighter and heaven will be the sweeter to you for having helped to lift the burden, and gladden the hearts of thousands of immortal beings, who shall, at the altar you thus helped to erect, find your loving, precious Saviour, and your heaven of eternal joys.

"Freely ye have received, freely give."

Read what our Bishops say:

"To all lovers of humanity and our free institutions—Greeting: The recent marvellous development of mineral wealth in the new South, precipitates new conditions and great problems. Our representative, the Rev. C. L. Mann, D.D., Superintendent of Education in the Alabama Conference, has in charge the church enterprise in Anniston, Alabama, the strategic point in that State. It is of the utmost importance that we succeed in this enterprise. We therefore pray your kindly consideration and generous aid. Dr. Mann merits your fullest confidence. Hear him gladly, please. (Signed)

BISHOPS

THOS. BOWMAN.	W. X. NINDE.
H. W. WARREN.	JOHN F. HURST.
J. M. WALDEN.	C. H. FOWLER.
JOHN P. NEWMAN.	JOHN H. VINCENT.
J. N. FITZGERALD.	ISAAC W. JOYCE.
W. F. MALLALIEU."	

The other Bishops concur not having had an opportunity to sign.

Send contributions to Rev. C. L. MANN, D.D., care Phillips & Hunt, 805 Broadway, New York.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

BY SUBSCRIPTION ONLY

—FOR—

1889.

Notes and Comments.

Our ministers sometimes complain that the Annual Report of the Missionary Society is issued too late to be of use in taking up the missionary collections in the Spring Conferences. For this reason we have given in this number the latest information respecting our foreign mission fields, and a copy is sent to every pastor. Please "read and inwardly digest."

We have had to retrench in our mission work. We pray "Thy kingdom come," and yet do not give enough money to keep pace with the progress being made. Over one hundred thousand dollars are greatly needed in the foreign field, beyond the appropriations made for the ensuing year, and as much more is called for in the home field. If the General Committee had believed that the Methodist Church would contribute \$1,400,000 during 1889, they would have gladly made the appropriations in accordance with the estimates sent from the fields.

It is time to awake. Bishop FitzGerald said to the General Committee, he believed that the year 1889 would be the best year for our missionary collections we have ever had. God grant it. It will be so only through tears, and sacrifices, and prayer. How much, reader, will you promise to give for missions in 1889? Will you give it weekly, monthly, quarterly, or at one time? How much can you give? How much ought you to give? Who shall be the judge of this? Do you belong to yourself or to God? Do your possessions belong to yourself, or are they held for God? The heathen cry, "Come over and help us." God cries, "Go, or send." Conscience cries, "Am I my brother's keeper?" Beyond is The Great White Throne.

The General Committee made no appropriation for special work among the Jews. All of our churches are open to them, and the one undenominational mission, at 17 St. Mark's Place, New York City, under the charge of Rev. Jacob Freshman, a Wesleyan minister, can be used by any who may desire special instruction. Mr. Freshman deserves and receives the confidence of all our leading ministers.

The General Committee made no special appropriation for work among the Roman Catholics in New York City. It has been

truly said that every Protestant church in the city is a mission for them, and every Protestant Pastor will gladly become a teacher to any who may be seekers of the truth. Yet may it not be best that there should be one place of worship open, where those who desire may hear at least once a week, the strongest arguments against those doctrines of the Roman Catholic Church that are opposed by Protestants? Such a service is held each Sunday night at the Masonic Temple, corner of Sixth Avenue and Twenty-third Street, under the charge of Father O'Connor, a converted Catholic priest. These services, which have been continued for several years, have borne most excellent fruit. Several priests have been converted, and the congregations have been growing. Those who may wish fuller information respecting this work can obtain it by writing to "Father O'Connor, Editor of *The Converted Catholic*, Bible House, New York."

