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Gospel in All Lands.



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GOSPEL IN ALL LANDS.

JANUARY, 1901.

Farewell and All Hail.

FAREWELL, the nineteenth century. Thanks for its gifts that have made possible the more rapid progress of Christianity, so that the Gospel in all lands of to-day is the prophecy of Christ in all hearts of to-morrow. Thanks for the awakened conscience of the Church as to its duty to the whole world, and for the rapid progress of missionary interest and effort.

All hail, the twentieth century with its open doors and harvest fields, and wealth of opportunity and unbounded possibilities. May the devotion of the Church burn with ever-increasing fervor, its heroism in the twentieth century equal that of the first, and its liberality keep pace with its increase in wealth. The Christ is with us. We march forward to victory.

An Appeal for Home Missions.

1. **THE** American country is worth saving. I believe that no sane person will deny that this land, with its present and prospective resources, is worth saving, and I wish to impress the relation of the cause of home missions to the United States.

2. Our country needs saving. It must be saved from political and social dangers, from men who gain power and oppress the poor, and from religious despotisms. The earnest Christian must not forget Jerusalem, which means that our country, with its moral and spiritual welfare, must be remembered. Let the people of the United States take counsel from the history of other nations that have risen, flourished, and fallen.

3. Our country can be saved. Christianity is the highest power for the maintenance of the highest civilization. It is to be spread by the missionary. He should be encouraged. His hands should not be tied by lack of pecuniary means. The mission field in this country is a large one, and the work requires many hands and willing hearts. But the work can be done and be crowned. We deem it all important to humanity, to the country, and to God.—*H. Duffield, D.D.*

A Doubtful Exercise of Authority.

IT is to be feared that the attempt of our officials to satisfy the demands of the Roman Catholic hierarchy in the Philippines is at the risk of alienating the best class of people in those islands and impressing them with the idea that the archbishop of Manila is more the ruler of the country than President McKinley. The American newspaper, *Freedom*, published in Manila, gives a recital of facts that are calculated to arouse suspicion in the minds of all loyal Filipinos. The archbishop seems to be practically in control of the public schools, if such they may be called, and the treatment that the children receive in some instances at the hands of the friars seems to be little less than brutal.

It is held by the *Democracia*, a loyal native Manila newspaper, that it is the duty of Americans to rid the country of friars, who are the cause of nearly all the trouble from which the natives suffer. It was generally supposed in Manila that the Roman Catholic archbishop secured an order from the provost marshal to compel the *Democracia* to retract certain statements, but the paper named replied that there was nothing to retract, as what they had printed agreed with the facts. The answer came back from the authorities, "You must retract," so the *Democracia*, under the heading, "Forced Publication," printed the order from the provost marshal, and the next day, in place of the usual issue of the paper, a handbill was sent to each subscriber stating that they would suspend publication until such time as they could find out by what system justice was exercised in Manila.

The United States should be in better business than suppressing proper freedom of the press in the Philippines at the behest of a Roman Catholic archbishop. When a loyal paper is placed under ban by a United States official because it criticises the brutal treatment of the native children by cruel priests, he is engaged in a very un-American business.

A. B. LEONARD.

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Two Million Dollars for Missions.

SHOULD not the ruling thought of the Methodist Episcopal Church for the opening of the century be, two million dollars for missions? The General Conference included foreign missions in the thank offering. The General Missionary Committee has devised a plan to connect it with the regular collection. If the pastors, official members, and friends of missions in every church, large and small, will unite in the effort to raise this sum, it may be reached. If not, by so much as it approaches it will the triumphal chariot of the King of kings move onward, and those who pray and work and give will share in the fruitage of the honor and the reward.—*J. M. Buckley.*

Who Shall Go as Foreign Missionaries?

A MISSIONARY of long experience and extended observation believes that the time has passed when young men or men of comparatively moderate abilities should be sent out as foreign missionaries. He says that the conversion of the people of any country must depend upon the native Christians of that country, and that the missionaries hereafter sent out should be those who are prepared to instruct and train native preachers: men who are superior physically, mentally, intellectually, spiritually—men who already at home occupy leading positions. We should no longer wait for volunteers, but call men to lead the missionary hosts who shall be recognized as equal to the responsibility and who understand that a call to the ministry is a call to work where most needed.

How Shall We Spend Our Wealth?

OUR country grows richer and richer. It is reported that the census returns will show an enormous increase of wealth over the previous decade. L. G. Powers, one of the chief statisticians of the Census Bureau, thinks the statistics will show \$90,000,000,000 of visible, material wealth in the United States, being an increase of 49 per cent, or \$25,000,000,000 since 1890. He tells us that this \$25,000,000,000 of increase exceeds the savings of all the people of the American hemisphere from the time Columbus discovered America until the outbreak of the civil war. He maintains that it is even greater than the savings of the entire race

from Adam's day until independence was declared in 1776. This is a startling estimate, and shows how rapidly wealth is pouring into the laps of the American people. But how are these increasing millions being spent? Is it in selfish gratification, and in the multiplying of the luxuries of life? A large portion of the nation's abounding wealth is in Christian hands, and its possessors have tremendous responsibilities resting upon them as God's stewards. It is a blessed thing to have the disposition to use our possessions for wise and beneficent purposes, and to leave behind a noble record of riches devoted to God's glory and to man's best welfare.—*Presbyterian.*

Program for the Week of Prayer.

Suggested by the Evangelical Alliance.

SUNDAY, January 6.—Appropriate sermons and services.

MONDAY.—Prayer for a better realization of spiritual truth and a better estimate of spiritual realities; a clearer vision of the redeeming Christ, and of the actual need and the divinely intended glory of the world which he redeemed.

TUESDAY.—Prayer for a Church which, through faith in Christ, and by the indwelling of the Holy Spirit, shall be wholly Christian, doing God's will and winning the world to Christ.

WEDNESDAY.—Prayer for such Christian character and life as shall be pleasant in the home, honored in business relations, welcomed in the neighborhood, helpful in the church—personal religion being thus manifested in its rightful attractiveness.

THURSDAY.—Prayer for right relations in society and the nation, with the golden rule obeyed as between man and man, and all social and political action guided by justice and good will—the Christian ideal.

FRIDAY.—Prayer for all international relationships and all international action, that they may be based on the Christian principles which apply to the individual—the reign of the Prince of Peace.

SATURDAY.—Prayer for all missionaries and all missionary organizations, that being wholly inspired by Christian devotion and wholly guided by Christian wisdom, they may speedily and triumphantly fulfill the Saviour's last command.

SUNDAY, January 13 — Appropriate sermons and services.

Our Missions in China.

CONDITIONS in China are gradually improving, and in most of our missions are nearly normal again. All of our missionaries in North China, except Dr. H. H. Lowry and Brother King, who will winter in Peking, and Drs. Walker, Hobart, and Verity in Tientsin, are either in the United States or on their way home.

The brethren on the field will look after such interests, including the protection and care of the native Christians, as may need their attention. There are still slight disturbances outside of Peking and Tientsin, and Treasurer Pyke, just before starting for home in December, made a visitation to Shan-hai-kuan and Chie'n-an to advise with native brethren who need counsel in difficult circumstances.

In the Central China Mission the brethren are at their posts in Chinkiang and Nanking. The university at Nanking is going on with diminished attendance, and everything is quiet there. The viceroy is willing that the bishop shall hold the Conference there in February. All our property in Chinkiang is in good condition, except the school building, which is pronounced unsafe. The Mission is quite ready for the reinforcements who are to sail from San Francisco December 29. Superintendent Kupfer and Dr. Beebe have arrived and are at their posts, the former in Chinkiang, the latter in Nanking.

All of the West China missionaries who are not at home were at Shanghai the first of December, except Dr. Hall, who is in Chungking in the customs service. He writes that everything is quiet there and that the province was in no way involved in the Boxer uprising. He says as soon as affairs are settled at Peking it will be quite safe to resume missionary work in West China. The people will be more disposed to hear the Gospel, and an increased missionary force ought to be provided.

Of the missionaries at Shanghai, Brother Lewis will return to Chungking; Brother Beech will stop for the present at Nanking, and Brother Curnow at Wuhu; Brother Lewis's wife will remain at Nanking with Brother Beech. They can be used to advantage in the Central China Mission until West China is ready for them. Dr. McCartney has been sent for, and will shortly leave this country and go direct to Chungking.

In Foochow and Hinghua affairs are in a quiet condition, and work is proceeding much as usual. Brother Simester, head of the Anglo-Chinese College, has been appointed dean of the theological school, which is to be reopened. It has been closed since the death of Dr. Plumb. Brother Simester makes an earnest appeal for funds to secure a building for this school.

H. K. CARROLL.

What Shall Be Done with China?

IF I were asked what action the Foreign Powers should take at this time in reference to China I would say: (1) Let them insist on the deposition of the empress dowager. Her responsibility for these outrages can admit of no doubt. (2) Let them insist on the reinstatement of the emperor, and let the control of the empire be restored to him. (3) Let them insist on the instigators of the recent outrages being delivered up to punishment, however exalted their rank. As to the innumerable instruments employed by these wicked men in carrying out their cruel designs, let them be pardoned. (4) Let them insist on pecuniary indemnity being paid for all property destroyed. (5) Let them insist on the whole empire being thrown open to foreign intercourse, and let Hunan be thrown open to foreign trade. (6) Let the treaty rights of Christian missionaries and Christian converts be reaffirmed. (7) Let there be no partition of the empire, and let the independence of the Chinese government be maintained. (8) Let not the foreign troops be withdrawn from Peking till a satisfactory settlement is arrived at. Other things will have to be attended to besides these; but I feel sure that if these things are secured the settlement arrived at will be eminently satisfactory. Let no one suppose that I advocate the punishment of the high-placed instigators of the recent outrages in the spirit of revenge. The nature of the case demands it. Not to exact just punishment would be, in the eyes of the Chinese, a proof that we looked with indifference on the crime itself, and regarded the repetition of it as a matter of no great moment. I would say, with the German emperor, that "indifference to exacting rightful atonement would be equivalent to indifference to repetition of the outrages."—*Dr. Griffith John, of Hankow, China.*

OUR MISSIONARY TREASURY.

BY HOMER EATON, D.D., TREASURER.

THE treasury of the Missionary Society of the Methodist Episcopal Church is in many respects like a great banking



HOMER EATON.

institution. The treasurer receives all moneys contributed by our people for missionary work at home and abroad, and pays out the money as it is needed on the field. Drafts on the treasurer for all work in foreign countries are issued by the Missionary Secretaries, and those for work in our own country are issued by the bishops presiding at Annual Conferences within whose bounds the domestic missions are located. The drafts thus issued are sent to our mission stations in this and other countries, are cashed by banks where the missions are located, and are returned to the treasurer for payment through New York banks.

The magnitude of the financial transactions of the missionary treasury will be seen from the fact that the treasurer, during the last year, received \$1,256,025.94, and in addition to this \$76,803.16 "special gifts," and paid out the sum of \$1,353,860.05. The large sum paid out, exclusive of special gifts, was divided into two nearly equal parts, one part going to foreign missions, and the other part going for missionary work in our own country.

It is frequently asked, "How large a per cent of the money contributed for missions finds its way directly to the missionary fields?" This question is easily answered, and the answer which we are able to give ought to be satisfactory to everyone contributing funds to the Society. About ninety-seven per cent of the money received by the treasurer is sent out to the various mission stations and goes directly to mis-

sionary work. The remaining three per cent is required for the expenses of the missionary office, the salaries and traveling expenses of the missionary bishops, and other necessary expense of administration. The business is conducted on the most economical basis possible. The treasurer, who receives and pays out the large sums of money contributed by the Church and who is responsible for its safe-keeping, receives nothing whatever for his services, and the secretaries, who devote all their time to the work of the Society, receive salaries no greater than many of our pastors receive.

The amount of money required to carry on the work of the Missionary Society of the Methodist Episcopal Church may be seen from the figures given below. The General Missionary Committee, at its annual meeting in November last, appropriated for foreign missions \$625,324; for domestic missions, \$472,791; and for miscellaneous purposes, \$144,064; making a total of \$1,242,179. Of the sum for miscellaneous purposes \$23,904 were in part payment of the debt, and a portion of the balance will be expended directly for the missions, as all of the Contingent Fund and a part of the Incidental Fund are always used for this purpose. The sum appropriated for foreign and domestic missions, though large, was found to be inadequate to the needs of the work, but the Committee was not authorized, under the rules governing its action, to appropriate a larger sum. It did, however, make *conditional* appropriations amounting to \$98,500. These appropriations can only be paid out by the treasurer upon receiving the sums appropriated through special contributions outside of the regular contributions of the churches.

In order to meet the pressing demands of our rapidly expanding missionary work the Society needs at least \$2,000,000 for the current year. To whom are we to look for the large sums required to meet the great and growing demands upon the missionary treasury? As in the past so in the future we must depend upon the people of our churches and congregations to support our missionary work by their freewill offerings.

It must not be for a moment supposed that all the money raised for missionary

work is contributed by the members and friends of our Church in America. As our work has expanded in foreign countries it is gratifying to note that the converts from heathenism make liberal contributions for self-support, thus lessening the amount required from the treasury of the Parent Society. For example, the Central China Mission raised, during the year ending October 31, 1899, \$15,278.18 toward carrying on the work in their own Conference. Of this amount, \$252.51 went directly into the treasury of the Missionary Society, and the remaining \$15,025.67 went to other benevolent societies and for ministerial support, building and repairing churches, and other local purposes. It is also true of all our missions in foreign countries, as well as in our home country, that large and increasing sums are raised from year to year for the support of their own local work. For a long time to come, however, the success of our missionary work at home and abroad must depend upon the contributions of our people in this country.

During the last decade these contributions have increased from year to year until the income of the Missionary Society is now over \$1,250,000 per annum. While our wealthy laymen, out of their abundance, have made large contributions to the missionary treasury the poorer classes in our Church have not failed to respond to the call for missionary money. Some of the letters which come to the treasurer's office with remittances are really pathetic. Laboring men who receive small wages, and widows with large families to support do not forget their obligations in the matter of spreading the Gospel and bringing the world to Christ, and they often deny themselves the comforts of life that they may help forward the blessed work. Occasionally the treasurer receives checks or drafts for considerable sums of money from persons who do not wish the source of the gifts made known. Such contributions amount to thousands of dollars.

For many years the Missionary Society was burdened with a debt reaching in 1895 the sum of \$246,000. The interest on this large sum was necessarily paid out of the moneys raised, and lessened the amount available for work in our mission fields. Happily, this debt has now been paid to the last dollar, and the large sums formerly paid out in interest will be saved for purely missionary work. The treasurer is still obliged

to pay out something for interest each year because of the fact that the larger part of the collections are paid in at the Annual Conference sessions. At the end of the Spring Conferences there is a surplus, which the treasurer immediately deposits with reliable trust companies, and receives interest therefor. Before the Fall Conferences commence their sessions, however, the fund accumulated at the end of the Spring Conferences is exhausted, and for two months or more money must be borrowed to meet outstanding obligations. This is also true in the winter between the meeting of the Fall and Spring Conferences. The item of interest is now inconsiderable as compared with the amount paid when the Society was carrying a large debt. It is the purpose of the Missionary Secretaries and other officers of the Society to prevent, if possible, the accumulation of any debt in the future. This can be done only by keeping the appropriations for missionary work within the limit of the income of the treasury.

The General Missionary Committee at its annual meeting in November makes all the appropriations for work in our various missionary fields, and the pressing calls for increased appropriations from almost every field in this and other countries make it extremely difficult to keep the appropriations within the limit of the probable income of the Society. Could our people everywhere hear the appeals for increased appropriations which come to the Committee each year, it is very certain that their contributions would be greatly increased, thus enabling the Society to respond to the call for more workers to enter the newly opening and most promising fields.

The financial possibilities of the Church are very great, abundantly sufficient to meet all demands. Dr. Josiah Strong many years ago wrote: "There is money enough in the hands of Church members to sow every acre of the earth with the seed of truth. . . . God has intrusted to his children power enough to give the Gospel to every creature by the close of this century; but it is being misapplied. Indeed, the world would have been evangelized long ago if Christians had perceived the relations of money to the kingdom, and had accepted their stewardship." May we not hope that the opening year of the new century will witness a substantial increase in the contributions of our people for missionary work.

THE BOARD OF MANAGERS AND THE TREASURY.

BY DR. S. L. BALDWIN, RECORDING SECRETARY.

THE missionary system of the Methodist Episcopal Church is unique. While the financial administration of most other great



S. L. BALDWIN.

missionary societies is conducted by the Boards themselves, or by a committee which is an integral part of the Board, as in the case of the Prudential Committee of the American Board of Commissioners for Foreign Mis-

sions, our Church gives the whole of the control of the making of appropriations to the General Missionary Committee, a body entirely independent of the Board, in which, however, the Board is represented by seven ministers and seven laymen, chosen annually for that purpose.

After the appropriations are made by the General Missionary Committee the administration of the work during the year is committed to the Board of Managers, which consists of the bishops of the Church, and thirty-two laymen and thirty-two traveling ministers elected by the General Conference. The Board has power to fill vacancies occurring in the interval between the sessions of the General Conference. It has authority to elect a president, vice presidents, and recording secretary. It is the uniform custom to elect the senior bishop president, and the remaining bishops, together with several ministers and laymen of the Board vice presidents.

Although the corresponding secretaries are elected by the General Conference, the constitution provides that they shall be subject to the direction and control of the Board of Managers, by whom their salaries shall be fixed. The by-laws provide that a corresponding secretary shall audit the accounts of outgoing, returned, or discharged missionaries before the final settlement of the

same, and all bills for fees and incidental expenses before they are presented to the treasurer for payment. Also that the corresponding secretaries shall superintend all property interests of the Society, exclusive of its current receipts, permanent or special funds, and fixed property, subject to instructions from the Board of Managers.

The care of the funds is committed to the treasurer, but he is under the direction of the Board in regard to all investments, loans, and other financial affairs of the Society. Appropriations made by the General Missionary Committee for the payment of salaries of missionaries, where the schedule of salaries has been fixed by the Board of Managers, or for the authorized current expenses of an established mission, and all specific appropriations of the Board or of the General Committee, except for the purchase or improvement of real estate, are paid by the treasurer upon the requisition of a corresponding secretary, without further action by the Board. Payments in this country on account of foreign missions are made by the draft of a corresponding secretary upon the treasurer.

Where an appropriation is general, and for a mission not yet occupied, the Board has power to determine what portion of such appropriation shall be applied to particular objects, and what amount may be placed at the discretion of the superintendent, or other persons, for general purposes. Real estate may be purchased for the Society and improvements made on the same, by the erection of buildings, or otherwise, only by direct order of the Board, and by persons especially authorized and appointed to make such purchase or improvement. When appropriations are made for the purchase or improvement of real estate in any mission by the General Committee, the Board determines the time and manner of payment and designates the person by whom such appropriation shall be expended before the corresponding secretaries are authorized to make requisition therefor.

All matters connected with the administration of missions in the various fields are brought by the corresponding secretaries before the committees and all actions recommended by the committees are discussed and decided at the monthly meetings of the Board.

The constitution provides that "in the intervals between the meetings of the General Missionary Committee, the Board of Managers may provide for any unforeseen emergency that may arise in any of our missions, and to meet such demands may spend any additional amount not exceeding \$50,000." This is generally spoken of as "The Contingent Fund." Practically speaking, there is no fund. The Board begins the year without a dollar in the treasury. The appropriations are made in anticipation of contributions of the Church during the year; so this provision of the constitution is simply an authorization to the Board to spend for unforeseen emergencies any amount that may be needed within \$50,000. The General Committee designates a certain amount for the Contingent Fund, which may be supposed to indicate the amount the General Committee estimates as being needed under that head during the year, or as expressive of the hope of the General Committee that such appropriations may be kept within the amount named by said Committee. The Board has full authority over this "Contingent Fund," but is under obligation not to use it for any other purpose than real emergencies unforeseen at the beginning of the year.

An able committee of the Board, appointed "to examine the charter, constitution, and by-laws of this Society, and see if the Board has authority to incur debt or obligation involving payments which have not been authorized by the General Missionary Committee," made their report, which was adopted March 20, 1894. This report holds that it is the *exclusive* right of the General Missionary Committee "to determine the amount to be expended in all the missions of the Church, at home and abroad, for *all purposes* (property, and the transit expenses of missionaries included) during the year for which the appropriations are made; and that in view of this exclusive right of the Committee, the Board may not incur indebtedness in the mission fields beyond the appropriation of the General Missionary Committee." The only exceptions the committee found to this exclusive right of the General Committee to determine expenditures within missions were:

First, the provision of a Contingent Fund, above alluded to.

Second, "The duty of the Board of Managers, as the only legal representative of the

Society, to interpose in any extraordinary emergencies, such as war, riot, and financial panic, for such purposes as personal safety of missionaries, the protection or restoration of property, and the preservation of the credit and honor of the Society." This report held that "all other financial transactions of the Society are under the control of the Board of Managers, which is appointed by and directly responsible to the General Conference." That is to say, that aside from the exclusive right of the General Missionary Committee to determine the amount to be expended within the several missions, all other financial transactions are within the power of the Board. This the report illustrated by saying: "*At its discretion*, the Board may buy, hold, and sell property for administrative and general purposes, may authorize and provide for office and publication expenses, may adopt schedules for salaries of missionaries, and may provide for incidental expenses which occur in its general administration, and are not connected with any particular mission field, such as interest, annuities, insurance, etc."

As to the question whether appropriations made to particular places or purposes in a foreign mission, or in a mission in this country administrated as a foreign mission, if not fully expended can be transferred to some other place or purpose in the same mission, the report held that "The Board is bound by the intention of the General Committee;" and also held as follows: "If large appropriations which have been made for property or schools or new evangelistic work cannot be used for the purpose designated, they should not be used at all; but within narrow limits the Board will fulfill the intention of the General Committee if it authorize the transfer of an unused appropriation from one point of a mission to another point of the same mission, or from one object in the mission to some other object in the same mission; but this power is with the Board only, and not with any person or persons on the field, and it should be used with great caution. Over appropriations to home Conferences the Board has no control."

Under this full expression of the Board's opinion as to its own authority, it has been acting for nearly seven years; and this may be taken to be a well-settled view of the whole case.

The members of the Board give close

attention to the matters brought before them, and many of them are very faithful in attendance upon committee work. The Board is not only careful to avoid exceeding the appropriations of the General Committee to the different missions, but is also very conservative in keeping within the appropriations, the disposition being to avoid all expenditure of money that is not absolutely necessary.

In former years Mr. H. M. Forrester was known as the "watch dog of the treasury." He was always on the alert to object to any proposed expenditure that did not seem to be absolutely necessary, or fully within the power of the Board to grant. At present Mr. John S. McLean and the Hon. Alden

Speare can always be relied upon for this purpose, and many other brethren to second them in their efforts.

The Church is to be congratulated that so many of its able ministers, full of pastoral cares and other urgent duties, and eminent laymen whose business affairs are very pressing, are willing to spend the time which is necessary each month, not only in the meetings of the Board, but in the committee meetings, looking after the great interests of the Society. The administration of a fund of more than one and one quarter millions of dollars each year is a work of great responsibility, and is discharged by the members of the Board with assiduous fidelity.

LEGACIES TO THE MISSIONARY SOCIETY.

BY REV. JOHN F. DODD, D.D.

THE income of the Missionary Society is made up largely of contributions given by the loyal Christian men, women, and



JOHN F. DODD.

children in the congregations and Sunday schools of our great Church. A very important item, however, in the receipts of the Society each year is the amount received from the payment of legacies as made by thoughtful and devoted servants of the Master who have gone to their eternal home. But this sort of revenue is found to be an uncertain factor, in that the amount is annually gauged by at least two things; namely, the number of testators whose bequests become payable in any given year, and the amount of the individual benefactions. A review of the past twenty-five years shows that the aggregate amount of receipts from legacies has been

\$1,574,829, or an average per year of \$62,993. The largest amount received in a given year was \$133,958, in 1886, while the smallest amount was \$33,865, in 1881.