The General Committee in making appropriations to English-Speaking Conferences, gave 27 conferences in the South, with 1,915 travelling preachers and 353,900 members and probationers, \$112,614. Of the 27 conferences, 11 are white and 16 colored. The 11 white conferences have 622 travelling preachers and 122,600 members, and received last year \$54,900; this year \$53,373. They are Alabama, Arkansas, Austin, Blue Ridge, Central Tennessee, Georgia, Holston, Kentucky, Saint John's River, Virginia, West Virginia. The 16 colored conferences have 1,293 travelling preachers and 231,300 members, and last year received \$63,500; this year \$59,241. They are Central Alabama, Central Missouri, Delaware, East Tennessee, Florida, Lexington, Little Rock, Louisiana, Mississippi, North Carolina, Savannah, South Carolina, Tennessee, Texas, Washington, and West Texas. The appropriations have been reduced, and in most of the conferences, there is steady progress.

The Superintendent of our Central China Mission, the Rev. Virgil C. Hart, has lately written a book of 300 pages, entitled "Western China," which is published by Ticknor & Co., of Boston, at \$2. Dr. Hart last year visited our West China Mission, and in doing so obtained much valuable information respecting the people of Western China, and their religious beliefs, and the book gives the account of "A Journey to the Great Buddhist Centre of Mount Omei." There are thirteen illustrations, some of which represent Chungking, the headquarters of our West China Mission, and the scenery in the vicinity, and on the route travelled. It is well written and will well repay perusal. Get it and become better acquainted with our work in China. We shall make extracts from it hereafter.

The report of the Centenary Conference on Protestant Missions of the World, which was held in London last June, will be published this month by Fleming H. Revel, of 12 Bible House, New York, and 148 Madison St., Chicago, Ill., in two large 8vo volumes of 600 pages each, bound in cloth, at \$2 net for the set.

Our issue is delayed and we are able to record the meeting of a Christian Convention or Conference in Chickering Hall, December 3-5, called to consider the present spiritual condition of New York city, the evangelistic work now being done, and to consider what is essential to the greatest spiritual welfare of the people. The sessions, two each day, were well attended, the speakers were able and convincing, the result was the appointment of a committee of twenty-five representing the leading Protestant Churches and the principal missions, for the purpose of forming plans for the more successful prosecution of the work. Probably there has never been held a convention of Christian workers in this city so likely to produce the best of fruits. It was inspiring and practical.

Bishop Taylor left New York City, December 1st, for Liverpool, on his way to Africa. He holds the Africa Conference Jan 10, at Greenville, Liberia.

The seventh annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church was held in Boston, commencing Nov. 1. The receipts of the year had been \$59,551.89; the expenditures \$53,366. The supplies department had distributed goods valued at \$42,457. "Woman's Home Missions" the monthly organ of the society has a circulation of 13,000 copies. Appropriations were made for the next year amounting to \$120,000.

The Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church assembled in annual session in Cincinnati, Ohio, October 28. The receipts of the year had been \$206,248, an increase of \$15,039.87. During the year 30 missionaries had been sent out, of whom 22 were new candidates. The appropriations for the next year were \$228,669. The organ of the society is the "Heathen Woman's Friend," which has 19,907 subscribers.

The Board of Education of the Methodist Episcopal Church held its annual meeting in New York Nov. 21, 1888. The receipts of the year from all sources were \$47,000. Rev. D. C. H. Payne is the Corresponding Secretary. It was resolved to recommend to the annual conferences to put a column in their minutes to give the amount raised by each charge for the Board of Education. The work of the Board is increasing in efficiency and power, and as it is missionary in its

character, we are glad to report its progress.

The General Committee of Church Extension of the Methodist Episcopal Church met in Philadelphia Nov. 22, 1888. The receipts of the year had been \$163,657.21 to the general fund. The loan fund had received from gifts \$31,940.21; from property, \$8,313.44; loans returned, \$63,985.11, a total of \$103,238.76. The General and loan funds amounted to \$266,895.97 for use during the year. Appropriations for the next year amounting to \$245,600 were made. The next annual meeting will be held in Saint Louis. Rev. Dr. Kynett is the Corresponding Secretary. This society is performing a very important work.

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The Monthly Concert for Missions.

The General Conference of the Methodist Episcopal Church last May adopted the following:

"It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to institute a monthly Missionary prayer-meeting or lecture in each Society, or Church and Congregation, wherever practicable, for the purpose of imploring the Divine blessing on Missions, for the diffusion of Missionary intelligence, and to afford an opportunity for voluntary offerings to the Missionary Cause."

The following subjects are suggested for the meetings:

1889, January,	THE WORLD.
" February,	CHINA.
" March,	MEXICO.
" April,	INDIA.
" May,	BURMA.
" June,	AFRICA.
" July,	MALAYSIA.
" August,	ITALY.
" September,	JAPAN.
" October,	KOREA.
" November,	ARGENTINA.
" December,	BULGARIA.

The GOSPEL IN ALL LANDS will contain each month special articles on the Protestant Missions in those lands, and especially on the Methodist Episcopal Missions.

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Our Missionaries and Missions.

Dr. C. S. Long writes from Nagoya, Japan, October 20, that the visit of Bishop Fowler to Japan was a benediction to the work throughout the Empire. He was in Japan for a month and travelled further into the interior of the country than any other Bishop.

Several missionaries returned to their fields last month: Bishop Thoburn and family, Rev. Dennis Osborne and family for India, Rev. George B. Smyth and wife to China. Rev. C. W. Simmons and wife have gone to Moradabad, India. Miss Alice Scott and Miss Mabel Scott, daughters of Rev. Dr. T. J. Scott, have returned to their parents at Bareilly, India. In the first week in December Rev. J. E. Robinson and the Rev. P. M. Buck and family returned to India. Brother Robinson leaves his family in the United States.

Rev. C. A. Ratcliffe and wife, formerly in Bishop Taylor's work at St. Paul de Loanda, Africa, have returned to the United States (West Gorham, Me.) and have been accepted by Bishop Taylor's committee for Brazil.

Rev. Heli Chatelaine, who was in Bishop Taylor's Mission in Africa, is now at La Ferriere, Switzerland. He is preparing books in the Kimbundu language. The Gospel of John, translated by him, is now being printed by the British and Foreign Bible Society.

A Deaconess' Home is to be established in Cincinnati, Ohio, as a memorial to Mrs. James Gamble who died a few months ago. Mr. James Gamble and his children will give the use of a house containing ten rooms, and \$1,000 a year for five years for this purpose. It is understood that Miss Isabella Thoburn, the sister of Bishop Thoburn, and a missionary in India for many years, will have charge of the Home as Superintendent.

The movement for Methodist Union in Japan is making steady progress. A Committee on Discipline has been appointed, one from the Methodist Episcopal Church, one from the Methodist Episcopal Church, South, and one from the Canada Methodist Church, with two others appointed by these three, who shall form a constitution which shall be submitted to the various missions, and then by them to the Boards at home, and the General Conferences of these three Churches.

The Rev. E. S. Little writes from Kiukiang, China, that he has lately baptized seven men and women, converts from heathenism. Self-support among the native churches is increasing, and he expects to ask for license for ten self-supporting local preachers. He has bought a native cemetery in which to bury the Christian dead, and has raised an extra 10,000 cash from the natives towards paying for it and expects next year it will be free from debt. This is the only native Christian cemetery in the mission. He has nearly thirty services a week and has very large and orderly congregations, and among them a number of shopkeepers who come not as loiterers but to worship.

The Japan Methodist Episcopal Conference, at its session last August, reported 2,854 members and 849 probationers, an increase of 884 members and 325 probationers, a most encouraging exhibit. The *Methodist Advocate* of Japan says: "An action of the Conference of great importance was the acceptance of a proposition from the managers of the Too Gijiku, Hirosaki. This proposition embodied a request that the Conference appoint a principal for the school, and elect seven persons, who in conjunction with the remaining seven members of the old board of trustees should form a new board of trustees for the management of the school.

This school has a great influence in the northern part of the empire, and will no doubt be a valuable adjunct to our work in that region."