It is not to be assumed that every legacy to the Missionary Society is paid promptly by those who are designated to carry out the wish of the testator or testatrix; and yet the records of the Society show that unwillingness to pay is the exception and not the rule.

Perhaps more than seventy-five per cent of all legacies are paid without any delay beyond what is required in an orderly settlement of the estate, and with no trouble or expense to the Society.

We recall one remarkable instance of promptness occurring in recent years, where a Christian father left as his heirs an only daughter and her husband, and in whose will there was a bequest to the Missionary Society of \$10,000. By the provisions of state law they were not required to pay this legacy until the legal period of two years allowed for the settlement of the estate had passed. But these worthy children, as the executors of their honored father's last will, notified the Society of their purpose to pay the bequest at once, and scarcely one month had passed after the father's departure before they had done so.

There are occasionally contests set in motion by interested parties, who seek for one reason or another to contravene the will and purpose of their departed friends.

This makes it necessary for the Society to take steps to protect its interests, and to secure the carrying out of the testator's wish.

Or it may be that by reason of a failure on the part of the testator to properly designate the Missionary Society by its corporate title—as, for instance, making the bequest to the "Home Missionary Society," or to the "Foreign Missionary Society," or to the "Methodist Missionary Society of the United States," etc.—the executor may be unwilling to make payment until the probate court is appealed to for a construction of the will.

Of course, as a general thing, the courts rule in such cases that the intention of the testators—such intention being proven by the evidence of competent witnesses as to their relations, while living, to the Methodist Episcopal Church and its benevolences—was to give their money to the Missionary Society of the Methodist Episcopal Church, and therefore so order and direct.

But in the case of a contest on the part of the heirs, near or remote, as against the Society, the courts, and notably the jury in the case, if one is called, will usually give a verdict in favor of the local parties, rather than in favor of the foreign corporation.

In all such cases as have just been cited the whole matter is most carefully considered in advance by the secretary in charge and the Committee on Lands and Legacies. This committee is composed of men of ability and wisdom, three of whom are lawyers who stand high in legal circles, and whose judgment in all these matters is of great value to the Society.

Upon the recommendation of this committee, with the approval of the Board of Managers, such cases are taken into court; or, if there already by the action of others, they are looked after by some counsellor or attorney in the place where the case is to be tried, who is engaged for such service by the secretary in charge on behalf of the Society. Often there can be secured a lawyer who is either a member of, or at least friendly toward our Church, who will render the service required without fee; and as a rule when charges are made they are nominal, or at least very reasonable.

There have been other cases in which, while there was no contest, nor any delay in the payment of the legacy, there was nevertheless a manifest feature that, to some ex-

tent at least, discounted the proposed benefaction to the Society.

In some instances it has been found that, by reason of a certain peculiarity of the testator, the amount of the legacy is somewhat in the nature of entailed property—only the increment to be used—the amount being held in perpetuity; or, as in another case where the amount of the legacy was \$5,000, the will provided that there should be paid by the Society to the local church with which the testator had been connected in his lifetime the sum of \$100 per annum for a period of twenty-five years from the date of his decease.

There is great reason to hope that in these passing and eventful years, marking the close of one century and the dawning of another, more of our people than ever before in the history of the Society are being led by the gracious Spirit to make it either a specific or a residuary legatee. This is certainly as it should be, for in so doing they may insure a place in that honored class of departed saints who, though "dead, yet speak," and by their benefactions make it possible for the Society to carry out more fully than in the years of the past the great commission of the Master by extending its work as demands arise.

It only remains to add that great care should be exercised by all persons in the making and in the execution of their wills, so as to insure the realization by the Society of their desire and purpose in the matter.

Every pastor in the Methodist Episcopal Church is supposed to be in a position to give advice and aid to such of his people as may be contemplating the matter of disposing of their property—real or personal—by will, and if appealed to will no doubt be ready to render such assistance. Or if it be deemed best by the intending testator to employ a lawyer to draw up the instrument, then, to make the matter clear and plain so far as relates to the Missionary Society, the said attorney should be furnished with its proper corporate title. The recognized form for a bequest, and one that will stand the test in any court, is as follows: "I give and bequeath to *The Missionary Society of the Methodist Episcopal Church*, incorporated by the Legislature of the State of New York, the sum of ——— and the receipt of the treasurer thereof shall be a sufficient discharge to my executors for the same."

THE HEATHEN AT HOME AND THE HEATHEN ABROAD.

BY H. K. CARROLL, LL.D.

THOSE who repeat the well-worn criticism about neglecting the "heathen at home" who need Christianity, to convert



H. K. CARROLL.

the heathen abroad who are better as they are, may not be very numerous, but they are very long-lived. They talked that way a century ago, and every day since they have echoed and reechoed the cry of waste of enthusiasm

and energy on foreign missions. It is hard to deal with this class of persons with the patience which a true Christian ought to exercise.

1. THE CRITICISM.

It is absurd to say that Christians see distinctly the wretchedness of the heathen of Asia and the savages of Africa, but cannot see the misery, degradation, and helplessness of multitudes who live in the same country, are citizens of the same cities and towns, and walk the same streets as themselves; that they are over-anxious about the millions whom they have never seen, and utterly indifferent to the welfare of the millions whom they see every day.

2. IT IS NOT JUST.

This is simply not true. If it were true the Church would deserve the hardest things which could be said of it. If it so understood and interpreted the great commission of the Founder of Christianity as to believe that it does not owe the multitudes of the home land the Gospel, and that all its energies should be directed to the evangelization of Asia, Africa, and the South Sea Islands, it would not be the Church of Christ, for he never taught such a stupid and suicidal doctrine. "To the Jews first and also to the Gentiles" was Paul's interpretation.

The disciples began at Jerusalem with the Jews, and thence went into the world to preach the Gospel to every creature. The Church does not understand the divine commission otherwise and never did. Whatever it has believed or disbelieved as to the extent of its field, it never for a moment held that it had no duty to those among whom it was established. It never refused to evangelize the multitudes at home. It may at times have lacked in zeal for the salvation of the poor and the unfortunate; but the measure of its zeal for the eternal welfare of the heathen abroad has never been greater than that for the conversion of the heathen at home.

3. THE FACTS DISPROVE IT.

The facts of history will abundantly show that every quickening of the impulse to increase and strengthen foreign missions has enlarged the scope and work of home missions. There is not on record a single instance where the organization of a foreign board did not either follow the organization of a home board or lead directly to such organization. As a matter of fact there are more home boards than foreign boards. Some of the smaller denominations, with limited resources, find their energy exhausted by home mission work, and regret that they are not strong enough to have foreign missions also. Officers of home boards understand so thoroughly that giving to foreign missions does not lessen contributions to home missions that I doubt if an instance can be found where any one of them has ever protested against the most fervent and enthusiastic appeals in behalf of the heathen abroad. Increased collections for the one are almost invariably accompanied by increased contributions to the other.

4. THE CRITICS IGNORANT OF THE FACTS.

It is not strange that the severest critics of foreign missions are generally men who are not in the Church, do not support it, do not put their money into home mission treasuries, and do little or nothing to better the lot of the home heathen. Their knowledge of what the Church is doing in either field is shadowy and uncertain. They draw inferences and jump to conclusions; they

arrest on suspicion, arraign before their prejudices, and pass sentence without the aid of witness or jury. They make all obtrusive facts square with their theory. They condemn unheard.

5. LOVE THE MOTIVE OF MISSIONS.

It is love which prompts to missionary giving and activity, and love is not divided or exclusive. A man does not cease to love and care for his family because he is moved by the purest motives to help others. Hate divides, iniquity separates, but love unites; the Gospel makes long and strong bonds of brotherhood. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11. 24).

The Christian finds no difficulty in loving his seen heathen neighbor of the same town and in also loving his unseen heathen neighbor in China or India or Africa. He does not feel that in helping the foreign heathen he is defrauding the heathen at home. Nor does he find that his sympathies are too narrow and meager to reach beyond the shadow of his own dwelling. Christian love is not exhausted by exercise, nor weakened by expansion. Its creed embraces all humanity, and the more it gives the more it has to give.

6. GOD'S PLAN OF CONVERTING THE WORLD.

Let not the Christian critic follow this example. Let him not raise that old, old question, "If God wants the heathen converted will he not convert them himself?" God has never proceeded on that plan. Before Christ came he sent Moses and the prophets to proclaim his will. After Christ came he sent apostles and preachers to spread the Gospel. Christ did not say to angels, "Go ye into all the world and preach the Gospel to every creature," but to men. In the parable of the rich man and Lazarus Christ represents Father Abraham as saying that men would not repent even though one rose from the dead and went to them. God has provided the way of salvation, and, for reasons which seem good to him, has ordained that it shall come to men through men. For it has "pleased God by the foolishness of preaching to save them that believe." Paul answers the question in Rom. 13, 14 in this masterly fashion:

"For whosoever shall call upon the name of the Lord shall be saved. How,

then 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?"

Christ sent out the disciples because he judged it to be necessary, and every Christian must accept Paul's invincible reasoning. If the heathen are saved they must be saved through the instrumentality of preachers.

7. WITHHOLDING IMPOVERISHES.

There are many officers and members who fear that if they give to missions, either home or foreign, their own church finances will suffer. "We must not," they say, "urge people to give to the Missionary Society lest we come short in paying our own expenses." I challenge them to show a single instance where a church has been crippled in its own finances by contributing too liberally to missions. Hundreds of cases proving exactly the contrary can be cited. Here is one:

A pastor, fearing that his salary would not be raised, would not fairly present the missionary cause. His voucher at Conference was for \$16, of which he gave \$10 himself. The next year his successor presented all the benevolences to the same people and urged them to give liberally. As a result he got \$359 for missions, with proportionate increases in the other collections, and was paid more salary than his predecessor received. It looks like a miracle. It is not a miracle, of course; but it shows the miraculous power of love.

8. HOW TO GIVE WITH JOY.

Where the love of Christ constraineth sacrifice is easy and natural. Men are not ruined by liberal giving, but starve their souls by withholding. Love lies dormant in him who is not moved to give. It needs to be awakened, and then giving becomes a pleasure. It is never a pain, except to him who is constantly holding back. Love and niggardliness cannot coexist. Cultivate love of God and love of man, and learn to give until giving becomes a sacrifice and the sacrifice a holy joy.

If your contribution to missions has never given you a thrill of pleasure double it and mark the result. If joy does not come in full measure double it again, and keep on increasing till you are satisfied. Christ never lets a real sacrifice go unrewarded.

THE MEDICAL MISSIONARY AS AN EVANGELIST.

BY REV. LEVI B. SALMANS, M.D.

IT is said that the successful teacher from his efforts to instruct learns more than the pupils themselves. So it should be with



L. B. SALMANS.

the preacher. His preaching, if successful, will be more of a means of grace to himself than even to those who hear him. Now the medical missionary is an evangelizer, and he holds such an all-important relation to the evangelization of his

patients that he ought to grow in grace at the highest attainable rate in order to assure the efficiency of his work and of that of those with whom he surrounds himself as his helpers. He ought always to be "pressing forward toward the mark of his high calling in Christ Jesus."

We are aware that there are a few medical men who have become employed on the foreign fields as medical missionaries who shrink back from doing much spiritual work, and also have we observed that there is to be found (though very rarely) an administrator on the mission fields who presses the question of the division of labor up to the point of insisting that one man alone should wield the surgical instrument and another man alone should do the preaching and personal pastoral work *in extenso*. But it is said that exceptions prove the rule.

On the principle "like master like disciple" it will with great uniformity be observed that if the doctor does not furnish the example of an evangelizer, neither will his pharmacists, bandagers, nor nurses be anything more than medical professionals. Then the whole question of evangelizing in its first steps in his work will come to depend upon a sort of chaplain arrangement. This arrangement for a mission field has the most serious drawbacks. The patients

feel that such a chaplain is an intruder and a nuisance to be avoided, much the same as the wounded Jew would have felt if the priest or the Levite who had not soiled their hands attending to his wounds had pretended to appear on the scene wholly and solely as his moral or religious instructors, leaving to the Samaritan the monopoly of caring for the bruises.

It is to be remembered, also, that medical mission work is used for the introduction of Christianity among the populations who do not understand, profess, and practice it, be that in our own cities at home or on the foreign field. Christ said, "Into whatsoever city ye enter, heal the sick," etc. This is an entering wedge, and greatly blessed afterward by those who "though they were blind, now see," as also by him who will say, "I was sick and ye ministered unto me."

Now in this view of the case it will not be forgotten that most of the patients will be more fearful, and on their guard against religious instruction and influence, than against anything else connected with the dispensary and hospital. We have noticed both in our own experience and that of others, as represented in medical missionary literature, that the stigma of the Gospel must be found as prominently, or more prominently manifested in the doctor himself as in any others about the establishment, or he will be sought and the others shunned. But if solicitude about the soul is prominently visible in the words and doings of the doctor, "the reproach" is removed from the Gospel as gratitude for the work of the good Samaritan arises in the hearts of those being healed; and as love for him grows, so will grow respect and even love for that his life and words represent—Christ, the heavenly Healer of soul and body.

How great an error, therefore, to fail to make financial provision for all the helpers necessary, that the doctor may have left time and strength with which to participate actively in evangelism, besides doing his part of the professional work. And how much greater still is the error, when having failed to provide sufficient means or men, and the medical missionary has managed to raise a pay practice large enough to sup-

ply this need, at least in large part, that it should be said to him: "Your work is a great success; you no longer need a salary from the Society; live on your earnings; furnish less medicines in your dispensaries for the poor; turn off your Bible readers and your pharmacist; do all this work yourself; we want the money with which we have been supporting you to establish new circuits and support their preachers and schools in other parts of the country."

In such a case, however much disposed the doctor might be to be an evangelist, he

will have neither time nor strength for more than the mere medical work, and he will have increased need that the consolation of the Lord may sustain his weary body and mind, that he may withal still be able to maintain the abounding humor for adding the salt of affectionate kindness and sympathy for the suffering to the formalities of prescribing, compounding medicines, doing his own bandaging, and every other detail of the work formerly done by his trained assistants whom he is now required to dismiss.

THE MISSION ROOMS AND THEIR OCCUPANTS.

THE Book Concern and Mission Building at 150 Fifth Avenue belongs to the Methodist Book Concern and the Missionary Society of the Methodist Episcopal Church. The interest of the Missionary Society was purchased by funds given for the purpose of providing, without cost to the Society, rooms for its offices and headquarters for its business. Hence no rent is paid by the Society, and ere long some revenue will be received from the rental of rooms not needed at present by the Society.

The Mission Rooms are on the third floor of the building:

9	8	7	6	5	1
					2
					3
					4

Room No. 1 is occupied by Corresponding Secretary Dr. A. B. Leonard, and stenographer and typewriter Miss Annie W. Carter.

In room No. 2 will be found Recording Secretary Dr. S. L. Baldwin, Assistant Recording Secretary Dr. John F. Dodd, and stenographer and typewriter Miss Addie I. Quayle.

In room No. 3 are the bookkeeper, Mr. Charles Post Cheney, and his assistant, Mr. Lawrence W. Whitney.

In room No. 4 are First Assistant Corresponding Secretary Dr. H. K. Carroll, and stenographer and typewriter Miss Ina M. Shafer.

Room No. 5 is the Chapel and Board Room, where the Board of Managers hold their sessions and the Methodist preachers meet once a week. On the walls are oil portraits of bishops, secretaries, treasurers, and other leading men of Methodism.

Room No. 6 is a reading room containing periodicals, cyclopedias, and the Missionary Library, and in charge of Rev. J. C. Thomas, A.M. He is assisted by Mr. Stephen G. Underhill. The Methodist Historical Library on the floor above is also in charge of Mr. Thomas.

In room No. 7 is Miss Cecilia M. Tibbits, who has charge of the missionary pamphlets and leaflets and the Rindge literature department. Here is also Miss May L. Tibbits, who superintends the mailing list and accounts of *World-Wide Missions*, assisted by Miss Maud Stowell. In this room Mr. Alfred Johnson puts up the packages that are sent out by mail, while his care and attention is also given to all the rooms, making himself generally useful.

Room No. 8 is occupied by GOSPEL IN ALL LANDS. Here is the editor and also Mr. D. Harris Underhill, who has charge of the mailing list.

Room No. 9 is a packing and store-room, and boxes and trunks of missionaries are here stored and from this place forwarded.

On the second floor of the building in the front is the office of the Book Agents, one of whom, Dr. Homer Eaton, is the Treasurer of the Missionary Society; and next to his office is that of the cashier of the Book Concern, Mr. Daniel Denham, and his assistant, Mr. John R. Huff, who also act as cashiers of the Missionary Society.

OUR MISSIONS IN SOUTH AMERICA.

BY BISHOP W. X. NINDE, D.D.

(A report made to the General Missionary Committee of the Methodist Episcopal Church
November 16, 1900.)

HAVING been designated to visit our missions in South America I sailed from New York on the 20th of December, 1899,



BISHOP NINDE.

reaching Colon on the isthmus in due time, crossing this narrow neck of land to Panama, taking there a western-coast steamer to Iquique, where I made an important break in my journey, and going thence to Valparaiso, the seat of the Western South America Mission Conference.

Our first landing after leaving Panama was at Guayaquil, the principal seaport of the republic of Ecuador. I was now fairly within our mission field, as the vast territory of Peru and Ecuador form the Lima District of the Western Conference. Before ascending the river to the city, which lies several miles distant, our steamer was quarantined for several days off a small island at its mouth. While detained here I was so fortunate as to meet Dr. T. B. Wood, the presiding elder, who had just completed a horseback journey to Quito, the distant capital of the republic, timing his return so as to meet my steamer at Guayaquil.

I had ample opportunity during the quarantine detention, the subsequent steamer journey to Callao, and the two days' tarrying in that city and Lima, for prolonged conversations with this experienced missionary concerning the field under his immediate care. I had for many years regarded Dr. Wood as a missionary enthusiast, heroic in his courageous devotion to his work. I had thought him, however, somewhat visionary and not altogether trustworthy in his practical judgment. In my early intercourse with him I found myself, without really intending it, constantly upon my guard. I was soon convinced that I was doing this eminent servant of the Church serious injustice. I found that he had manifestly studied the vast field under his supervision with

minute care; that his acquaintance with it was surprisingly comprehensive, detailed, and accurate; that he was cautious in his methods and had statesmanlike views of the present needs and boundless prospects of Northwestern South America as a field for Protestant missions.

Peru is probably the most intolerant of all the republics of the southern continent. Public worship is strictly forbidden outside the papal Church. I was myself admitted by ticket to the prayer meeting in Callao. Happily a considerable portion of the people, including many of the magistrates and other public men, are not as bigoted as their laws would indicate, and so the laws are not always as strictly construed as they might be.

At present there is a strong pressure upon Peru in behalf of religious freedom caused by the example of its immediate neighbor on the north, the republic of Ecuador. Until within the past two years Ecuador has been regarded as the most antiquated and hopelessly papal of all the South American states. But recently a revolution has occurred in which the liberals triumphed. An eminent citizen was recalled from his voluntary exile by the triumphant liberals and placed at the head of a new government. The concordat with the pope, dating back in the sixties, was annulled and new laws enacted which guaranteed entire freedom of conscience and worship, and greatly restrict the privileges of the official Church. As a consequence many of the clerics at once fled to Peru, and a great and effectual door has been opened for the Protestant missionary. It is most unfortunate that we are without means to extend our work into this promising field. No missionaries of any Protestant denomination, that I am aware of, are upon the ground. It should be said that the American Bible Society has its itinerating laborers scattering the pure word of God through these vast regions, with their sparse populations, and thus sowing the seeds of a true Christian faith.

While Dr. Wood's visit to Quito did not result in organizing mission work in the republic it did bear immediate fruit in an unexpected, and what may prove a most effective way. The enlightened and enterprising

up his medical practice and for years has devoted himself entirely to evangelistic labors. He has a rare command of the best Spanish, has a keen insight into the intricacies of the Spanish-American character, possesses an infinite capacity for painstaking labors, and, with a heart full of kind impulses, is one of the most valuable and successful missionaries on the whole continent.

I tarried at Iquique six days. We have in this important city a fine Spanish and also a self-supporting English congregation, with one of the three great educational institutions which were donated to the Board by those generous laymen, Anderson Fowler and Richard Grant. The seminary is attended by both sexes and is prospering finely under the presidency of Professor Winans and his corps of accomplished assistants. At Coquimbo brothers Albright and Williams joined us, and on the following morning we steamed into the harbor of Valparaiso. The Conference opened on the following day. In this second city of the republic we have a large and growing congregation, but, unfortunately, no church building as yet.

The distance from Lima to Valparaiso is so great, and the expense of travel so considerable, that it seemed inadvisable for Dr. Wood and his preachers to attempt the journey. Indeed the wide separation of the work in the north from the main portion in central and southern Chile led the Conference to petition the General Conference to erect Peru and Ecuador into a mission, believing that this division would promote the interests of both fields. It also asked an enabling act by which during the ensuing quadrennium the West South America Mission Conference might become an Annual Conference. This last petition was granted, but not the other.

It is my conviction that some change should be made in the mode of administering the fiscal affairs of this important field. As is well understood, the Chilean property was offered to the Missionary Society with the condition that it should always remain self-supporting. As that was found to be impracticable it was subsequently modified so as to allow the Missionary Society to appropriate a lump sum to the schools to meet certain needs outside of their running expenses. It was provided that the profits from tuition fees over and above the needful expenses of the schools should be applied

to the support of evangelistic work. Such funds are administered by what is called the Chile Mission, which is composed of all the instructors in the several schools, as well as the members of the Conference, some of whom are employed in purely evangelistic work.

It is complained that under the present method of administration the evangelistic work seems quite secondary to the educational and dependent upon it; that such a relation is demeaning to the Christian manhood of those who are conducting it; that it is not true that this work is now wholly dependent upon the revenues derived from the schools, as the churches themselves exhibit a growing capacity for self-support.

The brethren do not hold these views in a captious or complaining spirit. They believe, however, that our mission to that great continent is evangelistic rather than instructional in the secular sense, and that every effort should be made to magnify the importance and enhance the dignity of the directly soul-saving part of our work—that which brings men and women to Christ and organizes them into churches under the care of pastors who are exclusively employed in the care of souls.

Now to promote these ends no change in the *plan* of self-supporting missions in Chile is advised, but simply such a change in the manner of administration as it may be hoped will prove acceptable to all parties:

First. Let the schools and printing press, with any other business enterprise that may hereafter be established, be administered by the Missionary Society as hitherto, and let them make their report and return their gains directly to the Board.

Second. Let the Missionary Society take such gains and use them in a direct administration of the Gospel work in that field; such Gospel work in turn to report quarterly to the Society in due form.

I believe that such a change of method would greatly simplify matters—remove occasions of confusion and friction, and give to our evangelistic work a large increase of virility and self-respect.

Our noble schools in Chile speak for themselves. Their fame has gone widely abroad. I had the great privilege of visiting these splendid institutions: first the seminary at Iquique—afterward the Santiago college for young women in the capi-

tal of Chile, and still later the boys' and girls' schools in Concepcion. It was refreshing to find in this most liberal of the South American republics schools under our care so eligibly located, amply equipped, and with buildings so spacious and convenient.

The founding of our schools in Chile opened a new era in the educational development of the republic. The grade of instruction was so superior, the qualifications of the teachers so exceptional, that Catholic mothers of the best families surrendered their prejudices and sent their daughters to our schools. This is notably true of Santiago college, although the schools at Iquique and Concepcion are of the highest repute. Professor Ira H. La Fetra is regarded as an educational authority by the leading men of Chile.

The presence of our schools has stimulated the government to organize public schools of high grade, and it is not unlikely that, as this class of schools shall multiply and improve, the patronage of our Protestant schools may diminish. At the present they are all in a flourishing condition.

OUR SOUTHEASTERN FIELD.

The damaged condition of the Transandean railway made it necessary for me to reach our work on the eastern side of the continent by the long steamer journey through the straits. Consequently my stay there was much abbreviated. With the exception of a part of a day in Montevideo and one in Mercedes, my entire time was spent in Buenos Ayres, where the South America Conference held its session.

I was greatly impressed with these South American cities. The metropolitan cities of Lima, Valparaiso, and Santiago in the west, and Buenos Ayres, Montevideo, and Rio de Janeiro on the eastern coast, are among the finest on the globe. Buenos Ayres is, next to Paris, the largest Latin city in the world. The principal streets are paved in the best modern style. It abounds in parks and pleasure grounds. In the character of its commercial blocks, its public buildings, and private mansions it is equaled by few places I have ever seen. I judge that this city of 800,000 people is remarkably well-governed. I was there during carnival week, yet heard of no disorders that required police interference.

The foundations of our mission work were

laid in Buenos Ayres. Here our pioneer missionaries lived and labored. In the Calle Corrientes stands our fine gothic church, located in the principal business quarter of the city. It was formerly occupied by both the native and English congregations. It is now given up exclusively to the latter, presided over by the Rev. W. P. McLaughlin, who has served the church for seven years with undiminished acceptability. It is known and advertised as the "American Church," yet aside from a small cluster of our fellow-countrymen, including the American minister and his family, who worship here, the congregation is made up almost entirely of English colonists, who prove excellent Methodists after the American type.

The principal Spanish congregation is accommodated in a less crowded and much more eligible part of the city. We have here a property of great value in the spacious grounds, with the fine stone chapel which occupies a small portion of them. There is a burdensome debt upon this property, which might be liquidated by selling a part of the unoccupied grounds, but it would be a serious misfortune to part with any portion, as the whole will be needed to accommodate our expanding work. In the auditorium of this chapel, capable of accommodating a thousand listeners, the Annual Conference held its sessions. The body is not large, but includes a number of American missionaries of the heroic type, faithful, energetic, and deeply attached to their work, aided by a band of native brethren who seem to me especially faithful, intelligent, and effective.

I was disappointed in not meeting Dr. C. W. Drees, but was glad to know that he was on his way to Porto Rico to found our mission in that newly acquired territory, a task for which he was admirably adapted. The Conference passed warm resolutions in commendation of him and his work. Brother A. W. Greenman takes his place in the mission as acting treasurer. He is faultless in his fidelity, minute attention, and painstaking accuracy in the details of this harassing and thankless office.

I was glad to meet again Dr. J. F. Thomson, whom I first knew during his student days at Delaware, O. Dr. Thomson by his long residence in Argentina—having lived there from his boyhood—his fine command of the Spanish tongue, and his unusual gifts

as a preacher and lecturer has a wide acquaintance and influence with leading citizens of the republic as well as with the public at large. His Conference honored him by making him their delegate to the General Conference.

A committee was appointed to consider the advisability of setting off that portion of our work included in Brazil to the Methodist Episcopal Church, South. The Conference adopted the report of the committee, which was favorable to such separation, with the understanding that the Church, South, would henceforth, as in the past, confine itself in its South American missions to those parts of the continent where the Portuguese tongue prevails, leaving to us the countries whose vernacular is the Spanish.

Before leaving Buenos Ayres I made a brief visit to the country home of Mr. Nicolas Lowe, who has proved such a generous patron of our educational work. The beneficence of this noble man and his wife cannot be too highly estimated. He was elected the lay delegate to the recent General Conference, but the condition of Mrs. Lowe's health made it impracticable for him to make the long journey.

I left South America with a greatly deepened conviction of our duty to this benighted portion of the New World. The Romanism represented in the official Church is of the most degraded type. The ecclesiastics of all orders, with few exceptions, practice vices which destroy or distend their influence as religious teachers and guides. As a consequence public and private morals are lamentably low.

The Protestant missionaries are witnessing to a real Gospel. They are creating a new conception of Christianity. They may not be rapidly increasing the enrollment of their churches, but they are undermining the faith of multitudes in the pretensions of a mercenary priesthood whose object is to fleece their flocks—not to feed them.

RELIGIOUS FREEDOM IN SOUTH AMERICA.

Some facts bearing on the interests of Protestant missions greatly surprised me. I found that in Chile, Argentina, and Brazil the laws relating to religion were as free as the most pronounced Protestant could desire. Protestant missionaries or lay preachers can proclaim their doctrines in the streets and open places of Buenos Ayres, even de-

nouncing in severest terms the clergy of the papal Church in the presence of large crowds without danger of riot or lesser disturbance. Even in the republic of Peru, where the old restrictive and suppressive laws are in full force, there is a strong and growing sentiment shown by many of the ablest and most influential citizens of the republic favoring the repeal of the old laws and the establishing of religious freedom.

Sooner or later the liberals are sure to triumph in Peru and Bolivia. As it is, the great liberal newspapers of the principal cities support our cause in our conflicts with the priests. They herald and champion our demand for freedom of worship. At the time of my visit the leading daily of Callao, perhaps the most influential journal in Peru, published the text of the new and liberal laws of Ecuador and commended them to the attention of the members of the Peruvian Congress. From all I could learn in my brief visit I was strongly impressed that were it not for the bigoted devotion of the women the official Church in these South American republics would be disestablished at no distant day.

OUTLOOK.

Interest in South America is sure to increase. It is a magnificent continent. While the northern half of our own continent is a frozen waste, South America is capable of some form of industrial development in every portion, from the Isthmus of Panama on the north to the Straits of Magellan in the remote south. Remunerative sheep farming on a large scale is conducted by English colonists on the island of Terra del Fuego. When the great intercontinental railway is completed, uniting the populous centers of our own country with the large cities of Peru and Chile, Argentina and Uruguay, colonies of enterprising Americans will find their way southward to help develop the industries of that matchless continent. These South American States—so sparsely populated—so helpless in themselves are the natural wards of the Great Republic. They are the spiritual dependencies of American Protestantism. With the growing conception of our greatness and duty as a world power shall we not seek in a more vigorous and helpful way the spiritual uplift of these Spanish-Americans who are to share with us the destinies of this Western Hemisphere?

THE LAW OF EXPANSION IN THE KINGDOM OF GOD.

BY A. B. LEONARD, LL.D.

THE kingdom of God includes the universe. There are doubtless many worlds upon which intelligent beings live besides



A. B. LEONARD.

the one we inhabit. We know of three worlds, two by revelation, and one by observation and experience. Those of which we have information by revelation are heaven and hell, and the one of which we have information by observation and experience is the earth. It may be said that our world is a revolted province in the kingdom of God, and that the scheme of human redemption was devised for the purpose of bringing its inhabitants back to loyalty to the central throne.

The Bible contains all necessary information in regard to God's plan for the world's redemption. The race has been on this planet about sixty centuries, and these fall into three equal parts: From the creation of man to the deluge, twenty centuries; from the deluge to the birth of Christ, twenty centuries; from the birth of Christ to the present, twenty centuries. Of the first of these periods we know but little; a few paragraphs in the first part of the book of Genesis tells the whole story. This much is certain, that it ended in disaster. Of the second period we have a more detailed history, and a marvelous history it is. It was a period of separation and seclusion so far as the Jews were concerned. After the deliverance from Egypt they entered upon the promised land, bounded on the west by the Mediterranean Sea, on the north by the Lebanon Mountains, on the east by the river Jordan, and on the south by the Great Desert. No attempt was made during this period to bring the pagan nations under the influence of Judaism, but the whole policy seemed to be

one of separation and seclusion. There were great prophets among these people. Narrow and bigoted as they were in their views concerning the Gentile world, when inspired by the Holy Spirit these prophets had marvelous visions of the kingdom that was to be founded over which Messiah would rule and in which all men would be brothers.

THE PROMISES.

God's promise to Abraham was: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." The psalmist breaks out: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Isaiah, in one brief paragraph, describes the founding of a kingdom, the character of its ruler, and its universal prevalence: "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Daniel said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

THE FULLNESS OF TIME.

In the fullness of time the Messiah came, entered upon and accomplished his great ministry. His theme was the kingdom of heaven. One hundred and twelve times in

the gospels this term or its equivalent is used. In the Sermon on the Mount he laid down the great fundamental principles of his kingdom showing the importance of character, insisting that the law was not abolished, but that the standard of righteousness was exalted, so that hatred became murder and a lascivious look adultery. The law of equity was asserted—"Whatsoever ye would that men should do unto you, do ye even so unto them." The simplicity of religious worship as set forth in unostentatious almsgiving, fasting, and prayer was asserted, and the method of laying up treasure in heaven was clearly defined.

THE PENTECOST BAPTISM.

Fifty days after the Lord's ascension to his throne came the day of Pentecost, when for the first time the law of expansion began to assert itself. The people were assembled, from all parts of the known world, at Jerusalem. The Gospel was preached in the streets of the city by the apostles, under the inspiration of the Holy Ghost, in all the languages—fourteen in number—there represented. Each apostle as he preached gave forth the truth in all the languages of the people that heard him, so that they wondered and declared that everyone heard the Gospel in the language wherein he was born. These people who were converted were soon to go out into various parts of Europe and Asia and Africa as witnesses to the truth.

Very soon after the day of Pentecost the Church at Jerusalem seems to have forgotten its commission to "go into all the world and preach the Gospel to every creature." Hence we see them instituting that piece of socialism described in the first part of the book of Acts, in which they had all things common. Let it be noted that they did not claim to have been divinely directed to pursue that policy. They seemed to say, "We will take care of ourselves and let the great outside heathen world take care of itself. To break up this socialism God let loose the fires of persecution, and the Church was scattered, and it is declared that they "went everywhere preaching the Gospel." Philip went down into Samaria, and under his preaching a great revival broke out. Paul and Silas went to Antioch, where another great revival occurred, and many were converted.

In the life of the apostle Paul we have an illustration of this law of expansion. Paul

did not wait at Jerusalem until all the sinners there were converted, but he gloried in being the Apostle to the Gentiles, and went out and out and out, refusing to build on the foundations laid by another. At length he found himself on the western borders of Asia, on the Hellespont, and he saw a man of Macedonia, who said, "Come over and help us," and Paul and Silas entered Europe. We have reason to thank God that Paul heard and answered that call, for we to-day are the product of the apostle's invasion of Europe.

We have only to read the books of the Acts of the Apostles and the epistles to be impressed with the fact that the whole policy of the apostolic Church was that of rapid expansion. Jesus had said, "I am the light of the world;" to his people, "Ye are the light of the world;" and again, "The field is the world;" and just before his ascension in his cloud chariot, angel-guarded to his throne, his last command was, "Go ye into all the world and preach the Gospel to every creature." This principle has been working from that time until the present. It is seen in the first three centuries in the conquest of the Roman empire to Christianity. Then came on the Dark Ages, succeeded by the Reformation under Luther. During the century that is now closing this principle of expansion has been more manifest than ever before. It is under the inspiration of this principle that the world has been explored.

EXPLORATION AND TRAVEL.

All explorers have been Christian men. It was necessary that the world should be known, its nations and tribes located, and men like Livingstone and Stanley were raised up to accomplish this object.

Invention has been used, especially in matters that relate to travel, which brings the world into a very narrow compass. Not until 1807 was there a craft propelled by steam power launched. In 1838 the first steamship crossed the Atlantic Ocean; in 1830 the first railroad was opened for passenger travel between Liverpool and Manchester in England. Now Europe and North America are a vast network of railroad lines, while Asia and Africa are being rapidly supplied with the same conveniences of travel. The diplomacy of Christian nations has done much to bring the nations of the earth into closer contact than ever before. Com-

merce has been extended to every quarter of the globe, and through commerce the nations are becoming acquainted.

INTELLIGENCE ENLARGED.

Under the inspiration that Christianity alone gives, the area of human intelligence has been greatly enlarged. When our century dawned there were but few universities or institutions of higher education in the world, and such a thing as free schools for the masses of the people were unthought of. Reforms have been inaugurated on a wider scale than ever before. Slavery was in the way of the progress of the kingdom and it must be destroyed. In 1834 England destroyed slavery in all her colonies. In 1854 the czar of Russia liberated his serfs. In 1863 the proclamation was sent forth by Abraham Lincoln freeing the slaves of the United States. Slavery was common among Christian peoples when the century dawned, but it closes with slavery abolished among all Christian nations.

REFORMS PROMOTED.

There have been giant evils that nothing but war could remove, and so this tremendous power has been used for the purpose of opening the way for the progress of the kingdom. In this important matter the United States has been providentially called upon within the last three years to take an active part. If there ever was a providential war in history, our war with Spain was one. We complained of England for permitting the Turk to oppress the Armenians, and ere we were aware of it we were commissioned to do for Cuba and other islands of the sea what we thought England ought to have done for the Armenians. Clara Barton, who was in Armenia distributing relief money to the people, went to Cuba to aid in succoring the reconcentrados under General Weyler. When war was declared against Spain she returned to the United States, and upon being interviewed said, "Armenia was a comedy, and Cuba is a tragedy."

Spain was in the way of the progress of the kingdom of God and her power must be broken. The battles of Manila and Santiago opened the way for the Gospel to ten millions of people.

THE EASTERN PROBLEM.

There is great commotion in the far East.

The allied Powers are struggling with the greatest problem they have confronted during the century. He would be a rash man who would undertake to prophesy precisely what the outcome will be, but we may venture to say that it will result in opening up the Chinese Empire to Christianity more thoroughly than ever before. As to who is responsible for the trouble in China, we need not go far to ascertain. We must be fair to the Chinese. That they have had great provocation, all must admit. They have from time to time been robbed of territory by England, France, Russia, and Germany. It is not strange that the Chinese people should feel that they are being wronged.

The secular papers have charged missionaries with being responsible for the uprising of the Boxers. No more unjust charge could be made. Of course, the preaching of the Gospel in China creates friction. It has always created friction in all pagan countries. It did that in apostolic times. If the Chinese blame the missionaries for the troubles that now exist, it is because they fail to distinguish between those who have gone to rob them of their country and the missionaries who are there to preach the Gospel and to do them good. No settlement with China can be made that does not include the right of way for the kingdom of God. If there is to be an open door for commerce, there must also be an open door for the Gospel. Meanwhile war is decreasing and not increasing.

The law of expansion in the kingdom of God will bring in the era of peace and goodwill among all the nations of the earth. Then will Isaiah's vision of the future be realized: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

WORK OF PROTESTANT MISSIONARY AGENCIES IN JAPAN.

BY REV. GIDEON F. DRAPER.

A paper read at the Conference of Missionaries in Japan, held in Tokyo in October, 1900.

DR. STRONG, in his chapter on the "Mission of the Church," refers to what he denominates "a vicious dualism which runs



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throughout life, separating it into the sacred and the secular." It sometimes appears that this tendency to a "line of cleavage" approaches such a vicious dualism in mission work when the evangelistic

is unduly separated from the other forms of Christian effort. We are in Japan for the one purpose of evangelizing this land, and the work is one though the means are various. All we do should be endued with the evangelistic spirit if it is truly missionary work.

There comes to mind the example of a medical missionary work carried on by a devoted couple in one of the cities of this empire, which is so permeated with the evangelistic spirit as to make it as much a center of spiritual as of physical healing. It is Christian medical work, with heavy emphasis on the word "Christian."

So likewise in educational work the spirit and influence of the school may be such as to make it as mighty a factor for the spiritual regeneration of souls as any church in the land. Who can calculate the spiritual dynamic of a school carried on in the spirit in which Mary Lyon founded the famous Mount Holyoke Seminary? Such a spiritualized intellectualism will develop the noblest elements of human nature, and bring many into closest sympathy with the mind that was in Christ.

There is no need at this point to eulogize the grand results already accomplished in Japan: nor have we time or disposition to mourn over the failures or shortcomings

that have caused sorrow in the past. Those who labor in the Master's name should not be unduly elated by success nor depressed beyond measure by the failure of their plans and expectations. We rejoice to-day that Christ is being proclaimed so widely in this empire, and praise his name that we have a share in this glorious work.

A satisfactory answer to the question, "How far is the ground covered by existing agencies and what remains to be done?" is not a little difficult because of the "personal equation," and the varying theories of mission work. To those who consider that the chief duty of the messengers of the cross is the publication of the "Good Tidings" of salvation, a sowing of the seed, with small attention to the watering and cultivating of what has been planted—a limited force of enthusiastic and energetic preachers might seem sufficient. On the other hand, if our purpose is to build up a Church, well founded and organized, which shall continue the form of polity and creed we are sent here to represent, then a larger force is needed, various forms of work must be undertaken, and the question before us would receive a different answer.

While from the standpoint of simple evangelism the question seems easy, yet, if a self-supporting aggressive form of Christianity is to be established difficulties appear. The longer I am connected with this work the more deeply I am convinced that it has been a serious mistake to pay settled pastors from foreign funds. If it be permissible to differentiate the pastoral from the evangelistic work we might say that it is the latter for which *we* are especially responsible, and which we are considering at this time. The pastoral office would be gradually filled as the evangelistic effort resulted in groups of Christians who felt the need of more intimate and effective leadership than occasional visits or the efforts of one of their own number could supply, and were ready to sacrifice for it. At least, if forces are to be increased it should not be along the line of pastors supported by foreign funds.

The "ground" that we are considering is the empire of Japan, excluding Formosa; and the "existing agencies" all the evangelical forces now in the field.

It does not seem to be necessary to be too exact or elaborate in the figures given, for we know that statistics are decidedly fallible. Basing our calculation on the figures given for 1899, which will be approximately correct for to-day, we find the foreign missionaries number 244 men and 254 women (unmarried), or, including employees not regular missionaries, a total of 512, not including the wives of missionaries. This is the working force of Protestant Christianity in Japan that has come from abroad. Add to this 550 Japanese preachers and helpers, and 283 Bible women, and we have 800 men and 545 women who are supposed to give their full time and strength to some branch of the work here, a total of 1,345.

Let us suppose that this body of workers was formed into two battalions under one leader, studying the whole field and the greatest economy of forces, and that all were occupied in the direct evangelistic effort. If we take the population of the empire to be 45,000,000 souls there would be, approximately, one worker for every 34,000 people. If we consider what may be called the congestion of workers in some of the centers, the deductions that should be made for time and strength given to educational and other work, and also the numbers continually on furlough, we will see that the above ratio is entirely too favorable a showing.

If the policy of the leader was concentration of forces he would find large sections of the country unsupplied; while if he attempted an even distribution of his force, sending them out two by two as Christ did, each pair would find a population of about 67,000 to be evangelized in the section assigned to them. This is on the supposition that all the workers are on the field and in direct evangelistic work all the time. As this ideal is of course unattainable the proportion to each couple would probably be well over 100,000.

As to the distribution of foreign workers, the report shows that they are resident in 67 different places. Of this number 51 places have less than five, seven places have from five to ten, four other places have from 11 to 20, and five places have over 20 resident missionaries each (not including wives or children). One hundred and twenty of these are in Tokyo, or about twenty-three per cent of the entire number. Estimating that seventeen per cent of the Japanese workers are there also, and that is a fair estimate

judging from the Church I represent, we have twenty per cent of the Christian workers of Japan in Tokyo, which, roughly speaking, contains but three and one third per cent of the population of the empire.

While we may acknowledge that if all were working in one organization this percentage might be reduced, yet I am sure that most would not consider Tokyo greatly oversupplied with Christian laborers. The unification or organization would be valuable not so much for reducing numbers as for making more effective use of the forces in hand.

If we go out of Tokyo, we see a nominal average of one worker to 40,000 people, though from what has gone before it is evident that it is virtually nearly double that figure. The great majority of the inhabitants of many large towns have scarcely heard the Gospel, and even though it be regularly preached in many places the town, as a whole, sees or hears but little of it.

Then as we go out through the country districts, and along the coasts, with the hundreds of large villages and thousands of smaller ones in which the word of God is rarely if ever proclaimed, we see before us a vast field of work, much of it virgin soil, with various difficulties in the path of the pioneer. The soil may be good, but it is occupied by the growth of centuries.

Under such circumstances it is not enough to scatter the good seed broadcast. Much labor must be expended to eradicate prejudices already deeply rooted, and clean out the almost impenetrable underbrush of indifference as well as the stouter growth of erroneous faith. For so extensive an evangelistic effort our forces seem, humanly speaking, totally inadequate. A tenfold increase in the number does not appear too extravagant a desire in order that Japan may be speedily permeated with the Gospel.

We say this while fully recognizing the fact that our dependence is not on the intellectual powers of man, for God can work by many or by few. "The battle is the Lord's." He gives the victory to his chosen ones. It is true that we are to-day considering the human factor in the problem of Japan's evangelization, but the other, the divine, can never be ignored.

Then, not a little depends on the individual. It has been said that quality, not quantity, is what should be most sought after in mission workers; and I would insist especially

on spiritual quality. Numbers are not the only criterion of efficiency or success. The little Moravian Church has done more for the salvation of the world, as represented by the downmost man, than many a far larger body of Christians, proud of their numbers and wealth.

A few, baptized with the power of the Spirit as the apostles of old, will be far more efficient than many whose main anxiety is their income, and whose work is perfunctory because their hearts are lukewarm or cold—who cannot even understand a passionate longing for the salvation of the dying souls about them.

If the workers of to-day were each and every one *filled* with the Spirit—not content with a little grace in the bottom of their vessels, but filled to overflowing—the numbers we have given would be enough to set Japan on fire for God. It was but a handful of disciples, not one tenth of our present force, who turned the world upside down throughout the great Roman empire during the reigns of Tiberius and Nero.

Looking over this field to-day and noting the spiritual weakness of many, and the lack of economy due to the overlapping of territory occupied by several Churches, we conclude that the number of workers is far too small; though, as already intimated, the most important point is not the increase of numbers so much as the raising of the standard of spiritual efficiency in the force we now have.

This would go far toward the solution of the burning question, "How may we bring Christ more successfully to the attention of the indifferent multitudes?" A prominent Christian worker once said that the conversion of the world speedily was but a matter of dollars and cents. Given means sufficient, the Gospel could soon be proclaimed to the uttermost parts of the earth. He was more epigrammatic than exact. Yet we all recognize the importance of money in our work, and would like to see far larger sums coming into the mission treasuries, so that all suitable volunteers might be sent to the front as speedily as possible.

It is not the time for reducing appropriations to this field, and the Mission Board that adopts the policy of decreasing its gifts is making a serious mistake. Rather should we hear of additional appropriations for the sending out of large reinforcements. While, as intimated before, my personal prefer-

ence would be to reduce rather than increase amounts granted in aid to churches for pastoral support, yet it does seem a wise investment to largely increase the evangelistic funds so that missionaries may be sent to as many places as possible.

Perhaps we do not need, at this juncture, to make a geographical survey of religious Japan, considering all the needy portions of the empire, or what may seem neglected, and elaborating a scheme for their speedy occupation; but it does seem that it would be a practical undertaking to arrange for the organization of a permanent interdenominational committee, which should take time to survey the whole field carefully and suggest those points where help is most needed.

This might be done with the understanding that the mission most in force at the nearest point would be the one to assume the new work if it felt able and willing to do so. If not, then the case would be handed over to the next in force and proximity until one was found willing to take it up.

This committee would probably find towns with three or four churches where two would be sufficient, and might be able in many cases to arrange for the unification of these infant bodies, so that too great a division might be avoided. I say *two* advisedly, for, in my opinion, two churches are a help and a stimulus to each other rather than a hindrance, if the town be of any size.

I am perfectly aware that this is a delicate subject, and I remember our own experience when trying to give away one of our little churches in the north. The membership refused decidedly to be separated from the Church of their choice, so we felt obliged to continue the work. Nevertheless, this is not too delicate a subject for faithful ministers of the cross to consider in a spirit of love.

One of the strongest evidences of the forbearance of the all-merciful Father is, not so much his long suffering toward rebellious sinners as his patience with party strife and sectional spirit among those who profess to be imitators of Christ and even claim the high honor of being his heralds and representatives. It is a glorious indication of the progress of Christianity that there is so much growth in the fraternal spirit among all bodies of Christians. No place is more appropriate for its manifestation than on this field, where we are as yet but a comparatively small handful of soldiers manning the outposts of Zion.