Rev. J. Jackson writes from Nanking, Sept. 24, 1888: "This year has been an exciting one in Nanking on account of the triennial examinations. Twenty-nine thousand students were in the hall at one time for examination. I started a movement some time ago for distributing books to the students as they left the hall. The Bible and Tract Society gave liberal grants of books, so that we were able on the 10th of the present month to give away nearly five thousand parcels of books, in all about fifteen thousand copies of Scripture tracts, etc., which were received very politely for the most part by the students as they came out from the first examination. It was about the hardest day's work I ever did in my life. The crowds were immense. The students were coming out without intermission from morning till evening from the three gateways. The one near the Confucian Temple was so jammed that we could not get our boxes in. I was so tired at night that for two or three days I was hardly able to move."

The New York City Church Extension and Missionary Society is a very important agency for good in this city, and is doing a most excellent work under the direction of Rev. Dr. Crawford, its Secretary. During the past year the Battery Park mission was opened under the charge of a superintendent and two missionaries. During the year 222 newly-arrived immigrants confessed conversion, and employment has been found for 577. Hundreds of others have in various ways been assisted. During the last nine months 322,494 persons landed at Castle Garden. The Chinese mission was opened in May, corner of Seventh Avenue and Twenty-third Street. Thirty young men are under the care of the mission at that point. In July an Italian mission was opened in the chapel at Five Points mission. It has been very successful, and about 60 attend every Sabbath to hear the Rev. Vito L. Calabrese. On the 14th of last month a French mission was opened at No. 58 Third Street. The Rev. Paul Desjardins is in charge. The most remarkable enterprise is at No. 55 Little Twelfth Street, at Central Assembly Hall. It is upon the principle of the M'All mission in Paris. Rev. J. S. Stone, M.D., formerly of Bombay, India, and his wife are in charge. The room is crowded with men and boys, mostly foreigners. The society has provided for a Deaconesses' Home in accordance with the action of the last General Conference.

The Board of Direction for a Deaconesses' Home, appointed by the New York City Church Extension Society, met

last Thursday, and elected Geo. M'Kibben, Esq., President, and the Rev. C. R. North, Secretary, and Dr. Merritt Hulburt were appointed a committee to prepare rules and complete a plan of work, also to receive applications for service in it. The outlook seems to be a grand one, and this new departure will, if liberally supported and wisely administered, undoubtedly contribute greatly to the success of our Church in all our great centres of population. It appears, on examination of the subject, that \$250 will support a deaconess one year, and \$5,000 endow one in perpetuity. A committee composed of the president and Messrs. Paton and Lavery was instructed to secure the refusal of suitable quarters, looking to the establishment of the Home at the earliest practicable date. The secretary's address is 305 West 18th Street.

Rev. James Murray, Superintendent of the Indian Territory Mission, writes: "In our mission, counting the pastors, their wives, and those in the employ of the Woman's Home Missionary Society, we have a company of twenty-eight. These are as noble, earnest and consecrated a band of missionaries as any superintendent ever had around him. Not a jar, discord, wrangle or Church trial has occurred in the two years it has been my lot to be with them. It is a marvel to me to see with what religious patience and resignation these pastors' wives put up with their privations, and shows most clearly the spirit of early Methodism still lives. The new fields are opening rapidly before us and the call for workers is urgent. Recent action at Washington points to changes in the affairs of this Territory very soon. Many of the Indians are now taking their land in severalty under the recent law and are asking for schools and churches. The tribes are favorable to the establishment of churches among them, and the most trouble arises from sectional or local causes. We enclosed fine property in Purcell, Afton and Catoosa, with fine selections in Cameron, Bartlesville and Pawhuska. I could place from ten to fifteen more men if I had the money, and new railroad towns must be occupied if we have to resort to local and transient help."

The appointments are as follows for 1889:

Wyandotte, N. F. Tipton, supply.

Afton, Jos. Faulk.

Vinita, P. O. Matthews.

Catoosa, D. J. M. Wood, supply.

Tulsa, G. W. Mowbrey.