While we have great reason to be thankful for what has already been accomplished, there does not seem to be any room for self-gratulation nor for a feeling of satisfaction. Many feel that with the forces and means in hand a consecrated Church ought to have effected far more, especially during the past ten years. Men and means count for much, and methods are important, but it is the vivifying principle of the Spirit working in and through men, means, and methods that is all important.

Thus, in considering what remains to be done, we feel that the first step is a renewal of our consecration, seeking that fullness of the Spirit which will crown our limited human agencies with superhuman power. The missionary who minimizes the superhuman and supernatural is planning for results that will be slow and small.

When that remarkable Hindu evangelist David was in America he was asked as to the need of mission workers in India. His reply favored the sending out of many more missionaries, but only such as had proved by their work at home that they were truly filled with the Holy Spirit. India needs such to-day; China needs them; Japan needs them. The wide world everywhere is needing the Spirit-filled Christian worker. The more we ponder the question of the work still to be done in this land, the more does this one thought fill our minds and stir our hearts.

A double responsibility rests upon those of us who come from abroad. We are not only teachers of the way, but ensamples of holy consecration to those who would become teachers to their countrymen. The character of our fellow-workers raised up from among this people depends so much on the example we set that the responsibility becomes almost a burden.

Looking the entire field over carefully, it appears that, in spite of the great results already accomplished, the work of Christianizing Japan, broadly speaking, still remains to be done. Walk the streets of any town on the Sabbath; go in and out through the the country regions, and how much evidence is there of applied Christianity? That it is an official rest day we have great reason to be thankful, as many are thus free to observe the Sabbath according to their consciences. But churches are few, and, crowded ones, under ordinary circumstances, extremely rare.

If some one objects that Sabbath observance is not a test of Christian faith, we can but reply, the lessons we draw from the history of the Church warrant us in the conclusion that Sabbathless Christianity is such an emasculated form as to have lost all virile power, especially for aggressive evangelistic effort.

Without posing as judges of the Christian character of those already enrolled here as followers of our Lord, we may say that only a minute fraction of this nation is thoroughly Christian, and though this fraction may have an influence out of all proportion to its size, yet it is certain that we have not reached the point for a relaxation of effort, but the rather for a girding up of our loins with renewed energy for a vigorous campaign.

Nor should we be dismayed at the vastness of the work before us. Our ensign is, "*Japan for Christ*," and with him consciously as our Leader, we are sure of the outcome, and can never rest content until we see this beautiful land filled with living churches, active centers of aggressive spiritual life, remolding the lives of the mass of farmers, fisherfolk, and laboring people which comprises the bulk of the population.

We look at the mountains and valleys of this picturesque land and find them dotted with temples and shrines. They are concrete evidences of a faith in something beside the sordid gains and pleasures of everyday life. To us is given the high privilege of turning that faith current into higher and holier channels, so that it may center in him who is the Way, the Truth, and the Life. We see a great work to be done until this multitude of temples and shrines shall be left, as historical relics, to the guardianship of the venerable trees that overshadow so many of them, or be turned into places of worship for the Supreme Being, who ruleth in the affairs of all men and willeth that all men should be saved.

A CRAVEN hung along the battle's edge,
And thought, "Had I a sword of keener steel,
That blue blade that the king's son bears—but this
Blunt thing!" he snapped and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

OUR FOREIGN POPULATION.

BY REV. REUBEN CHANDLER SMITH,

Presiding Elder of Clarion District, Erie Conference, and Representative of Fourth General Conference District in General Missionary Committee.

THE most powerful agency known to this world in lifting up fallen humanity and saving the unsaved millions is found in the



R. C. SMITH.

great missionary movement of the Christian Church.

There was a time when the world "missions" suggested to us the faraway heathen lands where the

inhabitants are sitting in the very shadow of death; but it is not so now, with the millions of foreigners within our gates. In this country organized missionary effort among our foreign people is of quite recent date, with but few exceptions.

During the recent past mission work among our foreign populations has grown in importance. The foreigner is coming to our shores by the thousands, coming to stay, to exert a mighty influence in social life and in state.

At the last presidential election 7,000 votes were cast in one mining district by this foreign element.

The sacredness of the ballot, the preservation of our Sabbath, the perpetuation of our

public school system all suggest the importance of giving the Gospel to this people. These coming multitudes are souls for whom Christ died. They need the Gospel not only because of the natural condition of their hearts, but because of their influence in society.

Their need of the Gospel is greater when once landed on our shores than when in the land of their nativity. Here many of them are homeless and strangers. While not of us, yet their influence touches us on every side. When once they find themselves in a strange land they feel the need of sympathy and a kind word.

Many of them for the first time are permitted to hear the Gospel, to have a copy of the word of God in their homes; their children may be gathered into the Sunday school and into the public school. Is it not a favorable time to sow the good seed, to offer them the Gospel they so much need?

Much of this sowing may be like "bread cast on the waters," but will yield a sure and bountiful harvest. When sickness enters the home, and death takes from them some dear one, here in this strange land they feel the need of the great Comforter. In the baptism of their children, something over which they are very strict, they need the services of a minister.

These services are appreciated, and is the key that opens the door of their hearts to the Gospel. While the heathen who are far away need the Gospel, let us not neglect those who are very near us, and whose salvation means very much for the righteousness and prosperity of our own nation.

DuBois, Pa.

BLESSED RESULTS OF MISSION WORK.

BY REV. W. C. TOWNSEND.

WE must never underestimate the fact that wickedness abounds, yet every student of history knows that this is the golden age. Never were there more Christians, or better Christians in the world than to-day, and never was there a deeper interest in mission work. One result of past mission work has been the awakening of

heathen nations and advancing the processes of civilization.

When the Gospel of Jesus enters the darkened nations many of the bad and cruel customs disappear; the civilizing process begins. The example of Christian homes and Christian lives are a powerful factor in the redemption of men.

A vast amount of geographical knowledge has come from missionary effort. Knowledge of races and languages has been added to the world's history. Compilation of grammars and dictionaries and interpretation of unknown tongues have rapidly followed the entrance of missionaries, while the Bible has been translated into the various languages, and a large amount of information obtained regarding foreign peoples.

The case of the Hawaiians is well known, where the whole nation was civilized, and at least nominally Christianized, within the space of forty years. Governor Dole is a son of a missionary.

The commercial advantages which follow mission work have been great, and they are still increasing.

About one hundred years ago Captain Cook was murdered by the savages in the Sandwich Islands. Now Honolulu is a most important commercial port with a heavy trade.

Sir Thomas Foxwell Buxton said that the trade at Lagos, West Africa, of \$5,000,000 or more each year, is mostly due to the industry of the natives at Sierra Leone, who have been trained under missionary auspices.

When Lord Lawrence was governor-general of India he said, "Missionaries have done more than all other agencies combined to benefit India."

Lord Napier said, "Missionaries go hand in hand with the government in raising the intellectual standard of the Indian people, and in forming for the service of the state a body of public servants of intellectual and moral worth."

The scientific value of mission labor is also of great importance. Dr. David Livingstone will ever be remembered for both his scientific and evangelistic work in Africa. He died on his knees, doubtless praying for the redemption of that great continent.

Henry M. Stanley, while not a missionary, yet was enabled to successfully prosecute his researches and explorations because of the previous knowledge obtained through Livingstone.

A whole tribe of Indians on the western coast of British Columbia have been civilized and Christianized through the influence of a single man, Mr. Duncan. All except sick people, and those who care for them, go to church on the Sabbath.

Japan, Burma, Ceylon, Madagascar, Australia, India, and Malaysia are feeling the tremendous throb of life-giving power and civilization from missionary effort.

Mission work has also alleviated human suffering and its flow of agony.

Dr. Reid says: "The advancement of Christianity has extinguished the fires of the suttee; babes are no longer thrown to the crocodiles of the Ganges. The crime of female infanticide is becoming understood. The horrors of female servitude are passing away. The poison test for criminals disappears as Christianity advances."

Mission effort has also developed a spirit of heroism and consecration which has never been surpassed. Jesus said, "The field is the world." And John Wesley said after him, "The world is my parish." The heroism of William Carey yet stimulates to noble endeavor.

When Melville B. Cox went to Liberia he said: "It is the height of my ambition and the brightest vision of my life to lay my bones in African soil. If I can only do this, I shall establish a connection between Africa and the home Church which will never be broken till Africa is redeemed." His bones now lie in the churchyard at Monrovia.

The picture given us of Dr. John G. Paton's heroism in the New Hebrides, the South Sea Islands, is most touching. With his own hands he dug the grave for his wife and child, and buried them; then resumed his missionary labors till whole islands of people found Christ as a personal Saviour.

The heroism of native converts is equal to that of the missionaries. The story of the martyrs of Uganda and of Ling Ching Ting thrills all hearts.

The greatest result of all is in the actual conversion of men to a personal faith in Jesus.

Here the results are marvelous. Dr. Butler says, in *The Land of the Veda*: "During the first sixty years of Christianity it is estimated that 500,000 pagans were converted, but during the sixty years previous to 1875 1,500,000 of pagans became Christians." And during the last twenty-five years the number has greatly increased.

There are now more than one million communicants in Protestant mission fields, with over three million adherents. In India the Methodists are having most glorious success in saving men.

It is stated that to-day there are men in Christian pulpits who remember the taste of human flesh, so rapid has been the advance of Christianity over cannibalism. The

heathen are becoming the inheritance of God! The glory of the Lord bursts o'er all the darkened earth!
Greenfield, Mass.

\$2,000,000 FOR MISSIONS IN 1901.

THE Twentieth Century Thank Offering Commission made no provision for aiding the missionary work of our Church in the foreign field. The General Conference remedied the defect by distinctly making foreign missions one of the objects for which offerings might be made. This fact, however, has not caused the commission to broaden the scope of its plans so as to include the foreign field, and its efforts are limited to purely home interests, which is a source of regret to a large number of the members of our Church who are deeply interested in the evangelization of the world. It would have the appearance of extreme selfishness for the Methodist Episcopal Church to make a thank offering of \$2,000,000 to home objects exclusively, while utterly neglecting our great missionary interests in the foreign field. No other Church raising a thank offering has pursued such a course. The English Wesleyans are setting apart one tenth of the million guineas they are contributing for foreign missions exclusively.

The importance of wise and generous plans becomes apparent when the needs of our foreign missions are considered. For nearly twenty years but little money has been appropriated by the Missionary Society for property or permanent foundation interests in foreign fields. The rapid extension of our evangelistic work has so taxed the resources of the Society as to render the purchase of land and the erection of buildings for schools, hospitals, orphanages, printing presses, and places of worship utterly impracticable. Unless this evil is speedily remedied much of the success already achieved will vanish in the not distant future. In attempting to conserve the success attained properties have been bought, and in some instances paid for only in part, by money raised on the ground, while the remaining indebtedness has been carried by the Missions, and missionary money and local resources have been absorbed by the payment of interest. Thus it will be seen that a considerable sum of money for the

clearing off of existing indebtedness, the purchase of property, and the erection of needed buildings is an absolute necessity if we are to follow up the victories already won.

It will be observed that the plan adopted by the General Missionary Committee and the Board of Managers does not contemplate the founding of new Missions, but only the strengthening of foundations in fields already occupied. To accomplish these results and to support existing work the Missionary Society needs \$2,000,000 for the year 1901. This sum will allow the appropriation to the home and the foreign work of five per cent increase over the income by collections of 1900, which was \$1,175,384, and leave a balance to go to the foreign field of \$765,847, a sum sufficient to pay all property debts and erect buildings for schools, orphanages, hospitals, printing presses, etc., for the first half of the new century. These conditions render it necessary for the Missionary Society to take up this work and push it forward to success. Although a little late in projecting its plans, there is time enough to accomplish the end desired.

The plan now before the Church is simple, and can be made successful. It is in harmony with the Book of Discipline, and needs no explanation. What is now needed is to put it into operation. All above the sum of \$1,175,384 contributed in the regular collection during the year 1900, and exclusive of legacies and lapsed annuities, is to be accounted as a thank offering. If a charge gave \$100 in 1900, and gives \$150 in 1901, the \$50 increase will be the thank offering. Special contributions may also be made by individuals to the Thank Offering Fund, and directions given as to how they shall be used, provided the object is approved by the Missionary Society.

Let every pastoral charge make last year's regular collection the basis for this year, and all in excess of that sum will be credited to the thank offering. On this same basis individual contributions can be made, and the excess over last year's gifts be credited

accordingly. The occasion is special, and it should be made monumental. Let every member and friend of the Church erect an "Ebenezer" by making a special gift to Missions in the first year of the twentieth century. Not one of us will see the dawn of the twenty-first century. The babe of to-day would be a centenarian then.

To be present at the birth of a new century is an occasion for gratitude, and demands a fitting recognition. What could be more fitting than to make a special gift, even though it be at great sacrifice, for the world's evangelization and in honor of our King? The membership of our Church, including probationers, is 2,847,037. An average of \$1 from each of 2,000,000 of these is certainly possible, and what may be given by the remaining 847,037 will be the overflow. The number among the 2,000,000 members and friends who will give above \$1 will more than make up for those who fall below.

Brothers in the pastorate, will you suffer a word of exhortation? We beg to assure you that it is offered with due appreciation of the many and onerous duties that press upon you. Try the proposed plan faithfully; if not in the letter, then in the spirit of it.

Turn to the Book of Discipline and read Paragraphs 369, 370, and 371. The first refers to missionary literature. A series of seven addresses delivered in St. Paul's Church, New York, before the General Missionary Committee and a large audience, made up of ministers and laymen, by Bishops Thoburn, Cranston, Hartzell, and Goodsell, and Drs. Drees, Oldham, and Gamewell, on foreign and home Missions, is published in the January number of *World-Wide Missions*, which now goes to 210,000 families monthly. Extra copies will be sent to pastors, on their order, free of charge, excepting postage, at the rate of 16 cents per 100. Send in your orders promptly. The second paragraph provides for the monthly missionary prayer meeting or lecture. If you have not already done so, inaugurate this meeting, and make it, as you can, a great power and blessing. Try it for the coming year. The third paragraph suggests the method of securing from every member and friend of the Church a contribution. Where the letter is not practicable, the spirit certainly will be.

The order of these paragraphs is very

suggestive: First, dissemination of missionary information; second, prayer, spiritual blessing, and inspiration; and third, an offering from "every member of the society or church and congregation."

Paragraphs 373 and 374 are supplemental to the three already cited, and provide for the annual missionary day in the congregation and for a monthly offering in the Sunday school. To aid the pastors in securing contributions from all their people the Missionary Office will furnish mite boxes free, except postage, at the rate of twenty cents per 100, in sufficient numbers to supply all who will agree to give two cents a week for one year. Let a record of all persons taking boxes be made, and a day set for a general opening. Subscription books will be sent free, except postage, at the rate of six cents per dozen, where preferred.

Brethren, we know you will pardon us for our urgency in this cause. We are only desirous of aiding you and discharging the obligations as faithfully as we may which the Church has laid upon us. Let us all—people, pastors, presiding elders, officials, and Bishops—unite to make the first year of the new century monumental in Methodist Episcopal history for the evangelization of the world. Let every pulpit ring out the note, and let it be echoed in every prayer meeting, class meeting, Epworth League, Sunday school, and home: *Two Millions for Missions in 1901!*

May the courage and daring of the Crusaders of the twelfth century, elevated to the high plane of spiritual conquest, inspire the purpose and thrill the heart of every soldier of our great Methodist Episcopal army.

A. B. LEONARD, Corresponding Secretary; H. K. CARROLL, First Assistant Corresponding Secretary; W. F. OLDHAM, Assistant Secretary.

SOLDIER, awake! the expiring night
Calls thee to conquer in the fight;
Thy Lord's delayed approach to meet,
And lay thy trophies at his feet.

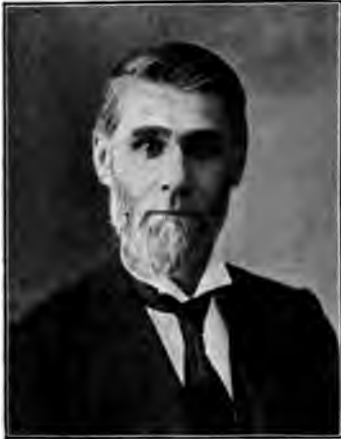
Soldier, awake! with valiant hand
Disperse the tempter's cowering band;
Advance! thy Captain leads thee on,
To share the victories he has won.

Yet wait not; let not slumber press
Thine eyes, and check thine eagerness:
Yon crimson cloud begins to break,
The morning dawns—awake! awake!

THE LARGER MISSIONARY CALL.

BY J. C. ARBUCKLE, D.D.

THERE is no longer any question concerning the duty of the Christian Churches to enter the heathen and pagan world with the



J. C. ARBUCKLE.

Gospel, nor is there any question as to our being there, and staying there. No intelligent Christian will now undertake to enter any protest or objection to the work of missions, either foreign or

home. Practically, every man and woman believes in the missionary idea of the Gospel, and believes in it sufficiently to have some interest in it and to give it some substantial support.

All are agreed and united in regard to the real work of Christian missions. The one vital question is, Will we stand together with increasing gifts for the growing field of Christian missions throughout the world?

In the matter of our gifts to this work we are not keeping pace with the progress of the world, nor with the real humanitarian demands that are upon us with respect to the great outlying, uncivilized, unchristianized, and heathen world.

Notwithstanding our latest acceptance of the missionary call, yet it is appalling to know how large a proportion of the membership of the Christian churches utterly refuse to support the work of Christian missions. Many who rejoice in the blessings and benefits of the Gospel decline or fail to stand behind the great missionary activities of Christianity in order to reach that portion of our poor humanity who are still "half devil and half beast."

There are also others who twenty or thirty years ago began by giving a certain small sum to missions each year, who, notwithstanding the greater progress of the world, its larger life, its greater opportunities and

benefits, have not increased their annual gifts to missions.

No Christian man or woman is meeting his full measure of responsibilities, or recognizing his growing blessings, or keeping step with the advancing life of the world who does not at least double his annual missionary contribution once in every ten years if able to do so.

As a Church we are making hardly any advance in our receipts for missions, and this is a humiliating state of affairs. Instead of hanging at the *million-and-a-quarter point* we should be moving forward, and should be far on our way toward the *two-million-dollar line*. What we need to do is to at once begin the work of *doubling* our gifts to the missionary cause. To do this will not hurt anyone, and in many cases indeed the doubling should be made several times over.

With such a forward movement as this on the part of the Church we would make much greater advance in our work for the world's evangelization.

We are now compelled in many of our mission fields to do very small things, whereas, if we could but have the reasonable gifts of the people, we would be accomplishing great things, and see whole tribes and nations brought to the Christ.

We must awaken to our larger opportunity and strike a better gait of giving for missions as we enter upon this new and greatest century, if we would discharge our duty and obligation to God and man.

If we are true to ourselves and faithful to Christ, then long before the twentieth century shall have closed we will have reached, with the Gospel, every nation and people upon the face of the earth. Long before we shall reach the end of this new century there will be no heathen, barbarian, or half-civilized anywhere on the footstool; but all people, everywhere on the cosmos, will be civilized and Christianized.

What then shall be the answer of the Church to the present urgent, all-important call for larger gifts for the cause of missions? Shall we be humiliated and shamed by being forced to call a halt in the forward march of the kingdom, and even be compelled to withdraw from many fields because the gifts for missions do not keep pace with opportunities or needs?

Surely Christians will show themselves equal to this larger call by placing in the treasury of the Lord larger gifts. Let there be no halting, and no step backward; but, more than ever, believing in the Christ and in ourselves, let us enter the new century with larger confidence, and let us carry into it a greater spirit of generous and liberal giving.

Columbus, O.

Faithfulness of a Christian Chinaman.

IT is but natural to expect a sifting and a falling away on the part of some of the Chinese before the "proving" fire, but the bright instances of fidelity move one's heart. One old man, hung up by the thumbs and toes, was beaten with 300 strokes to make him pay 300 taels. The mob, becoming convinced that he did not possess the money, to "save its face" demanded that he recant his Christianity. Another 100 strokes with the bamboo were threatened and administered, but never a sign of yielding. He held firmly to his Saviour. The mob, tiring of its efforts, cut him down and turned to looting the house, during which the poor victim, all but dead, crawled off unnoticed to a neighboring friend's house and so escaped his torturers. Such is the material of which many of the Christians are made—rather, such the men that Christianity makes.—*Rev. C. E. Patton, of China.*

A Little Problem in Arithmetic for Methodists.

ACCORDING to the government reports the income of every man, woman, and child in the United States is *fifty-five cents a day*. According to Dr. Carroll's recent statistics there are in this country nearly 6,000,000 Methodists. How much money in tithes do the Methodists owe God for the year 1901? The income of the people called Methodists is \$1,200,000,000, the tithe of which would be \$120,000,000; but all will agree that to credit the Methodists with \$50,000,000 of offerings would be a liberal estimate.

Of this large number nearly 3,000,000 belong to the Methodist Episcopal Church. These Methodist Episcopalians are making a magnificent effort to raise a

TWENTIETH CENTURY OFFERING OF TWENTY MILLIONS OF DOLLARS.

They have been widely praised for their enterprise and for what is called a colossal undertaking. But let us see:

Income of 3,000,000 Methodist Episcopalians	\$600,000,000
The tithe due from Methodist Episcopalians	60,000,000
Annual offerings of Methodist Episcopalians	24,000,000
Amount due on basis of tithing...	\$36,000,000

Bishop McCabe vehemently declares that we Methodists are robbing God each year of \$36,000,000. Alas! Is it such a great thing after all to give \$30,000,000. If we succeed it will be a misnomer to call it a thank offering, for the thank offerings were in addition to the tithe. It is plain that if we showed our appreciation of our religion as liberally as a devout Jew of ancient time our Twentieth Century Offerings for this year would reach the magnificent sum of

EIGHTY MILLIONS OF DOLLARS.

Let us imagine a case. Suppose a faithful Jew had become a convert to Christianity. As a Jew he was accustomed to paying his tithe. When on that first Sabbath after his conversion he assembled with the Christians and brought his offering to God, can anyone believe that this converted Jew would attempt to justify himself in giving less than he had given when he was a Jew? Would not his natural impulse be to add as much more to his offering as he felt the new religion to be more valuable to him than the old? Certainly he would not give less when his blessings were more!

Herein lies the secret of our loss of vitality and our failure in evangelistic work; in robbing God we are cheating ourselves. The secret of life is in giving. We are taking the Lord's tenth and spending it in luxuries; secularism is stealing into hearts and homes because self-denial among many people is a lost art. Our bishops in their annual address nearly a year ago urged the clergy to preach on tithing, and our people to study their duty in this direction. "Where your treasure is there will your hearts be also" (Matt. 6. 21).

Holiness in living, simplicity in believing, zeal in working, all follow when there is generosity in giving!

O, what sublime blessings, temporal and spiritual, shall surely be ours if we adopt God's standard of giving! His promises never fail; they are more secure than the foundations of the earth! There is an evolution of the good! God in Christ shall some day universally reign, but God's own people are postponing that glad day by withholding their offerings of money and love.

Let us put God to the test. He has promised "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

With a simultaneous shout of triumph let us as a great Church cast the full quota of our long-delayed offerings into the treasury of God, and bring about in this materialistic age such a burst of supernatural revelation and power as shall rebuke unbelief forever, and shall realize our prayer that nations shall be born in a day.—*Charles Edward Locke, D.D., in Tithing as a Christian Duty.*

CHRISTIANITY teaches us to say, "What seems thine is not thine, what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God; you and I must use what we have according to God's will."—*Dr. R. W. Dale.*

Pacific Japanese Methodist Episcopal Mission.

BY REV. M. C. HARRIS, D.D.