Pawhuska, Mrs. F. T. Gaddis.

Bartlesville, John Blake.

Pawnee, Miss Mat'e Beard.

Island Ford, A. Riley.

Oak Lodge and Cameron, J. M. Wal-

burn.

Cache, J. K. Howell.

New Hope, Dr. A. Griffith.

Wagner, to be supplied.

Snow Creek, Thos. Allen.

Salt Creek, Robt. Greyson.

Tallahina, to be supplied.

Caston, J. H. Wilson.

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The Missionary Treasurer.

The *Northern Christian Advocate* of December 6 pays the following well merited tribute to the Treasurer of the Missionary Society of the Methodist Episcopal Church:

"It is a difficult task to characterize the various elements of personal power that enter into the General Missionary Committee; and names do not add much to the influence of utterances there. Facts and arguments go on their own merits, and not by other weight of influence of the speaker. If ministers talk after good business fashion it has just as much force as the utterances of laymen, and if business men fail to talk sound sense no prominence in the business world will weigh their thought in this connection. Bishops differ from bishops and laymen from laymen in their views every hour of the sessions. But withal there is one exception that is quite marked. Whenever Treasurer Phillips rises to speak all give the greatest heed. He is known to be exact and careful, at once cautious and bold, and he exhibits the greatest breadth of view. He uses few words to express his thoughts, but these are so admirably chosen and arranged as to reach the maximum of perspicuity. In pertinent Anglo-Saxon he makes the sharpest analysis and clearest explanations of the situation at any point, and however suddenly summoned to furnish information on the financial situation. The committees year by year confide in him and hearken to his counsel. The value of such a man to the Church is inestimable, and the paucity of comment on this value in our public press justifies our calling attention to it in this way. Long live John M. Phillips."

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Miscellany.

The *London Christian* says that King Mwanga of Uganda, has been looked upon hitherto, and not without good reason, as an obstacle to the progress of mission work in Central Africa. It appears, however, that he has become more friendly. The reception he gave to Mr. Walker, an agent of the Church Missionary Society, on his arrival at Uganda in April, was unprecedented in its magnificence and kindness. Not only did he stand up and bow, a thing that he has never done before to a guest, when the missionaries entered the audience chamber, where he sat enthroned among a large retinue, but he seemed pleased and satisfied on being assured that Mr. Walker was simply a teacher. This manifestation is regarded

by Mr. Walker as a sort of apology for the king's past ill-treatment of missionaries and their converts.

Finland, which since 1809 has belonged to Russia, received Christianity through its union with Sweden in the twelfth century, and participated in the religious movements which affected Sweden. The State Church is therefore Lutheran, not Greek. The Finns do not possess such liberty as most of the countries of Europe at present enjoy. No one can exercise the rights of citizenship unless he has been baptized and confirmed as a member of the State Church. Marriages are legal only when they have been celebrated by its clergy. In February, 1887, at Helsingfors, an association was formed for the furtherance of religious liberty and equality. The Landtag, which is composed of the nobility, clergy, burghers, and peasants, and which meets every third year, has often been urged to revise the laws affecting liberty to hold religious meetings, etc., but the clergy and peasants resist any change, though the nobles and burghers are more in sympathy with modern progress. We learn that the association is forbidden to hold any public meetings, or make any collections for the furtherance of its object.—*Journal Religieux*.

A recent issue of the *Etudes Religieuses* contains some statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various orders of the priesthood, priests, coadjutors, and "scolastiques," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsula there are forty-five Jesuit missionaries; in Africa, and especially Egypt, Madagascar, and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil, and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French.

Some interesting statistics respecting the Missionary income of the several Missionary Societies in England have been published by a clergyman. It appears that the total contributions throughout the British Isles to Foreign Missions during the year 1887 were £1,228,750. Of this sum £461,236 were contributed by Church of England Societies, £187,048 by Church of England and Non-conformist Societies jointly, and £570,055 by Non-conformist bodies in England and Wales, and by Presbyterians in Scotland and Ireland.

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