IN 1877 three young men were baptized by Otis Gibson. One of them was named Kanichi Miyama. He has the distinction of being the first



M. C. HARRIS.

convert, the first evangelist and preacher among the Japanese on the Pacific coast. He was the first missionary to his people in Hawaii, and is now, and has been for years, the national Christian temperance apostle in Japan. These three men formed the Gospel Society of the Methodist Church soon after their conversion, and occupied rooms in the basement of the Chinese Mission building, paying rent for same. Here they remained until the place became too small, so they swarmed into a large house next door. This occurred in April, 1886. Soon after this the present superintendent arrived from Japan and assumed charge. At the session of the California Conference in September, 1886, the mission was separated from the Chinese and began its independent existence. In the same year the chapel and parsonage of Central Church was leased, enlarged, and fitted up for our use. Here the mission had its center for seven years. As this was a temporary home, the Christians gathered their money, and, obtaining help from the Church Extension Society, purchased the present lot and building, 1329 Pine Street. They moved the building to the rear, made it into a dormitory, and erected a two-story church building. This occurred in 1893-04. The mission owes a great debt to our noble Church Extension Society for a donation of \$5,000 and a loan of \$7,000, thus making it possible to house our Japanese brethren and give them a center for wide and efficacious effort to Gospelize the Japanese on the Pacific coast and in Hawaii. By 1893 the Mission had sent out so many vigorous branches that Bishop Andrews, after a study of the situation, took a bold step and formed these into a presiding elder's district, including in its territory the Pacific coast and our "newest possessions," Hawaii Nel.

Under the new organization, the increase in charges, preachers, evangelists, and teachers multiplied rapidly and reached such proportions that it was deemed wise to ask the General Conference for an enabling act to form the Pacific Japanese Mission. This having been done, Bishop Hamilton organized the Mission at Pacific Grove, Cal., Septem-

ber 13, 1900, and appointed Rev. M. C. Harris, D.D., superintendent, and Rev. G. L. Pearson, of Honolulu, Presiding Elder of the Hawaiian District.

THE WORK IN HONOLULU.

One year ago the Japanese in Honolulu celebrated the freedom of their property from debt. They burned the mortgage amid great rejoicing. Only a few months after this the church and parsonage were reduced to ashes. The members also lost all their goods.

There are many noble Christian men in Hawaii. They have helped our missions liberally. A prince among them is Senator Waterhouse, a patriot and a Christian of the best type. He pitied our homeless Christians and promptly and generously came to their assistance, giving them a house for worship and a cottage for the preachers. On this account the good work went on without a halt.

During the many weeks of quarantine, when thousands were shut up in a district, our force of workers were given passes and assisted the authorities in keeping order, and all this time industriously distributed tracts, reinforced by personal effort. The people were deeply impressed with the spirit of Christ, and a large hospitality for the Gospel was created in their hearts. The government, it is hoped, will pay for the property destroyed; the responsibility rests with the authorities. Larger buildings, better suited to the needs of the place, will surely be erected soon. These afflicted Christians collected for the Church benevolences \$164, and gave in addition large sums for pastoral support and church building. At Hana, the native Christians leased land and built a church costing \$400, and paid for it—not a dollar of debt. These members work for \$15 per month and board themselves.

The plague greatly crippled the English Church in Honolulu financially, still it has made a splendid showing financially and spiritually. In addition to the regular Church benevolences of \$150, they gave liberally to the Japanese after the fire and during the quarantine. The debt of \$3,000 still remains on the lot, but a debt annihilation committee has been formed, and the debt must go.

Brother Pearson and family are deeply beloved by the church and community. They have done great good in that growing city of Honolulu, now 50,000 strong.

The Woman's Home Missionary Society has undertaken the work among women and children with enthusiasm. Miss Holbrook and Miss Sudo have made a good beginning.

Now that the women of this noble society have taken hold of the problem, we may confidently anticipate vigorous expanding effort. May heaven bless this society which blesses the thousands, in Christ's name, of many tongues.

PACIFIC COAST DISTRICT.

Being pilgrims and strangers in America, most of the churches are content to be tenants; only two have property on the coast, namely, San Francisco and Vacaville. Since the erection of the

church and dormitory in San Francisco in 1894, the congregation has paid the gas and water bills and all repairs, and most of the time has supported two preachers and one business manager. Last autumn, during my absence, the San Francisco church had a new cement wall built, walks laid, and the church and dormitory painted, at a total cost of \$500, and all paid for promptly. This liberal church gave also for the Conference collections \$150.

Vacaville Church during the year paid the last dollar due on their property, and made improvements within and without, adding very much to the comfort and appearance of their church home. It is the model church of the district. Their beloved pastor returned to Japan in September, but they showed their gratitude by giving him \$150 in addition to every cent of his salary. Let it be added that this little company of believers have received no aid in this enterprise, but out of their own earnings have paid for their church, which is to them a "sweet home."

Another inspiring chapter is to be written about Riverside. Mr. Yamozaki, the leader of the Japanese company of believers, succeeded in raising \$500 in cash and subscriptions for their church home. Mrs. Snell, the mother of the Mission, added to this \$300 in cash, collected from American friends. Already, a lot has been purchased, and a church, school, and dormitory will be erected at once. Many have been converted and baptized, and the Japanese have all felt the blessed influence of this mission. Mr. and Mrs. Snell, Mr. and Mrs. Spaulding, and others deserve special mention for all of this good work.

The hunger for English and all that goes with it continues. Language schools are maintained at all the missions. The chief of these is the Anglo-Japanese Training School of San Francisco. The school year ended in May, and five were graduated from the three years' course. The average attendance had been 121 for the year. Sessions were held morning, afternoon, and evening, daily. About 500 pupils in all have been enrolled in our various schools, each pupil paying tuition. For all these schools the Mission makes a grant of only \$300.

The teaching force is as follows: Rev. Yoshi Suke Socon, principal; Y. Nakatsaka, S. Imai, Mrs. McIntosh, Dr. McIntosh, and Mrs. Davis, of Grace Church, gave instruction in English. In addition to the above, I will mention here Mrs. Mann, of Los Angeles, who is not only a teacher, but has charge of, and indeed gives all her time to, the Mission, and is greatly esteemed by the Japanese community in that city.

In Portland, Ore., also a good school is conducted. Mrs. Bushing, the widow of Rev. Dr. Bushing, is a faithful teacher and tried friend of the Christians. She mothers the young men.

For six years we have published *The Glad Tidings*, a monthly magazine. It is supported by the churches and missions and is much prized. It is of great value as a bond of union and a teacher of Christian doctrines. Brother Socon has conducted it with ability. We have purchased a press and ordered

type from Japan, and, by the first of January, 1901, will be in a position to print our magazine, and millions of pages for distribution among the Japanese. Brother Socon is a practical printer, and just the man to get this new enterprise in motion.

Of our preachers and teachers it is impossible to speak individually, save in exceptional cases. It is proper to say of them, as a body, that they are loyal to Christ, to our Methodist teaching and practice, and heroic in their self-sacrifice. Their stipends are small, too small—not sufficient to feed and clothe them. Temptations come, and occasionally one weakens, but most of them are faithful to the end. They do the hard work, making the duties of the superintendent comparatively easy.

It is only fitting that our members receive due credit for their liberal support of the pastors and all Church benevolences. Some of them fall by the wayside, through many hard trials; but as a body, under peculiar conditions, they maintain their integrity and grow in the graces of the Spirit.

Many hundreds of our converts have returned, of the nearly two thousand who have been baptized, and settled mostly in the central and southern parts of Japan, the regions from which they came. Rev. T. Sunamoto, who became a convert and a preacher in 1880, in San Francisco, is now stationed in Hiroshima, and makes it his chief business to meet those who return and care for them. He has had much success thus far. Many workers have gone forth whose names are worthy of record: K. Miyoma, S. Ogata, T. Ukai, T. Hasegawa, M. Mitami, S. Furusawa, T. Fujiwara, T. Morimoto, K. Kimura, all of the Japan Conferences. In addition K. Ishizaka, T. Nakamura, and T. Ikeda, who rendered us good service for years, have returned home again for work.

Many preachers desire to come to America to learn in our seminaries and observe the spirit and activities of Christianity. Invariably this proves a great blessing to them and the churches of Japan. Among those returning this year is T. Morimoto, who was converted in Portland ten years ago. He soon began to work, giving himself to the Lord for life service. His labors in the Sacramento Valley have been richly blessed, and we regretfully bade him good-bye.

During the year ending June 30, 1900, nearly 13,000 Japanese arrived in California, and were distributed over the entire coast. It is probable the entire population is near 35,000. They are young, sturdy men, for the most part, of industrious habits and free from vice. The total amount of crime is relatively small. Gambling and drinking are the worst vices among them. As laborers they are in great demand, being quick to learn and to adapt themselves to new conditions. Their labor adds largely to the wealth of these coast States.

The merchant and student class grows also, but not so fast, and these are more permanent. Around the bay of San Francisco many hundreds are pursuing their studies in the universities, colleges, high schools, and professional schools. They meet with generous hospitality from all educators, and keenly appreciate the privileges afforded.

During the spring of 1900 a political agitation was excited by the daily press, having for its object the restriction of laborers. At this juncture the Japanese government interposed and stopped the further emigration of the laborers. This action occasioned great surprise and at once allayed all agitation.

From the beginning the duty has been laid upon Methodists to evangelize the Japanese on the coast. From San Francisco, the parent stock, branches have been sent out over California, Oregon, Washington, and British Columbia. In San Francisco the Presbyterian and Episcopal Churches have each a mission. Outside of this city our Church alone operates, save in Salinas, Cal.

To have and to hold what we have taken, and occupy new places, we must have men and money.

In conclusion I submit some of the tabulated results for the past few years:

Number of baptisms from 1877 to 1900.....	1,738
“ “ “ 1886 to 1900.....	1,063
“ “ “ 1893 to 1900.....	1,464
For Church benevolences for seven years....	\$3,901
Home Missions.....	1,550
Self-support.....	51,800
	<hr/> \$57,251

APPOINTMENTS FOR 1901.

M. C. HARRIS, SUPERINTENDENT.

PACIFIC COAST DISTRICT.—M. C. Harris, P. E. Fresno, Genshichi Tsuruda. Los Angeles, Morizo Yoshida. Oakland, C. Nakamura. Portland, S. Kugimyya, supply. Riverside, T. Yamazaki, supply. Sacramento, Yo Taro Kudo. San Francisco, Kyugoro Obata. San José, Moto Akazawa, supply. Stockton, to be supplied. Vacaville, Kotara Kawas. Watsonville, T. Saljo, supply. Anglo-Japanese Training School, Yoshi Suke Sacon, San Francisco.

HAWAIIAN DISTRICT.—G. L. Pearson, P. E. Honolulu: English, G. L. Pearson; Japanese, Hokashichi Kihara. Hana, S. Imai, supply. Hilo, to be supplied. Kula, T. Gomi, supply. Lahaina, Eisaku Tokimasa. Waipahu and Alea, Taihei Takahashi. Zenjiro Hirota, Harutashi Kawasumi, and Sayenoshin Kawashima left without appointment to attend school. Woman's Home Missionary Society: Miss Ella J. Holbrook, deaconess; Miss S. Sudo and Mrs. Takahashi, evangelists.

The Work of Missionaries in China.

BY GRIFFITH JOHN, D.D., OF HANKOW.

I DO not think it necessary to defend the missionaries at length against the many false and vulgar charges brought against them these days. But there is one question which I have often put to myself—namely, “What would have been the Chinese impression of the intellectual, moral, and spiritual life of the West had the Chinese people never seen a Christian missionary, never heard a Christian sermon, and never read a Christian book?”

The missionaries in China represent all that is

highest and best in the religious and social life of Christendom, and as such they are respected more highly by the people than any other class of foreigners. They have among the people tens of thousands of genuine friends, among whom there are multitudes who would, in times of danger, lay down their lives in their defense. Of what class of foreigners in China could this be said?

Other foreigners are here for their own ends—their own selfish purposes—and the Chinese know it only too well. The missionaries are here for the good of China, and the Chinese are not altogether ignorant of the fact. Speaking of the Protestant missionary, I can say emphatically that the masses of the people do not hate the missionary, and the longer he lives among them the more friendly they become. I have lived at this center nearly forty years and have traveled extensively over these provinces, and I find that the people, instead of becoming less friendly as the years roll on, become more and more friendly every day. They are far more friendly now than they were forty years ago, and traveling among them is far safer and more pleasant.

The fact is the missionaries are emphatically the friends of the people, and the people are becoming more and more convinced of the fact every day. The missionaries are more than religious teachers; they are benefactors of the people in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. The Chinese are indebted to them, not only for their knowledge of the Christian religion, but also for nearly all the scientific knowledge they can boast of.

They are earnest, hard-working men, who are trying in every possible way to pour into this dark land the light of truth. So far from going about insulting and injuring the people, their one aim in life is to benefit them in every possible way. Taking the missionaries all in all, I do not think it would be possible to find a class of men more earnest, more hard-working, or more devoted to their life-purpose. They are not perfect men, but they are true men, and they love China. They love China for Christ's sake, and their one ambition is to promote the well-being of her people.

BRING to Christ your loaves and fishes,
Though they be both few and small;
He will use the weakest vessels—
Give to him your little all.
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
Leave the miracle to him!

Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be the yield!
Bravely enter with your Master,
Though the prospect may seem dim;
Preach the word with holy fervor—
Leave the miracle to him!

THE EPWORTH LEAGUE AND MISSIONS.

General Missionary Committee: S. Earl Taylor, William I. Haven, Charles V. Vickrey.

Missionary Progress in the Epworth League.

BY S. EARL TAYLOR.*

AS the missionary campaign of the Epworth League at this time enlarges its scope and comes more immediately under the direction of the



S. EARL TAYLOR.

Missionary Society of the Church it seems fitting that a general survey be made of the work accomplished during the past two and one half years of its history.

ORIGIN OF THE CAMPAIGN.

The missionary campaign in the Epworth League of the Methodist Episcopal Church had its origin in the summer of 1898, when, under the direction of Rev. W. I. Haven, D.D., First General Vice President of the Epworth League, a call was issued for 100 students who would give a month or more of their time, without salary, to the visitation of Epworth Leagues and to the organization of missionary work among young people. The call was based upon three facts that stood out prominently before the Church:

1. The unquestioned need of the mission fields and of the Missionary Board for a more intelligent, prayerful, financial support from the Church membership. This need was especially felt in 1898 because of the debt which at that time burdened the Missionary Society.

2. The almost unlimited possibilities latent in the 1,750,000 of Epworth Leaguers who, though not in a position to contribute directly to the missionary treasury to any large extent, were none the less a most promising field for an educational campaign that would arouse their interest in the missionary cause, enlist their prayers, and instill principles of Christian stewardship.

3. There were in the Methodist colleges at that time a large number of Student Volunteers who were planning to go as foreign missionaries under our Board but who could not be sent until the Church was brought to a better support of the Missionary Society. In addition to these Student Volunteers there were others who, though they did not feel called to go, were willing to give their time and to

do anything within their power to make it possible for the Student Volunteers to be sent.

PLAN OF THE CAMPAIGN.

The plan of the campaign of 1898 was to choose from the Student Volunteers and other Methodist students those who were best qualified for the work and to commission them as student missionary campaigners to visit the Epworth League chapters and organize a permanent missionary work in each chapter visited. The students were asked to devote not less than one month's time to the work, without salary or compensation. Their actual traveling expenses were to be paid by the Leagues visited. Mr. Fletcher S. Brockman (now in China), one of the most gifted and devoted secretaries of the Student Volunteer Movement, was asked to visit the Methodist colleges and to choose and train the campaigners for the first summer's work. Mr. Willis W. Cooper was the efficient business manager and the moving spirit of the campaign. Much of the early success of the campaign is due, under God, to the efforts of these men.

PURPOSE OF THE CAMPAIGN.

The methods of work in the campaign have been mainly educational. Each campaigner, in addition to his public address, has been instructed to carry out the following plans:

1. To secure the appointment of a Missionary Committee in every chapter visited.
2. To have a conference with this committee, giving them all possible help and assisting them in planning their work for the year. (For this work there has been prepared a small cloth-bound manual of League missionary methods known as *The Missionary Spoke of the Epworth Wheel*.)
3. To sell in the League where possible a missionary library.
4. To make arrangements for the circulation of the books of this library among the League members by the Missionary Committee.
5. To secure the organization of a mission study class.
6. To help the committee to plan for the monthly missionary meetings in the League.
7. To encourage and, if in harmony with the wishes of the pastor, to take pledges for systematic missionary giving for missions, the money to go into the pastor's hands and through the regular Church channels.

THE WORK ACCOMPLISHED.

A large number of the campaigners have neglected to send in final reports of their work, and many others have failed to keep a definite daily record, and consequently report only in general terms, without giving figures. All such are entirely ignored in the statistical tables of the campaign. Could the indefinite and missing reports be satisfactorily added, they would materially increase the statistical showing.

*Mr. Taylor is Field Secretary of the Missionary Society in charge of Young People's Work, and Chairman of the General Missionary Committee of the Epworth League.

GENERAL SUMMARY.

A summary of the reports of 262 workers shows that they come from 30 colleges, have worked in 25 States, have visited 1,592 churches, and have addressed 154,060 people. The following features of the campaign are worthy of note:

MISSIONARY COMMITTEES.

In the 1,703 Leagues that have been visited there were found at the time of the campaigners' arrival only 69 missionary committees; 913 missionary committees were organized by campaigners. Not only were these committees organized, but in conference with the campaigner they were given practical plans and methods of work, and the correspondence of the campaign office indicates that most of these committees have since been working with increasing effectiveness along lines proposed in *The Missionary Spoke of the Epworth Wheel*.

MISSIONARY LIBRARIES.

Only twenty of the Leagues visited possessed missionary books of any sort before the campaigners' visit. To create a demand for the best possible missionary literature, the Student Missionary Campaign Library was published at a popular price and at considerable financial risk by Mr. W. W. Cooper.

Owing to the fact that this library has been sold in other than Methodist churches, it is impossible to tell how many sets of the library have been placed in Epworth Leagues, but doubtless about two thirds of the entire output have been so placed.

There have been sold of the library nearly 3,000 sets, aggregating 48,000 volumes.

MISSION STUDY CLASS.

In the Leagues visited by campaigners, 16 mission study classes were found to have been organized previous to 1898. During the three summers 397 classes have been organized by campaigners.

For the first winter, 1898-99, the *Picket Line of Missions* was issued as the text-book. For the winter of 1899-1900, Bishop Foss wrote the text-book, *From the Himalayas to the Equator*. For this year, 1900-1901, the text-book is *Dawn on the Hills of Tang*, written by Mr. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement.

A special effort is being made this year to secure a much larger number of classes and a more effective work than in the previous years.

MONTHLY MISSIONARY MEETING.

One of the instructions given to the campaigner has been to arrange for monthly missionary meetings in the Epworth Leagues wherever possible. For the assistance of the Missionary Committee, outlines for these meetings have been furnished from time to time in the *Epworth Herald*. A distinct advance step has been recently made in that the Epworth League officials have placed a supplementary missionary topic on the regular topic card once a month. The League is to begin using these topics January, 1901. An outline for the monthly missionary meeting is to be furnished to the *Epworth Herald* in connection with each topic.

SYSTEMATIC GIVING.

While the campaign does not place its main stress on missionary giving it does ask its workers to encourage systematic giving, rather than the usual haphazard once-a-year method. Reports show that nearly five hundred Epworth League chapters have thus been led to adopt some specific method of systematic giving to missions. The plan is usually to receive a contribution of a certain number of cents each week from such members as desire to adopt the plan. It is distinctly understood and emphasized that all money is to go through the regular Church channels.

DEVELOPMENT OF A MISSIONARY PASTORATE.

Not the least of the benefits accruing to the missionary cause from the campaign is the reflux influence it exerts by intensifying the missionary zeal of the campaigner. Whether the campaigners offer themselves for missionary service or not, they as future pastors and leaders cannot but have a more lively and helpful interest in the missionary cause as a result of the preparation for and experience in the summer campaign work.

PUBLICATIONS.

In addition to the campaign library, *The Missionary Spoke of the Epworth Wheel*, and the mission study text-books, there have been numerous small publications by the Campaign during the past three years. The *Campaign News Letter* has been issued about once in two weeks during the summer months. A manual of instructions to campaigners and pamphlets outlining the plan of the campaign have been issued during each summer. Suggestions for district and local missionary committees, a leaflet on the use of the missionary campaign library, and a number of other lesser leaflets and circulars have been issued in connection with the work.

EDITORIAL WORK.

Occasional copy has been furnished to the columns of the principal Church papers. The *Epworth Herald* has kindly offered regular space to be occupied with plans and methods of missionary work in the Epworth League. A liberal allowance of space has also recently been granted to the work in the *World-Wide Missions*, GOSPEL IN ALL LANDS, and other Church periodicals.

DISTRICT CONVENTIONS.

Early in the summer a letter was sent to the presidents of the district Epworth Leagues urging the importance of giving missions a proper place on their convention programs. The response was most gratifying. At the request of these presidents the Campaign has furnished speakers to about fifty conventions and assemblies during the summer. The aim in each case was to secure a definite organization of the missionary work of the League rather than to create a mere passing enthusiasm. To this end, in addition to the public addresses, schools of methods were usually conducted where practical plans of missionary work could be discussed with

the delegates. Dr. John F. Goucher, D.D., LL.D., has rendered valuable assistance at some of the more important Epworth League assemblies in the West.

Some special work was also done in connection with the Indianapolis Convention in July, 1899, and a similar work planned for at the San Francisco Convention in 1901.

DISTRICT MISSIONARY COMMITTEE.

Early in the summer of 1899 it became apparent that if permanency was to be secured in the missionary work of the League there must be some form of permanent supervision of the work of the local chapters.

For this purpose campaigners were instructed to secure the appointment of missionary committees in the district Epworth Leagues. These committees were as far as possible to be personally interviewed by the campaigner and kept in close touch with his work during the summer, so that upon his departure they might be in position to take up his work and to foster and extend it throughout the district. A printed outline of the work of these committees has been prepared, which provides for the division of the chapters of the districts into groups, with a member of the district committee in charge of each group. A system of reports has also been arranged whereby the missionary work of each chapter is reported to the chairman of the district committee every six months, and a summary of these reports sent by the district committee to the chairman of the General Missionary Committee of the Epworth League.

In connection with this district organization a careful classification has been made, by the card system, of all available information concerning each district League. This information includes the names and addresses of the presiding elder, the officers of the district League, the chairman of the district Missionary Committee, the date and place of the next convention, and a memoranda of the work done in that district by student campaigners or other missionary speakers.

THE UNDEVELOPED FIELD.

While our hearts are filled with praise to God for the work he has wrought, we are humbled by a single glance at the work yet before us. It is seen that scarcely one Epworth League in ten has as yet so much as appointed a Missionary Committee, to say nothing of carrying on aggressive work along the various lines. It is also observed that comparatively few districts have as yet secured effective district missionary committees, though in many districts these committees are organized and are giving their time and energy most generously to the work of the district.

In this time of special stress in missionary matters, when in the face of general prosperity such as this country has never before seen, and in spite of the fact that, as Bishop Foss recently said, "every trumpet of God is sounding the advance," our Church has been compelled to order a retreat. Is it not time that we who are young and full of energy

and hope should bring into the field the much-needed reinforcements?

Was not the Epworth League army 1,800,000 strong brought into being for such a time as this?

Missionary Socials.

BY S. EARL TAYLOR.

SOCIAL gatherings of the Young People's Societies may have any one of many different objects in view, but the common idea in all is that of increasing the mutual acquaintance of their members. When we plan for a missionary social we should keep in mind the two aims implied in the name: that it is a gathering for social purposes, but more particularly for increasing the missionary information and interest of individual members.

A great many excellent suggestions for various programs are given in *Fuel for Missionary Fires*, by Belle M. Brain. These may be adopted bodily, or adapted to special circumstances. They will also suggest many other contrivances and methods.

A rather elaborate social which was very successful in one church was one given by the King's Daughters, in which each Daughter was dressed in the costume of a different country, and had charge of a booth in which were for sale products of the country she represented. An appropriate program was arranged. This idea might be adapted to suit local talent and material, and it gives great scope for ingenuity, especially in the program.

For instance, the Chinese girl might describe her life, family, and customs; exhibit her shoe, fans, coins, etc.; or the girl from India might tell a story or incident of life in India; while the Japanese girl might close the program by inviting everyone to have a cup of tea with her, as she kneels in Japanese fashion by a low table on which are cups and tea.

A device for "breaking the ice" at the beginning of a social, especially if it be in the interests of China, is to have duplicate cards given, one each to a lady and a gentlemen, with the Chinese numerals on them. These may be gotten from the Chinamen that are to be found in most towns. Partners may find each other by matching the numerals.

A pretty souvenir may be a card with a circle drawn, and different points on the circle indicating different countries with lines drawn from these points to the center on which may be written the time in these countries, calculated from a given time in the local town.

Be on the lookout for material of interest in new ways. Perhaps some one has traveled in one of the missionary countries, and can tell interesting stories or give a good short description. Perhaps some one knows a Japanese song, or can give typical selections of Hawaiian music. Perhaps the Chinaman from the laundry might be induced to play his mandolin, or at least lend it for inspection. Hardly a household but has a curio from some one of these countries. Chinese and Japanese fans, parasols and lanterns, Indian coral, various products from Africa are common and yet interesting.

MISSIONARY PROGRAMS AND EXERCISES.

Program for Missionary Concert.

BY ADDIE G. WARDLE.

OPENING EXERCISES.

1. SONG: "Far and near the fields are teeming."
2. SCRIPTURE LESSON: 2 Tim. 4. 1-8. The dying missionary's charge. The Christian's responsibility. The requisites for service. The servant's reward.
3. SONG: "Am I a soldier of the cross."
4. PRAYER: Thy kingdom come. May oppressed bleeding China be saved. Give to native Christians and to missionaries faith and confidence in Thee. Help us in the forming and carrying out plans for the spread of missionary information. "Lord, what wilt thou have me to do?"

DISCUSSION.

1. Am I responsible for the spread of God's kingdom? [Eight-minute talk.]
 - a. In the disseminating of missionary information. ("My people are destroyed for lack of knowledge.")
 - b. In the spreading of missionary enthusiasm. (The King's business requireth haste.)
 - c. In the sending out of more missionaries. ("Pray ye, therefore, the Lord of the harvest to send forth laborers.")
 - d. In supporting the missionary work financially. ("Freely ye have received; freely give.")
 - e. In carrying the glad tidings as far as I personally can. ("How shall they believe in Him of whom they have not heard.")
 - f. In holding up to the throne of grace those who are toiling in hard places. ("The effectual fervent prayer of a righteous man availeth much.")
2. All eyes toward the Orient. [Eight-minute talk.]

SEEING.

- a. That Christians die well.
- b. That God maketh all things to praise him.
- c. That the blood of the martyrs is again becoming the seed of the Church.
- d. That God is opening new doors through which the Church shall pass. "Watchman, what of the night?" "The morning cometh."
3. *Dawn on the Hills of Tang*. Review of the book. [Eight-minute talk.]
 - a. China's area. Page 3.
 - b. Wealth of the empire. Page 10.
 - c. China's protracted existence. Page 27.
 - d. Chinese as painted by themselves. Page 49.
 - e. Religions of the Chinese. Page 52 to 74. (The land of many religions, but no way of salvation.)
 - f. Signs of dawn. Page 134 to 151. (China's citadel of darkness overthrown.)
 - g. Methodist Episcopal missions in China. Page 185. (The kingdom of China shall become the kingdom of our Lord.)

4. Plan for a study class, enroll members, and order books.

CLOSING.

1. SONG: A consecration hymn.
 2. "Praise God from whom all blessings flow."
- EDITORIAL NOTE.—*Dawn on the Hills of Tang* is the official Epworth League study-course book for 1900-1901. It may be obtained of the Book Concern for 35 cents. A complete outline for study-class work and valuable suggestions to leaders may be obtained by writing to Mr. S. Earl Taylor, 57 Washington Street, Chicago. This course is being more widely used than any similar course in the history of the League.

Light and Shade in China.

BY REV. JAMES COOTE, M.A.

To China's myriads, subtle, shy, and bland,
Shut in for ages by their walls and speech,
Come Christ's ambassadors—heroic band!
His blessed Gospel both to live and teach.

Long and unfruitful do their efforts seem,
Hard is the soil, the laborers weak and few;
At length athwart the night morn's heralds gleam,
And mercy-drops distill like Hermon's dew.

And now a plenteous harvest crowns their toil,
In fruitful showers the glooming sky disparts,
The Spirit's plow upturns the stubborn soil,
And precious grain matures from mellowed hearts.

Confucius is cast down and Christ enthroned,
The shrines of dragons, peacocks, apes decay;
Thousands to him who for their guilt atoned
Rejoicing turn, as flowers to opening day.

But from millennial poppy-poisoned sleep,
As sinks the nineteenth century to its tomb,
See hordes of zealots with fierce ardor leap
And Christ's disciples to destruction doom!

The martyrs' noble army gains recruits;
In whole battalions crowd they to the sky;
Who sowed in tears now gather golden fruits
As erstwhile heathen Christian victors die.

And God will soon avenge his own elect,
While from their blood will richer harvests spring;
A new-born China, like a bride bedecked,
To him full tribute of her love will bring.
Lawrence, N. Y.

As Christ, our Master, so must we
Our Father's business do;
Then let us work with Christ, with God,
Who worketh hitherto.

We work the works that he commands
While yet the day is bright,
For men must lay their labors down
With falling of the night.

Surya Bai—One Little Soul.

BY BESSIE ELLICE ROBINSON.

IT is early Sunday morning in far-off India. From afar comes the breath of the newly awakening morn laden with sweetness, and in the serene stillness and the refreshing coolness one forgets about the heat that will follow later in the day. Now the birds and fowls are beginning to make themselves heard as they twitter and call their good mornings, while along the roadside the bullock carts jog lazily by with their sleepy riders, and the tinkling of the bells rings a drowsy accompaniment. In the mosque the call to prayer sounds, and hard by, in the little Hindu temple, the prayers of the few faithful ones at that early hour sound faintly.

In the mission house all are asleep, but as the low cry of a child comes from the servants' quarters, one of the inmates stirs, wondering sleepily what baby is awake so early. Still the crying continues at intervals, but the aroused sleeper turns over for another nap, scarcely conscious of the cause of the disturbance.

When the household is astir, and the "mem-sahib" (mistress) goes out of her room, she asks the servant what child is crying. With a low salaam, and a look of pride, Rama answers that heaven has been pleased to smile upon him and send him a little child, though he adds sorrowfully, "it is only a girl."

Yes, the little wail which had rung out on the still air had proclaimed the birth of a little life as yet perfectly unconscious of the wide world of beauty and sadness in which it had arrived. There were two little boys already in the family, so the little girl-baby was more welcome than she would otherwise have been.

The weeks and months passed by and little Surya Bai (the Sun Lady) became old enough to notice her little brothers who were very proud of their little brown sister with her beautiful dark eyes fringed with heavy eyelashes.

In the mission house there was a little American girl just about the same age, and it was not long before Muriel and little Surya Bai had become good friends. As Muriel rode out in her baby carriage each evening, Surya Bai's mother passed by with the little Hindu baby sitting astride her hip. Then followed an exchange of gurgles, and coos, and salaams until each baby had exhausted its vocabulary of both words and gestures.

Every Sunday after the morning service at the English church, the "mem-sahib" called the servants together for prayers. Then heathen and Christian alike listened to the words of the Saviour read in the Mahratta tongue, and after the children had sung some hymns prayer was offered to the Father who loved these, his wandering sheep, with as much love as he has for the ninety and nine. Little Surya Bai understood nothing of what was going on, but she and the American baby would sit and stare solemnly at each other, as if conscious that this was the time to be quiet. The bright-eyed young mother drank in every word; and as we noticed her

loving care for the child, we longed to claim her life for the Saviour.

The warm weather came and brought fever and suffering. One day we learned that fever had visited the little home and that Surya Bai was very ill. The doctor was summoned and did what he could to fight the dread foe—but in vain.

Again it is Sunday morning, and once more over the solemn hush of the morning comes a wail, but this time it is the despairing cry of a heartbroken mother—"the voice of lamentation and weeping; Rachel weeping for her child and would not be comforted." The little voice is hushed in death; the little soul has fled to be with the loving Shepherd, where there is no more sickness. The poor young mother's heart is burdened with grief, and she sits at the door of her hut with the cold form in her lap, weeping aloud and tearing her hair, while she calls for her baby to come back. The little missionary lady sits on the floor beside her telling her of the "home over there," and as she tries to soothe the broken heart she tries also to point the mourner to the Saviour as the only true comfort. But the religion of the mother has never taught her that it is possible for her to meet her baby again, and it is very hard for her to understand.

With tear-filled eyes we turn, thinking of other mothers, thousands of them, sorrowing for their children who have gone out into the unknown. As we turn we go forth with renewed zeal in our efforts to carry the message of the Saviour to all "weary and heavy-laden" lives: "Come unto Me . . . and I will give you rest."

Love Finds Service.

WHAT shall I bring to offer at Jesus's feet to-day,
To prove how much I love him, my debt to partly pay?

All sinful and unworthy I come with empty hands,
And say, "Dear Lord, thou knowest," and know he understands.

But wherefore empty-handed? to-day the harvest waits,

And we can all be reapers upon the Lord's estates.

Each heart will thrill with gladness, if at the day's decline

It has a sheaf to offer, with "Master, mine is thine."

The heart that loves the Master some work for him may find,

It may be in the byways, and of the lowliest kind,
But he will count it worthy, and though the gift be small,

He knows the love behind it, and that is best of all.

—Eben E. Rexford.

GREAT Worker of the universe,
We bring our tasks to thee;
Be power to our feebleness,
In doubt our wisdom be.

TIDINGS FROM MISSION FIELDS.

Getting a Footing in the Himalayas.

BY REV. J. H. GILL.

NINETY-FIVE miles from a railway station, far in the Himalayas of India, I am in camp on the Bungedhar spur, in a most lovely Alpine valley. There are thirty villages within a radius of five miles and a high range of mountains—the Dudhatole—over seven thousand feet high, shutting in the vision to the north. Among its lovely cedars, amid an abundant water supply, is Binsur (Ban-eshwar), the god of the woods.

I climbed to its summit in company with a priest of the temple. I must not tell of his goodness and how far he took me in his friendliness, but I saw everything there was to be seen—even broken images smashed by the Rohillas eighty-five years ago. But the broken images are still worshiped. Crowds assemble here in the woods on certain fixed festivals and spend a day or two in worship and merriment. The high priest is not a Brahman—so the temple belongs to pre-Brahman times, and is evidently a relic of the Kassia era that preceded the advent of Hindus.

John T. McMahon—now a saint in glory—did his best to persuade three several native preachers to occupy this valley, but failed. A house was built, but its ruins only remain. Fear took hold of the dear native brothers and their families and they utterly refused to stay. In some cases missions must actually make its workers, and often very poor material is at hand, and years and years are spent in the attempt.

We now have another native preacher located here by his own choice. He found a small farm of about seven acres and an unused house out of repair. He has repaired and occupied the house, sowed the fields as far as he could, and he has actually begun in earnest to work for God among the semiwild people of this valley.

Several of the inhabitants tried to argue that the god Binsur would not permit Christians to live here.

I am glad that my friend, the priest of the temple, was not of the number. For years we paid at one time a Hindu to teach a school. The teacher drew his pay regularly, but little good ever came of the school. We now open no schools without Christian teachers, and these we can have, for we have raised up a number of Christian youth who are capable of teaching primary schools.

Much might be done for these people speedily had we not to meet the influence of outsiders. Hindus who occupy influential posts in government argue for Hinduism and against Christianity, and warn the people time and again to avoid the influence of Christians. However, we are here to stay. Already three graves of native Christian children have permanent rights in a lot of ground—that is a beginning. There are Christians in at least three villages—that is a beginning.

The present live, stirring preacher has had a theo-

logical training in Bareilly, and after years of trial is at last where we hope he will succeed with God's blessing. His home is in these hills. He speaks fluently the native dialect. If the Church at large keeps praying for these distant isolated workers then God will answer prayers and the good angels of heaven will not be strangers in this native brother's home. They will accompany him when he climbs to the high-perched villages and truth will surely come here to dwell and Christ will save the people from their sins.

The people are accessible. They are, however, firmly wedded to idolatry. I wonder, if in these days of mathematics, there be any method of calculating the period necessary to persuade an entire community to give up idolatry. There is a period of approach and acquaintance; this is followed by a period of friendship; this by a period of instruction; this by a period of acquiescence or acceptance of the teaching; then caste is disregarded; then Christ is accepted; men are "born again"—"born from above." They become real Christians. No exact time can be assigned to these periods.

God's power on a community and on his agents in work may greatly hasten the period of ultimate triumph of the Gospel. The harvest may follow closely on the sowing time—outside influences to retard progress may be powerful. Many of the evils that are found in large cities are not found in this Alpine valley; but deep-rooted superstition abounds. We work on prayerfully and hopefully that a solid honest work may be accomplished by the process ever so slow. Clumsy bungling work must be done over again. May the All Father save us from mistakes.

October 12, 1900.

Methodist Revival in Calcutta.

BY REV. HOMER WROTEN.

TWO districts of the Bengal Conference recently met in joint conference at Calcutta—the Calcutta and Asansol Districts. Our newly elected bishop, Rev. Frank W. Warne, D.D., has just returned from America and superintended the five days' meeting, October 18-22. He had many encouraging things to tell us from Manila, Singapore, Penang, and Rangoon, which he had gathered on his way back to India.

These two districts comprise some sixty or seventy members, of which only about twenty-five per cent are European—the remaining workers are all native. The business of the Conference was confined to sessions in the middle of the day, while both morning and evening meetings of devotion and revival were held. The native boys from the Rev. B. J. Chew's American Methodist Institution, the native girls from Rev. and Mrs. D. H. Lee's Training School, and the native Christians in and about Calcutta attended the devotional meetings. Many members of the English Church also attended, and a large number from the Calcutta Girls' School.

Bishop Warne conducted the services, preaching

in English, and was interpreted in Bengali by Rev. J. P. Meik. Preaching through an interpreter is necessarily slow work, because two sermons in reality must be given in the time of one, while each must be abbreviated to one half ordinary length.

It is not easy for preachers nor for interpreter, but when the preacher understands, as does Bishop Warne, and the interpreter is excellent, and has the spirit of the preacher as has Brother Meik, the Holy Spirit can powerfully utilize the clumsy method.

Our first morning meeting was a signal one for the Conference, for at its close the native preachers and missionaries came to the altar anxious for a deeper work of grace, a baptism of the Holy Ghost, and some of them repenting and vowing to do their first works over again. Every morning and every evening saw a repetition of the same scene—an altar full of hungry Christians and penitent sinners. Some confessions were made which did great good. Shouts of victory were heard and testimonies which sounded like old-fashioned Methodist "protracted" meetings. Evidence was shown again and again that the same power which converts and saves the European has the very same influence over the Aryan brothers of India.

During the Conference death visited our native Christian community and also the English people which brought with it a terrible solemnity. Sunday night, in the presence of over a thousand people, Bishop Warne made use of the ways of Providence, and the Holy Ghost fell in great power. At the invitation for sinners and backsliders the great altar overflowed. One man came from the rear of the great auditorium who said he had not been inside a Christian church for several years, and one brother who had been attending the Methodist services for over twenty years, and is ninety-one years of age, found pardon and peace in believing. We trust that the missionary cause will eventually get several workers as the fruit of the outpourings. Many of the boys and girls were moved toward God as never before. It augurs well for our future when the Holy Ghost visits the schools and carries with the teachers.

One young man who has recently come to a business life in Calcutta said he had been half asleep in his Christian experience, but God had come to him in a new and vital manner. He did not know Christianity made such demands upon us before. Calcutta needs before all things else consecrated business men. Imagine a young man coming from England to India to find that he has been half asleep in his Christian life.

The last service was closed with the Holy Communion. A beautiful sight it was to see natives and Europeans, Bengalis and missionaries all at one and the same altar showing forth His death until his coming again. The service was peaceful, quiet, powerful, holy.

Who can estimate the value of such a Conference for the future of the Christian Church in Bengal? Certainly every native worker and every missionary went back to his charge strong in faith and ready to do mighty things for the Master.

The General Conference has conferred a boon

upon Indian Methodism through the gift of Bishop Warne. He will make a flaming fire of evangelism burn all over this dark land.

What India needs is what America needs—evangelistic Conferences, annual and district. All Methodism needs Holy Ghost Conferences where her ministry can do their first works over again.

All hail to the Twentieth Century Forward Movement. The pledges are being taken over India. It was fairly inaugurated with us at this Conference, and we are proud to proclaim that the first pledge taken in these two districts was taken by a brother native pastor. Perhaps the home readers would like to read his name—S. M. Mondal, of Balpore.

Calcutta, October 27, 1900.

The Necessity and Outlook for English Work in Bombay.

BY REV. LEWIS E. LINZELL.

IN an Indian railway carriage recently one of our missionaries felt led to speak to a young Englishman concerning his spiritual welfare. "Pardon me, but are you a Christian?" he asked. At which the young man replied, in an offended air, "Sir, do you think I am a heathen?" The people of India, for the most part, make only two classes, putting heathen and Mohammedans in one class and Christians in the other.

Bishop Taylor saw this when he came to Bombay thirty years ago on his evangelistic tour, and well understood what a stumbling-block it was in the way of God's work; for if anywhere godless white men can be found it is in large oriental seaports. Away from friends and away from the degree of moral restraint which society in European and American cities put upon conduct, their unbridled desires lead them far from the way of integrity. Such men, being looked upon as Christians by the natives, must necessarily hinder the work of the missionary.

William Taylor preached to them, and scores in this city found Christ. But, strange to say, the churches here would not receive the converts. Their professions were too radical, and their leader had preached an extraordinary experience. The result was the converts asked William Taylor to organize a Methodist Episcopal church. This he did. The saintly George Bowen, after whom our Bowen Church is named, was appointed pastor.

For these thirty years our work has been going on. God has wonderfully blessed it. We have now three church buildings and a Seamen's Rest in the English work. Among our membership are some of the foremost business men of the city. We are now building a deaconess home and bishop's residence. The outlook is hopeful. Men are being converted and the Church edified.

The Established Church of this city is far removed from evangelical Christianity. Special services are held for prayer for the dead and dying, incense burned, high mass and low mass celebrated, Romish costumes worn. Under these circumstances it is

evident how neglected must be the true spiritual welfare of the people, and how rare and precious a personage is a converted man.

We have members in our church who can be found every week preaching the Gospel to the Parsees; others as often preaching to the seamen; others ever ready to stand on a street corner and herald the good tidings to the Hindus or Mohammedans. Many there are of our number who, though unable to preach, continually shine for Jesus Christ before the natives.

But the English work is not without its difficulties. We have many who sympathize with us, worship with us, contribute to our cause, and even commune with us who would not under any consideration become one of us. Their strong prejudices against dissenting Churches, and their inbred love for the Church of their fathers keep them from this step.

Then, too, our Methodist boys and girls are being educated in the Church of England schools. There these prejudices are fostered. The outcome is we lose many of our own. Hence the difficulty of increasing our membership. If we are to do the great work that God has put into our hands, it seems most advisable that we establish a well-equipped school in Bombay.

The outlook for the deaconess work is quite promising. The unique conditions here especially call for this kind of work. So successfully has this phase of our charge opened that the need for more deaconesses is most urgent. We need one for the English-speaking Parsee ladies, two for visiting Europeans and Eurasians, two for slum and rescue work, two for kindergarten work—to say nothing of the needs of the every-night mission we desire to open in an abandoned part of the city.

A wealthy lady in England wrote us last week that she would support a deaconess in our home for two years. We thank God and take courage. Are there not wealthy American ladies who will do the same? Are there not young ladies who, having means, could support themselves and give their lives to this work in Bombay.

Bombay, India.

A Visit to the Glory Mountain.

BY REV. CARL F. KUPFER, PH.D.

IN the province of Anhui, about thirty miles southwest of Tatung in the Yangtze Valley, on an elevation of about 3,500 feet, is *Kiu Hwa San*, the mount of nine glories. On the top of this mount is a beautiful valley. In this valley and on the surrounding peaks the Buddhists have built no less than eighty large temples.

Since the days of the Tang dynasty this place has become the most frequented by pilgrims of the eastern and central provinces of the Chinese Empire. It is supposed that over 60,000 worshipers gather at these shrines annually, during the months of September, October, and November, to do homage to their favored gods. All classes, rich and poor,

men and women, learned and unlearned, old and young, meet here to bring their offerings.

The god who is now the chief center of attraction on these mountains was once a prince at the house of Tang. Finding life at the royal palace prodigal and distasteful, he forsook the pleasures of the world and became a humble Buddhist priest, a traveling mendicant. In his travels he passed glory mountain, and being delighted with its beauty and grandeur, he went to the prefect of the nearest city, and begged for as much land on this mountain as his coat would cover. This humble petition was granted.

The monk chose a beautiful spot and at once erected a small shrine. Here he lived for many years, giving himself to meditation and prayer. It is claimed that he took no nourishment all this time, and when his spirit left the body it was found that the body remained in an undecaying condition. His colleagues seeing this, he was at once enthroned as a high god in the Buddhist pantheon, and a large temple was erected, enshrining his undecaying body.

News of this miraculous preservation spread throughout the country, and people came from all parts to worship him. As worshipers increased, new temples were added, and in each temple the deified royal priest occupies the chief place.

I spent one week among the priests of this mountain and have assured myself of several facts. The priests, as a class, are a shabby lot, ignorant and corrupt, the most of them opium smokers, too lazy to do work of any kind. A few among them no doubt are weary of serving the false gods and would be glad to accept a more sure religion if they could see their way clear for a living outside of the priesthood.

Among the worshipers who come to these shrines a few seem to be honest seekers for peace and satisfaction. It is a pitiable sight to see aged men and women climbing up steep, dangerous cliffs to secure the blessing of a favored god. Among these worshipers are also Confucianists who seem to have realized that their sage cannot satisfy their longing hearts, and so they turned in their ignorance to the visible gods of Buddhism.

Let all friends of missions to the Chinese work and pray that these millions who are in such dense spiritual darkness may soon become acquainted with the true Light of the world.

Ten Reasons for the Bareilly Theological Seminary Endowment.

BY REV. T. J. SCOTT, D.D.

1. **IMPORTANCE** of the institution to meet the greatly increased demand for preachers and teachers in India. It is a model seminary for all the purposes of training native preachers.

2. It is the only theological seminary for our work among 100,000,000, who speak the language we use. John R. Mott, General Secretary of the World's Students' Christian Federation, wrote, "As goes India so will go Asia, Oceania, and probably Northern Africa."

3. Its location is admirable, in the center of the "Garden Spot of India," among the finest races of the country.

4. Its grand work in the past, in sending out 391 preachers, 61 teachers, and 332 wives trained as mission workers.

5. Bishops, secretaries, visitors, and those acquainted with the seminary bear emphatic testimony to the effectiveness and importance of this institution.

6. We are urgently in need of funds to strengthen and perfect all the interests and departments of the institution.

7. Poor institutions at home ye have always with you, and a plea can ever be made. We need the enthusiasm of a great call like this to arouse interest in something far away and likely to be overlooked by a charity that begins and stays at home.

8. Christ's great command is, "Go into all the world and preach the Gospel to every creature." This institution, in a very practical and powerful way, is fulfilling this for the Church seeking to sustain it.

9. The statistics of Secretary Carroll show that the foreign field is by far the most fruitful now. Foremost in this fact is India. This is Christ's seal to the carrying out of his command.

10. At this time there is a crisis in missions and a crucial test at home. A great field like India presents the crisis of ages. The crucial test of the Church is, will it respond? Help to this institution touches a most fruitful center of power. A test of the wisdom, liberality, and loyalty of the Church is before it.

Our Mission in the Cape Verde Islands

BY BISHOP HARTZELL.

"The Isles shall wait for His law."

LONG before Columbus discovered the West Indies or Vasco de Gama made his successful voyage to India, some Portuguese navigators discovered a group of islands about two hundred miles west of the most westerly point of Africa, known as Cape Verde, which gave name to the group, the Cape Verde Islands. Portugal claimed them by right of discovery, early colonized them, and has held uninterrupted sovereignty over them. The blight of papacy as the state religion, to which the acknowledged degeneracy of Portugal must be attributed, has ever been upon them; but now, after four hundred and fifty years, the good seed has been sown and has taken root, and those islands "shall blossom as the rose."

Young men from the Cape Verde Islands, converted at the Portuguese missions in New Bedford, Mass., and in Providence, R. I., have become possessed of a passion for the conversion of their parents and brothers and sisters, and, with this in view, they have made visits to their native islands. But such zealous souls could not confine their efforts to their immediate family circle, and we find that for their aggressiveness in spreading the Gospel three of them in the island of Brava were cast into prison in 1896. We may count that date as the beginning in

that island of the work of grace which now claims our attention.

Those three young men were released from prison and returned to this country, but the Lord has ever since had in Brava some witnesses who have suffered from time to time persecution more or less severe.

At a meeting in December, 1896, some ruffians, evidently subsidized by influential Romanists, made a disturbance, giving a magistrate a pretext for summoning into his presence the innocent Christians and the people who opened their houses to them. The former he commanded not to speak at all nor teach in the name of Jesus, and the latter he warned against receiving the former into their houses. But, like Peter and John, these modern disciples "could not but speak the things they had seen and heard," and by their sincerity and upright lives they gained the respect and confidence of some of the influential families, who invited them to conduct meetings at their houses. The priest repeatedly made complaints to the magistrate, and the Christians, both men and women, were frequently summoned into his presence, all to no effect.

In October, 1899, the three young men were arrested, charged by the priest with speaking ill of him and his religion, and with forcing people to follow their religion. There was a fair trial, in which the priest's own witnesses caused him to hang his head. The accused were ably defended by Snr. Eugenio Tavares, who volunteered his services. The result was an acquittal. The cause had gained immensely, and the workers were reinforced by the arrival of a dozen more from New England, among them one of the three who had suffered imprisonment in 1896. They devoted themselves to the evangelization of that small but thickly populated island, holding meetings in every part of it, the attendance often exceeding the capacity of the largest private houses. Some of the Romanists became alarmed, and through the public press called upon the authorities to use most energetic measures to put a stop to the movement, or else the whole island would soon be Protestant. That such will be the case is the faith of those who have been most active in the movement; but to attain that result they believe, as they have urged for the last four years, that a missionary fully authorized by his Church should be on the field.

Of meager education, but full of the Holy Ghost, these young men have done what they could at their own expense, determining to hold out if possible till a missionary should be sent to them. But financial straits compelled them to return to work in this country, and the thirty-seven young converts, and the multitude of people well disposed to the Gospel, are left there in Brava without a leader.

The obligation is upon us as a Church to care for this child of our New Bedford mission. The intercourse which exists between New Bedford and Brava demands it. Hundreds of people move from Brava to New Bedford every year. Brava is the key to the whole archipelago, with its one hundred and twenty thousand souls upon whom the light has not yet dawned. The zeal of the Brava Christians, their

fortitude, and their success in winning souls give promise of Brava's becoming a source from which shall come missionaries equipped for work in our missions in Portuguese East Africa, in Angola, in Madeira, as well as in Brazil, and in this country.

Rev. George B. Nind, for a number of years in Portuguese mission work in South America, has consecrated himself to this work in the Cape Verde Islands, and is already on the sea, and will be welcomed by the noble band of Protestant converts.

It has required \$400 to provide for his two children and to get him on the ground, and he goes without salary, depending upon the people there to care for him. I need \$500 a year at least to carry on the work, and call earnestly upon the friends of Christ to cooperate in carrying forward this work so providentially begun.

Rev. T. J. Everett, D.D., a presiding elder of the New England Conference, New Bedford, Mass., has kindly consented to cooperate in securing funds for this work during my absence in Africa. Any desiring to help may send the money direct to the Treasurer of the Missionary Society, Rev. A. B. Leonard, D.D., No. 150 Fifth Avenue, New York, stating definitely the object for which the money is sent, or the money may be sent to Dr. Everett or to myself. My permanent American address is No. 150 Fifth Avenue, New York city, and my African address, Funchal, Madeira Islands, West Coast, Africa.

A Woman's Mission Work in Liberia.

BY MISS AGNES MCALLISTER.

IT was my privilege to go to Africa as a missionary in 1888 in what was then known as Bishop William Taylor's self-supporting work. Another young woman and I were sent to a station on the coast of Liberia called Garraway, among what Bishop Taylor called the "raw heathen."

This station had been opened about two years previous to our going by Rev. Mr. Gortner, his wife, and Mrs. Mecker.

From the first they were ill with fever, and after three weeks' illness Mrs. Mecker died in the afternoon, and Mr. Gortner died the evening of the same day. Mrs. Gortner and her oldest boy, who was seventeen years of age, were so ill they could not get out of bed, and there was no one to do anything but the youngest child, a boy of nine years.

The dead bodies remained in the house till the third day, when some colored traders, coming down the coast, stopped at the town over night; and they, learning that the white people in the Mission house were dead, went up and took down part of the board partition in the house, made two boxes, put the bodies into them, carried them out and buried them, then went down to the port and told what they had done. Help was sent up to take care of those who were sick, and they soon recovered and returned to America, and the station had been closed for ten months when we were sent there twelve years ago.

It is a very common thing among the Africans when strangers go among them to make them a present of a chicken, goat, or bullock.

When I went they did not give me anything, and I several times told them they had never treated me right, for they had not even given me a chicken. They always replied: "No, and we don't mean to give you anything either, for when the first white people came here we gave them a sheep and a bullock, and they killed them, and ate so much fresh meat that they died from the effects of it, and we don't want you to die, so we won't give you any."

It is a remarkable fact that during the last four years there has not been a death among our white missionaries in all Africa. People are learning to take better care of themselves, and in proportion as we do we have better health. There is, no doubt, some truth in what the natives said about the death of the two missionaries.

We had been in Garraway about three weeks, very busy teaching the eager learners, most of whom were young men, when, one day, visiting in the town among the people, I told them that they had not kept their agreement with Bishop Taylor, for they had promised that if he would send them teachers they would give their children to be taught, and I said, "You have not given us any children to live with us yet." One of the men, a witch doctor, went and brought his little son of five years, and said: "Here, teacher, is a boy. You feed him plenty chop (victuals) and buy a wife for him, and you can have him." He was a very unpromising child; his father did not expect much of him, and that was why he gave him to us.

But we said, "This is the first child given to us, and we must take him." So we took him home, and the first thing to do was to make him some clothes, as he had never had a garment on him. We made him a little suit of white cotton, and in that he looked very well.

On Sunday, when we went to town for service, we took our boy along with us, and you would be surprised to see the delight of the people. They had never seen a child with clothes on, and the result was we had three fine boys before breakfast next day, and several more before the week was out.

A number of young married men came to school, some of whom had several wives. They all seek to have as many as possible, as the more wives a man has the greater gentleman he is considered to be. One of our men—we now call him Daniel—had three wives, and he was much troubled about how he would get free from two of them. He knew, of course, which one he wanted, so he began to plan to put these other two away. He went to the headman of the family (for they live in families, as the children of Israel did) and told him he wanted him to take this woman back and give her to another man, for he wanted to be a *Godman*; but the headman refused to do it, so Daniel was much troubled. He talked about the matter at home, and one day this wife went to another man and said Daniel did not want her any longer, and she had come to be his wife. Daniel was delighted and said, "God done bless me; now one woman is gone."

But he still had another to get rid of. She was a woman who had run away from her own husband

and came to our tribe to marry Daniel, and so was a stranger among our people. Daniel was troubled to know what to do with her, and after his lesson every day he would say: "Teacher, my heart is troubled much. I don't know what I will do with that woman." But one evening he came up to the mission in great haste: "O," he said, "my heart is so glad; God done bless me to-day. I hunted for my wife all day and I could not find her, and just this evening I met a man from the bush country, and he says he met my wife on the road and she has run away to be another man's wife. Now I am free. I am coming to the mission."

He moved his hut out of the heathen town, and he and his wife were married by Christian law and live in our Christian town. He is still one of our faithful men and a worker among his people.

Some may think that it is not right to drive these women from their home. But the woman is the property of the family and not of the man who may happen to be her husband. When a man dies his wives are divided among other relatives. This is the way many of them get some of their wives. This second woman had run away from the man who was her lawful husband and came to Daniel, and such conduct is common among them.

The women are bought and sold. A man will sell his daughter to buy a wife for his son, and the price paid is in cattle principally, costing about \$60. This is really the only legal claim a man has to his wife, and is better than nothing, until we can give them the Gospel law.

Work among the women is most important. The women are severely whipped by their husbands sometimes, and suffer severely at their hands for trivial offenses. And yet it is surprising the influence the women have in the tribes. Every town has a headwoman appointed by the women.

When any question comes up to be settled—it may be political, or it may concern the home, farm, or, perhaps, whether they will plant rice or not, which means that if they do not the women will have to support the family by raising vegetables—the men will call a secret council, and off in some secluded spot they will gather and talk their palaver, and decide on what they are going to do.

The women hear what is going on, and they call up their headwoman and have their council, too, and come to their decision. Then they appoint a committee to go to the men. They go to the king's house and tell the king to call up the chiefs, and they call them up.

Then the headwoman of the committee talks to them, and says: "We have heard that you men want to do so and so, and we women are sent here to say that the women object to what you are going to do, and we are sent to say, 'Now, just stop! We women won't have it.'" And they stop right there.

I have sometimes said, "Why do you men do what the women say?" And they answer: "Well, you know the women are our mothers, and we ought to respect them! And then, you know, women have stronger witch power than men, and if we men vex those women and oppose them they will

just turn their witch power on us and kill us; so, for our own sakes, we do what the women say."

In the Republic of Liberia we are without a girls' school. All our schools are mixed, and we feel very much the need of a good school where we can train our girls properly. The girls are without any training when we take them in, and it requires close attention to them to make them good housekeepers or apt at sewing, as time flies so fast, and they grow into womanhood so quickly.

We are asking the Woman's Foreign Missionary Society of our great Methodist Church to undertake this work, and we feel much encouraged with the prospect for a good school at an early date.

We feel that at Cape Palmas, where the Grebo tribe live, is the proper place for this work, as the Grebos are the most influential tribe in that part, and their influence is felt for many miles and among many tribes. We are praying God to direct so that just the right thing may be done for the women of Africa, who have so great a claim on American women.

I can see them now as they said to me when I was in Africa: "Teacher, you must not go to America and leave us, for we are afraid if you go away to your own country you will forget all about us and never come back." I hope to be sent back to put up a school among them. I know they will be glad, for I have had many invitations from this same tribe to come and live with them and be their teacher.

Spiritual Need of Japan.

REV. HENRY M. LANDIS, writing from Japan, says: "I heard the hope roundly expressed about ten years ago that in ten years or so Japan might be claimed as evangelized to such an extent as to make further Foreign Mission effort unnecessary—a prophecy based on the accelerating rate of mission growth of the ten preceding years. Since then, what do we see? The Church almost stationary, Christian schools struggling instead of overcrowded, and their very existence almost threatened. A nationalistic vein formed that, on the whole, thrives on anti-foreign and anti-Christian agitation. Many ardent and even leading Christians bending before the storm or even denying the Master.

"An inquiry into the much paraded Kumamoto Band would in several instances elicit peculiar results now. Keen observers regard it as a fact that the moral life as a whole has deteriorated and is deteriorating. Infidel influences of the West find a ready and fruitful soil. To many, indeed, the question of Japan's evangelization seems surrounded now by difficulties undreamed of ten years ago.

"In addition to all this, partly in consequence of the rage for politics and of a rampant materialism, there exists an indifference to the higher moral and religious elements of life, which is more fatal than any open or covert opposition could be. It is not possible now, except on the rarest occasions, to get an eagerly listening crowd such as the older missionaries so readily got wherever they went seventeen and twelve years ago."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session December 18, 1900, Bishop Foss presiding. Devotional exercises were conducted by Rev. S. W. Thomas, D.D.

The Special Committee on the Twentieth Century Fund made their report, which was unanimously adopted. (See page 47.)

The reports of the Committees on Finance and on Lands and Legacies were adopted.

The redistribution of the appropriation to the Liberia Conference was approved.

Bishop Hartzell was authorized to send to East Central Africa two teachers for European white school at New Umtali, two missionaries for work in Inhambane District, one medical missionary for Old Umtali Industrial Mission; to West Central Africa Mission two missionaries and two mission carpenters; to Liberia two missionaries; all to be subject to the approval of the Committee of General Reference, their expenses outgoing and salaries to be provided for out of appropriations for 1901, or from special gifts.

Provision was made for reducing the debts on property in South America, and for the placing of all the property in the name of the Missionary Society, and authorizing the giving of a power of attorney to Rev. A. W. Greenman for certain purposes.

The Finance Committee was requested to procure, through the corresponding secretaries, a statement of the values of and indebtedness on the property of the Society in all the foreign missions and report the same to the Board.

Bishop Moore was made a member *ex officio* of the Finance Committee of each of the China Missions.

The following definition of the powers of the Finance Committees of the China Missions was given, subject to such restrictions as the Board may from time to time adopt: 1. Authority to approve bills presented to the treasurer for payment, for legitimate purposes within the appropriations—a majority of the committee resident at or near the place where the treasurer resides to form a quorum for the transaction of this business. 2. Authority to make improvements on real estate after appropriations for the same have been duly made by either the General Committee or the Board of Managers. 3. Authority to purchase real estate for which an appropriation has been made by the Board of Managers and the General Committee. 4. Authority to sell or exchange real estate of a value not exceeding \$500 Mexican. 5. Authority to provide for unexpected emergencies affecting persons or imperiling property.

The return to the United States from China of Rev. G. R. Davis, Rev. J. H. Pyke, and Miss Alice Terrell was authorized.

Dr. George B. Smyth was appointed for the year

1901 to represent the Missionary Society on the Pacific coast, under the direction of the Board. His headquarters will probably be Sacramento.

The resignation of Rev. J. C. Davison as treasurer of the South Japan Mission was accepted, and Rev. H. B. Johnson was elected as his successor.

The Finance Committee of the Korea Mission was authorized to refund to Dr. W. B. McGill the money he has invested in our property in Wonsan when the property there is sold.

The North Germany Conference having met the conditions required for the appropriation of \$900 made by the General Missionary Committee in 1899 for grant in aid, the money was ordered to be forwarded.

Rev. C. B. Hill was elected treasurer of the Burma Mission.

Some amendments were made to the rules governing the North India Conference Finance Committee, changing "Bishop in charge of India" to "Bishop in charge of this Conference."

The instructions adopted in April, 1891, for the North India Conference were made to apply to all the Conferences in Southern Asia.

Rev. Robert Wodehouse and wife were approved for appointment to New Umtali, East Africa, and Rev. D. A. Carson approved for appointment to Liberia.

It was ordered that the apportionments to the Conferences and Missions as made last year be continued, subject to modifications by the Committee upon information resulting from further correspondence.

The question of fixing a term of service for missionaries in Japan and elsewhere was considered, and it was decided inexpedient to change the policy of the Missionary Society by establishing any special term of service for the foreign field.

The allowance made to several invalid missionaries and the widows of missionaries for 1900 was continued for 1901.

Several appropriations were made for the benefit of the foreign and the home missions

Notes on Missionaries, Missions, Etc.

BISHOP HARTZELL will sail from New York for Africa January 16.

Rev. A. W. Greenman and wife sailed from New York December 20, returning to Buenos Ayres, Argentina.

Rev. T. M. Harwood, of New Mexico, sailed from New York December 8 to enter upon missionary work in Porto Rico.

Rev. W. C. Longden is expected to sail from San Francisco December 29, returning to China. The following new missionaries for China will accompany him: M. R. Charles, M.D., Rev. Harry K. Caldwell, Rev. F. G. Henke, Miss Kate E. Kauffman.

Rev. Robert Wodehouse and wife are to sail from New York January 9 for New Umtali, East Central Africa.

Rev. A. H. Appenzeller left Korea September 25, on his way to the United States. He will spend some months in Europe.

Rev. David Carson sailed for Liberia December 19. He was accompanied by Miss Cordella Durham, who goes out to become the wife of Prof. J. A. Davis, of Monrovia College.

George D. N. Lowry, M.D., arrived at Vancouver from China December 13, and left at once to rejoin his family at Delaware, O.

Appeal of Board of Managers for \$2,000,000 for Missions in 1901.

THE General Missionary Committee, at its session held in November, 1900, having adopted a plan for a Twentieth Century Thank Offering for Missions, and placed it under the direction of the Board of Managers, we adopt the following:

1. We instruct the corresponding secretary and assistant secretaries to give all possible aid to pastors in carrying out the plan adopted by the General Committee, by disseminating information through the press and by delivering sermons and addresses wherever practicable, and directing the activities of missionaries at home on furlough, and in every practicable way to encourage and stimulate effort and cooperation among our people.

2. We respectfully and earnestly request all of our bishops, in their pulpit and platform ministrations and in the Annual Conferences over which they respectively preside, to place this cause upon the minds and hearts of our preachers and people.

3. Appreciating the power of our press, and its loyalty to every interest of our Church, we solicit its great influence for the promotion of this movement.

4. We instruct all our missionaries now on furlough in the United States, and such as may return from mission fields while this movement is in progress, to devote their time to the thank-offering movement; and we urge our pastors to open their pulpits to these faithful servants of the Church, that our people may have the advantage of the information they are so competent to impart.

5. We appeal to our presiding elders, district secretaries, and pastors to enter upon this thank offering campaign with a degree of enthusiasm worthy of the cause. We are confident that with your hearty cooperation and leadership a great achievement is assured. Give the plan proposed a fair trial. Your approval and enthusiasm will be inspiring and contagious. You are the shepherds of the flock, and the people will follow your leadership. Bishops and secretaries can do something, but you can do more. You occupy the place of power, and we have full confidence in your ability and fidelity.

The income of the Missionary Society for 1900 from collections was \$1,175,348, about forty-two cents per full member. Let the watchword be, *Two millions for Missions in 1901!* An average of \$1 per member from 2,000,000 Methodists will aggregate this sum. We advise the holding of district conventions and field-day rallies wherever practicable.

Enlist the young people of your Epworth Leagues and Sunday schools.

Mite boxes will be furnished free by the Missionary Office to all pastors remitting at the rate of twenty cents per hundred to pay postage. Subscription books will be sent free, where preferred, except postage at six cents per dozen.

6. Finally, we make our appeal to the entire membership of our Church. Let every member resolve to reach the minimum gift of \$1 to Missions for the coming year. Two cents a week would be \$1.04 for the year. Though resources may be limited, that amount can be saved weekly by careful and conscientious economy. A mite box for every member and friend should be the rule in every pastoral charge. We earnestly urge all our people to fall into line, that the year 1900 may be monumental in Methodist Episcopal missionary history, and that God may be glorified in the furtherance of his kingdom in the world.

The events of the century now closing have thrown wide the doors of opportunity throughout the world. As never before, our Lord's command, "Go ye into all the world, and preach the Gospel to every creature," may be carried out. Let every Methodist soldier of the cross heed and obey the order, "Forward, march!" as it passes along the lines.

The Bible and Missions.

BY S. EARL TAYLOR.

I. BIBLICAL GROUND FOR MISSIONARY ENTERPRISE.

1. *Christianity is world-wide in its application.* "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." John 3. 16.

2. *Christ has commanded.* "Go ye into all the world, and preach the Gospel to every creature." Mark 16. 15. "If ye love me, (ye will) keep my commandments." John 14. 15.

3. *The Holy Spirit is the author of missionary enterprise.* "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Simeon that was called Niger, and Manaen, the foster brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13. 1-3.

4. *Christ is the living leader of the missionary enterprise.* "And lo, I am with you always, even unto the end of the world." Matt. 28. 19, 20.

II. THE ULTIMATE AIM OF MISSIONS.

1. *A world-wide proclamation of the Gospel.* "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." Matt. 24. 14.

2. *The exaltation of the name of Christ.* "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the

name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2, 9-11.

3. *The universal reign of Christ.* "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and forever." Rev. 11. 15.

III. THE UNIVERSAL NEED OF THE GOSPEL.

1. *Sin is universal.* "As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there are none that doeth good, no, not one. . . . For all have sinned, and come short of the glory of God." Rom. 3. 10-12, 23.

2. *Humanity cries for help.* "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go up into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them." Acts 16. 9, 10.

3. *How shall they hear without a preacher.* "For whosoever shall call upon the name of the Lord shall be saved. How then 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?" Rom. 10. 13-15.

IV. THE TRUE WORK AND THE REWARD.

1. *Those who aid in missions garner fruit unto life eternal.* "He that reapeth receiveth wages, and gathereth fruit unto life eternal: and both he that soweth and he that reapeth may rejoice together." John 4. 36.

2. *Fruit is gathered exactly in proportion as effort is made.* "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9. 6.

3. *The final reward of the Christian will be the "Well done" of our Lord.* "His Lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25. 23.

Statistics of Protestant Missions in Japan.

THE statistics of Christian and missionary work in Japan for the year 1889, prepared by Rev. H. Loomis, give 727 missionaries, an increase of 35; 444 organized churches, an increase of 21; 319 native ministers, an increase of 11; 41,908 adult members, an increase of 827. During 1889 there were 3,149 adults baptized, and the contributions of the native Christians for all purposes amounted to 94,275 yen or \$47,138. This looks as though Christianity was making some progress in Japan.

The Growing Christ in India.

A MISSIONARY in India, Rev. T. P. Jones, writes: "The attitude of Hindus toward our faith and Lord has wonderfully changed during the last two decades. Twenty years ago it was the popular thing to speak with respect of Christianity, and to admire its beauty and praise its might. But the Christ they despised, criticised, and unfavorably compared with Hindu deities and heroes. How different to-day! Our religion has suffered eclipse and is scorned by the educated. They claim that its philosophy is greatly inferior to Vedantism, and that in ritual and devotional power it is far behind their ancestral faith. But Jesus, during these days, has risen from obscurity and disesteem to find among educated Hindus not only admiration but, in many cases, even love and devotion. They confess him to be the Incomparable, and would be glad to give him supreme place in their pantheon as their ideal of life. They study his life with warmth and enthusiasm. Any book pertaining to him finds a welcome. The gospels they place with the Bhagavatha Gita, their choice Hindu book of devotion. With them the problem is, How, and to what extent, can we take Christ while discarding Christianity?"

Missionary Library.

The Missionary Calendar for 1901, published by the Fleming H. Revell Company, at forty cents, is beautiful and will be found helpful. It will furnish "Missionary Inspiration for 365 days from Bible Texts and Missionary Heroes of All Lands."

Instruction for Chinese Women and Girls, by Mrs. S. L. Baldwin, contains the translation by Mrs. Baldwin of the Chinese Book of Etiquette and Conduct for Women and Girls, written by Lady Tsao, a celebrated literary woman who lived about eighteen hundred years ago, and which is highly esteemed throughout the Chinese Empire as giving the most perfect rules for woman's conduct. The book also contains twelve illustrations and other matter, and will be found interesting and instructive. It is published, at 75 cents, by the Methodist Book Concern.

The Siege in Peking, by W. A. P. Martin, D.D., LL.D., President of the Chinese Imperial University at Peking, is a reliable history and a thrilling record of the facts and many incidents connected with the siege of the legations and missionaries and their rescue. Dr. Martin also gives an account of the conditions in China which resulted in the uprising against the foreigners, and what he believes is necessary to prevent a repetition of the same. He tells us that the Boxers are not a new body, but an old association, a kind of Masonic order, which has been in existence for more than a century, but which has lately been transformed into a great political organization. He quotes Dr. Arthur Smith as saying, "That man seems to be a limited omnipresence," referring to Professor F. D. Gamewell, as he "sped to and fro on his bicycle inspecting our defense works." The book is published at \$1 by the Fleming H. Revell Company.

GOSPEL IN ALL LANDS.

FEBRUARY, 1901.

Two Millions for Missions.

TWO million dollars for missions for 1901 is asked by our Missionary Society. The answer is to be made before October 31. The need is great. The call is imperative. The ability is sufficient. Think! Talk! Pray! Give!

Easter and Missions.

THE first Sunday of April will soon be here and every Methodist Episcopal Sunday school should arrange to celebrate the day in the interest of missions. There are many millions in degradation and misery, who do not know that Jesus Christ has risen from the dead and opened the gates of purity and peace to them. As we rejoice in the knowledge let us send them the tidings that they may rejoice with us. The Missionary Society will send out at small cost through our Book Concerns an appropriate Easter responsive service.

Our Keeping and Giving.

IF our expectations are fulfilled there must be a great increase in the contributions of Christians for the spread of the Gospel. The true measure of influence has not been attained with respect to foreign missions. Only a dribble of the aggregate contributed, even for good objects, has ever yet reached the distant fields. While the true arithmetic of areas and populations and comparative needs would dictate a much larger expenditure in the waste places of India, of China, and of Africa, than here at home, yet the ratio is inverse. But it is not so much between home and foreign as between selfish and altruistic, between what we keep and what we give, that the most startling disproportion appears. The means which God gives so abundantly for conquest, bids fair to overwhelm and swamp not merely the usefulness but the life of our professedly missionary Christianity.—*F. F. Ellenwood, D.D.*

If.

IF we bring our thoughts about Foreign Missions into captivity to the obedience of Jesus Christ; if we awake to the fact that this work is not incidental, but fundamental; if we make definite personal decisions in a new allotting of time and thought, of gifts and prayers; if we resolve that the loyalty of those who have put their hearts in this work at home, and of those who have devoted their lives to it abroad and lately given their hearts' blood in the sacrifice of loving heroism and the last full proof of martyrdom, shall be met by something proportionate in our lives, then shall we see the power of the spirit of our Lord abroad and be aware of his presence at home in measure such as we of this generation have never known.—*M. D. Babcock, D.D.*

Our Opportunity.

THE startled nations, aroused from heathen lethargy, are uneasily and expectantly conscious that the great God is about to appear among them in strange, new ways. All the lands are wide open to Gospel effort; all the languages have been mastered; foundations have been laid; beginnings have been made everywhere. The militant hosts of the Lord Christ have made accurate survey of the whole task of discipling a world. All mere earthly romance of foreign missions has been swallowed up in the deepened fervor of hearts that have counted the cost, and are prepared to toil and suffer that Christ may be known everywhere. Two things are wanted—a larger endowment of power, a larger support to make possible a wider Gospel effort. Thousands of workers in the fields ripe to harvest! Shall there not be a mighty chorus of intercessory prayer in the opening days of the new century, that they may all be empowered by the Holy Ghost for a great ingathering? Hundreds of our brightest young men and women stand ready to go! Who will send them?—*W. F. Oldham, D.D.*

1. *[Faint, illegible text]*

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2. *[Faint, illegible text]*

[Faint, illegible text]

3. *[Faint, illegible text]*

[Faint, illegible text]

sometimes shut and sometimes opened, to be some of them filled, some of them empty, and then a little cupboard locked and the key often lost, for missions. The specializing of missions as something apart and by itself, separate from faith, separate from holy living, separate from charity, is false and fatal. Missions is the Christian life. Every other view of it is sheer selfishness, and the worst phase of selfishness, because it hoards and holds back our highest gift.—*Bishop Doane.*

The Selfish Use of Wealth.

HE was sleek and well fed. Everything had gone to suit him. His business was increasing in volume, and bringing him in large returns. The house in which he lived looked fit for a king. His wife and children were clad in purple and fine linen, and fared sumptuously every day. It was quite impossible for him to see the existence of much evil in the world. True, he could not entirely ignore the fact that the wretched Lazarus lay festering and rotting at his gate, and begging to be fed with the crumbs that fell from his table.

Things would, to be sure, be somewhat better if Lazarus could be got quite out of the way. The sight of want and pain and wretchedness is never altogether pleasant to even careless eyes. But, then, no sane man expects perfection. On the whole, there is nothing to complain of. If Lazarus and his folks were any account they would have no trouble in making a comfortable support. Every man reaches his level. Those who rise deserve to rise, and those who fail deserve to fail. The survival of the fittest is the law of the universe, and it would be unwise to seek to interfere with its operation.

So reasoned our sleek and well-fed friend. We have the authority of Jesus, however, for the statement that another such man "lifted up his eyes, being in torment."

Wealth is not a sin. The industry and thrift which lead to the accumulation of money are commendable virtues. But the selfish use and enjoyment of wealth is wrong. Our Lord denounces it in language that fairly blisters. Men have sought in every age, and by all sorts of tortuous explanations, to get rid of the full force of his withering words in respect to the sins of covetousness and self-indulgence. But there

they stand. Nothing can alter them; nothing can modify their meaning. Let every man to whom they apply give them due heed.—*Nashville Christian Advocate.*

Colleges and Missions.

DURING my long sojourn in the mission field I have again and again been deeply impressed with the conviction that we must look to our colleges for the most important part of our working missionary force. In saying this I do not reflect for a moment upon those missionaries who have not had the advantages of a college training. They themselves would probably make haste to affirm that they have constantly felt while at work in foreign lands that their work would have been more effective had they been favored with the advantage of an early college training. Every missionary must, in the nature of the case, become a student, and it is a very great advantage if he acquires habits of study before going abroad.

It is not, however, the single fact that a college training prepares a young man for the peculiar kind of work which meets him in the mission field that alone deserves attention, but, aside from this, attention should be called to the fact that our colleges are more and more becoming the recruiting grounds from which our missionaries must be gathered. Forty years ago comparatively few young men could be found in our colleges whose minds had been turned in the direction of the great mission fields of the world; but now the case is very different.

Hundreds upon hundreds of our young men and women who are still pursuing their studies, find their environment favorable to a careful and prayerful survey of the mission fields of the world, and very many of them are led at an early period of their life to consider their personal duty in relation to the missionary calling. I am persuaded that our colleges must be depended upon to send abroad literally hundreds of young men and women during the next ten years, and our people everywhere should offer up unceasing prayer that the Lord of the harvest may open the way for these earnest young laborers, scores of whom are even now awaiting the call which is to send them forth to their life-work on the other side of the globe.—*Bishop J. M. Thoburn.*

THE PHILIPPINE ISLANDS AND THEIR INHABITANTS.

THE Philippine Islands were discovered by Fernando Magellan March 12, 1521, who lost his life in a skirmish with the natives the following month. In 1565 a Spanish settlement was founded at the town of Cebu, and from that time until 1898 the islands were subject to Spain. They were called "Islas Filipinas" by the Spaniards, in honor of King Phillip II of Spain.

The islands were ceded to the United States by Spain in 1898, at the close of the war between the two countries. On May 1, 1898, Commodore Dewey, in command of the Asiatic squadron of United States war vessels, entered Manila Bay and destroyed the

uable woods. All tropical fruits are abundant.

There are about 8,000,000 of natives. Of these about 6,000,000 are pure Malays and 2,000,000 are Malays mixed with Chinese, Spanish, and other races. There are about 25,000 Europeans and 80,000 Chinese in the islands. The natives are divided into many tribes, the principal being the Tagals, Visayas, Igorrotes, Pangasinanes, Pampangos, Moros, and Negritos, and over thirty-five different languages are spoken.

The people are Roman Catholics, except in the southern portion, where there are many Mohammedans. A Spanish editor in Manila



VILLAGE HOUSES IN THE PHILIPPINES.

Spanish fleet. On August 13, 1898, the fleet under Admiral Dewey, together with the troops under General Merritt, captured the city of Manila. The United States has not been able to hold undisturbed possession of the islands owing to an insurrection led by a native of mixed Spanish blood named Aguinaldo.

The islands number between one thousand and two thousand, and extend for about one thousand miles from north to south. The principal islands are Luzon, Mindanao, Panay, Mindoro, Negros, Zebu, Leyte, and Samar. About one fifth of the land is under cultivation. The soil is of great fertility. The principal products are hemp, sugar, tobacco, coffee, rice, indigo, cotton, and corn. The islands are largely covered with forests which contain many of the most val-

writes of them: "The native is religious. He is, in general, perfectly instructed in the principal dogmas and precepts of the Catholic faith, and never fails through perversity to live up to them. Nevertheless, if a superstitious idea takes a lively hold of his fancy, he is capable of declaring that any ragged old man is St. Joseph, or that St. Anne is personified by some old fortune-teller. Of course the enlightened classes are free from such superstition."

Mr. Phelps Whitmarsh writes to the *Outlook* of the aborigines of the Philippines: "It seems to be fairly well established that the Negrito race are the aborigines of the archipelago. The Tagalogs, Visayans, Vicolis, Igorrotes, and Moros, though they may differ slightly, are all branches of the Malayan tree, but the Negrito has all the

outward characteristics of the Papuan—short, woolly hair, a skin almost as dark as that of the African negro, and the thick lips, flattened nose, and body odor common to negroes. The Negritos are a small race, the men averaging five feet in height, the women not more than four feet six inches. In point of intelligence they are superior to the Australian aborigine, though in their mode of living they are about on a par. They build no villages or permanent houses, but roam from one locality to another as the seasons change and the products of the forest are exhausted. With few exceptions

feast held in honor of some dead relative."

Major John H. Parker, of the United States Volunteers, writes from the Philippines of the people in Luzon: "The Filipinos are generally poor, and nearly every family wears mourning; but the cheerfulness of oriental fatalism tempers their grief, and the habits of obedience formed during three hundred years of slavery to friar, Church, State, and taxfarmer have well prepared them for new masters. Although fighting in a manner generally contrary to the laws of civilized warfare, yet they are



TYPICAL FILIPINO GIRLS.

they plant no crops; and, unless they are in contact with other races, both men and women dispense with all clothing save the loincloth. They have no religious beliefs or observances, no gods, no demons, not even any superstitions. They have profound respect, however, for the moon, their fathers-in-law, and their dead. The several Negrito tribes each have a distinct language which is mixed more or less with the languages of their nearest neighbors. They climb with the agility of monkeys, and use the bow with remarkable accuracy. They are exceedingly hospitable. The only amusement they indulge in is an occasional

not an uncivilized people. They are polite to each other and to foreigners; intelligent, and generally able to read and write; a religious people; eager to learn the ways of advanced civilization. Combining many of the traits of their varied ancestry, they have, however, contracted the vices that usually flow from contact of feebleness with unscrupulous strength. Long used to haughty dominance, they are sometimes servile; never having been able to resist by force, they have learned to use falsehood and deception as a shield; accustomed to play an inferior part, their learning is too often superficial. But they are hospitable, chari-

table, musical, and ambitious. They have the richest garden spot of the world for their heritage. They are capable of prolonged and sustained effort, are constant under reverses, and as industrious as the necessities of their habitat requires."

Mr. Phelps Whitemarsh writes: "The civilized and semicivilized natives of the Philippines observe the outward forms of their Church in about the same way as the Mexicans, Chileans, and Peruvians observe them. Ceremonial pomp and display, candles, colored windows, gilding, music, intoned services, and incense impress his oriental nature immensely. All these things delight him. If his church gratifies his senses in this manner he becomes a fairly regular attendant; if not, he stays at home. He has no conception of worshiping without images, lights, or ritual; his religion is neither of the mind nor of the heart. Though nominally Christian, true religion is as far from him as it is from his barbarian brothers. His belief is no more than superstition, and his worship no less than idolatry. Like most superstitious races, the Filipino is a firm believer in amulets and charms; some to preserve his health, and some to make him invulnerable. Most of these amulets are curious mixtures of things religious and profane. One that I saw was a little bag containing a human tooth and some battered coins and two Latin inscriptions. The favorite 'bullet stopper,' so much worn by the insurrecto army, is a bleeding heart embroidered or sewn on a piece of white flannel. The selling or blessing of these charms was one of the many methods the friars used for making money.

"The nature of the Filipino is more mixed and more curious than any other known race. He is a man with a child's nature. No one can understand his character, because he is not yet sufficiently developed to have a character."

Writing of education in the Philippines, Mr. Phelps Whitemarsh says, in the *Outlook*: "Under Spanish law there was established a system of primary schools with the regulation that one male and one female teacher should be provided for each 5,000 inhabitants, but this inadequate provision was never carried out, and there were neither schoolhouses, modern furniture, nor good text-books. In these schools, which were entirely under the supervision of the friars, reading, writing, sacred history, and the

catechism were taught in the dialect of the province. No adequate provision was made for the training of teachers, and the majority of them did not understand Spanish. In the larger towns the four arithmetical processes were attempted, the geography was used as a reading book, and the girls were taught embroidery and needlework. The tendency was to emphasize the secondary and higher education of a few clever pupils, rather than to promote the primary education of the masses, with the result that a few persons have stood out prominently as educated Filipinos, while the bulk of the people are either without education or have only acquired the mechanical processes of reading and writing. The small amount of school instruction the average Filipino received in Spanish times has tended neither to broaden his intelligence nor to develop his independence of thought and action."

The Roman Catholic friars ruled the Filipinos with such tyranny, and their extortions were so great that there were constant uprisings. Speaking of this, Dr. Jacob G. Schurman, president of the first Philippine Commission, wrote: "The United States is being fought by the Filipinos largely because the United States now appears to stand, as Spain did formerly, as the protector of the Roman Catholic Church. The priests misused their powers in many ways. The Filipinos complained, in the first place, of the almost absolute control of their lives and fortunes which local priests enjoyed. They complained of the ownership of the land by the big religious orders, and the corruption of justice from the highest to the lowest places in the land. Lastly, they complained of the riotous debauchery of the members of the religious orders."

Dr. Schurman also wrote as follows of the relation of the United States to the Filipinos: "Either by destiny or the hand of Providence, in any event by the issues of war, the Philippine Islands have passed under American sovereignty, and we are responsible for them, and this responsibility it is impossible for us to escape. We owe it to the nations of the world, who expect us to protect their citizens in the Philippine Islands, and to maintain peace and order among the Filipinos themselves. We owe it to the great majority of the Philippine people, who are not hostile to us, and especially to those prominent Filipinos who have declared themselves openly and are

actively working for the American cause. We owe it to our own national sense of honor and of right. Treaties cannot be made and unmade at will; and the Treaty of Paris puts upon us an obligation which, whether we like it or not, we have to carry. Strongly as I was opposed to the taking of the Philippine Islands from Spain, I clearly see that we cannot abandon them now. How long it may be necessary for us to remain in the archipelago I know not—whether a generation, a century or longer, no mortal can foretell. This I know: that sovereignty

izing a public school system. In a late interview he said:

“I believe that a well-directed system of education will prove one of the most forceful agencies in elevating the Filipinos materially, socially, and morally, and in preparing them for self-government. English is undoubtedly desired by the people, and it should be the language basis of public school work; but it should be introduced gradually, no active steps being made to exterminate any dialect. It is necessary that teachers sent into the provinces shall learn



ONE OF THE ENTRANCES TO WALLED CITY OF MANILA.

carries with it responsibility for government, and the ends of government are peace, order, justice, and the protection of life and property, and when these are assured, liberty and self-government. How long it will take us to educate the Filipinos in self-government no one can tell. But our immediate task is the undertaking of this educational work—to train the Filipinos to govern themselves.”

Mr. Frederick W. Atkinson has been appointed United States Superintendent of Public Instruction for the Philippines. He graduated from Harvard University in 1890 and has had considerable experience in teaching. He is now at work in the Philippines, and as rapidly as possible organ-

the dialects of the people with whom they are associated. The best plan will be to introduce the English language gradually all over the islands, and at the same time to translate as much as possible of our own literature into the native languages.

“No religious denomination should have the right to teach its particular faith in schools supported by public funds. Until recently the Roman Catholic Church was the only one existing in the islands. Now, however, other denominations have commenced work, and soon all will be represented. Moreover, there are those who have no religious faith. If we are to have a permanent school system, we must accept the fundamental principle of American civiliza-

tion that schools shall not be sectarian. The religious orders have had full control, and it will be hard to free the schools of that control. The friars have been the sole supervisors of the schools, and to permit them to enter the schools for educational purposes would be to enable the Church to continue its influence; and this influence may well be reckoned upon as antagonistic to the American public school system, the main purpose of which is the development of individuals who will think and act independently.

"The natives may not be as skillful as the Japanese, nor possess the business capacity of the Chinese, yet I am convinced they are intelligent. I find that many of them are making efficient clerks and assistants in government offices and business houses. Their work must be planned out for them, I understand, and they probably have but little initiative, but one must remember that their limited school instruction has

not made them independent in thought or action. In the schools I see a tendency to give back like phonographs what they hear, read, or memorize, without, apparently, thinking for themselves. As a rule, however, they possess unusual mechanical skill, and they excel in writing, drawing, and carving. In music and poetry they are also very apt, though it is said they have little originality."

The Philippines are now under the government of a commission that sailed from San Francisco April 17, 1900, consisting of Judge William H. Taft, Judge Henry C. Ide, Gen. Luke E. Wright, Prof. Dean C. Worcester, and Prof. Bernard Moses. They have made good progress in forming and putting into operation a government for the islands, and we have reason to believe that ere long all opposition to the United States will cease and the Philippines will enter upon a career of uninterrupted development.

THE FILIPINO RACES AND TRIBES.

THE first inhabitants of the Philippines were undoubtedly a low negroid race, analogous but inferior to the Ainus of Japan, the My-v-ge of Southern China, or the San-fat of Formosa.

This race was crushed and nearly exterminated by higher and more warlike peoples who invaded the islands from the south. A few descendants survive in the hill country of northern Luzon and in the almost inaccessible districts of Mindanao. They are despised by their neighbors, who refer to them as monkeys or "forest men." They seem to have few general ideas or religious concepts. Neither the Christian nor Mohammedan missionaries have ever succeeded in converting them to cross or crescent. They are dwindling in numbers, and will probably be soon extinct.

In what has been happily termed the eohistoric periods the islands were invaded by a brown-black race, similar to the Papuans or New Guinea men. Whether they were driven northward by Malays or Polynesians is unknown. Judging from their present characteristics, they would never have migrated of their own accord, being spiritless and weak compared with other races. They did not come in a body, but in tribes or

waves similar to the Celtic or Brythonic invasion of Ireland.

This tribal organization has survived the crash and conflict of centuries and is found to-day in all of their communities. The Spaniards call them "Negritos," which is a convenient though inexact term, they being more closely allied to the Malay than the negro type. The lower specimens of the Negritos are known as *Ætas*, the higher as *Igorrotes*, the intervening tribes as *Itaris*, *Gaddanes*, *Guinaanes*, and many others. Some ethnologists claim that the *Visayas*, or dwellers of the middle islands of the archipelago, are true Negritos; but the better opinion seems to be that they occupy a position halfway between the Negritos and the *Tagals*.

The Negritos came to the islands long ago, certainly before the Christian era. The Cantonese, the Phœnicians of the far East, traded with the Philippines as far back as B. C. 500; and their old records refer to the natives as being made up of many sorts of black and brown men. Their own traditions speak of their having chiefs or kings long before the *Tagals* came; while *Tagal* legend tells of a time when tribute was paid to *Igorrote* or *Negrito* princes.

Taken together the Negritos are higher than the Papuan or Hottentot, but lower than the Malay or Polynesian. They are docile and peaceable. They make efficient laborers when under strict supervision. In religious matters they are undeveloped. Some are nominal Roman Catholics and some Mohammedans. The Jesuit fathers have repeatedly declared that the Negrito at the best is a sorry Christian.

The highest type of the Negrito is the Igorrote of northern Luzon. The male Igorrote amounts to nothing; but the Igorrote girl is pretty, shapely, tractable, and affectionate. She is admired by the Spaniard, and especially by the Mongolian. The latter, who is polygamous, makes her his second or third wife, something about the same as the concubine of the Old Testament.

To this style of union is due the enormous half-caste population of the Philippines which no one has estimated at less than a million. The Igorrote-Chinese, the Igorrote-Spaniards, the Igorrote-Tagal-Chinese and their many congeners inherit many of the intellectual qualities of the Mongolian or Caucasian, and constitute the ablest element in the population. Their morals are neither better nor worse than those of half-caste races the world over.

The Visayas, whether they be Negritos or true Malays, came to the archipelago long after the Igorrotes. They are lighter than the Negrito but darker than the Tagal. They predominate in the islands of Zebu, Panay, and Negros. About one fourth are nominal Christians, one fourth heathen, and one half Mohammedans. They are intelligent but rather taciturn, the latter quality being often mistaken for surliness. They are muscular, active, and industrious. In the present revolution they have for the first time in their history joined forces with the Tagals of Luzon. They are brave, and when aroused do not hesitate to attack troops armed with modern rifles, although themselves equipped with only spears and creeses.

The Visayas are not confined to the islands named. Small tribes or clans are found on all the large islands. In the three islands named they seemed to have subjugated the inhabitants, while in the others they merely conquered a home.

The next invasion from the south was of Tagals, who are undoubtedly the highest of all the Filipinos. As Mohammedanism was

introduced into the country before the eleventh century, and as they were heathen at that time, we have a minimum limit as to their arrival.

They came in small numbers, and made a home partly by war and partly by diplomacy. They subdued many Negrito communities, but could not vanquish the Igorrotes. They were reenforced by tribesmen from the south, and gradually overran Luzon. When they grew strong enough they refused to pay tribute to the Igorrote chiefs and then made war upon them.

To-day they preponderate in Luzon. They are bright, genial, light-hearted, talkative, and, when excited, energetic. They compare favorably with the Javanese and the Malays of Singapore and Johore, and, in fact, resemble them considerably. One half are good Roman Catholics, one quarter nominally so, and one quarter heathen or Moslem. They have also crossed blood with Chinese and Spaniards, but not apparently as much as the Igorrotes. Aguinaldo and Dr. Rizal, the patriot martyr, are good examples of this mixture of Malay and Caucasian.

In the past four hundred years there has been a slow invasion from Borneo. These invaders are Islamites, and are called Moros or (Moors) by the Spaniards. A strange feature about them is that they employ many Sanskrit words in their language. Where, when, and how they obtained these sonorous terms so utterly strange to a Dravidian tongue is unknown.

If Spanish figures are to be trusted the Tagals increase the fastest, the Moros next, then the Visayas and Igorrotes, and last of all the Negritos proper.

Philologically the Filipinos are as interesting and varied as they are ethnologically. There are more than forty languages in the islands, and as many dialects as there are tribes. None is difficult to learn; those which are of Malay character resembling Javanese and those of Negrito type being not much more developed than Papuan.

Viewed as a whole, the Filipinos present a wide range of tribal and racial stages, running from a man not far removed from the anthropoid up to an educated and able half-caste, and in the religious world from a fetish-worshiper to a sincere and devout Roman Catholic. No other country presents such a variety of human types.—*M. A. Hamm, in The Independent.*

THE METHODIST EPISCOPAL MISSION IN THE PHILIPPINE ISLANDS.

BY BISHOP FRANK W. WARNE, D.D.

WHEN I reached Manila, early in August of 1900, I took several weeks to carefully consider the situation



BISHOP WARNE.

better than the climate in Bengal, in which I had lived for the last thirteen years. It is not possible on the islands to get more than about sixty miles from the sea. There are also mountains in the northern part of Luzon on which a splendid sanitarium may be built at an elevation of from six to eight thousand feet. In Bengal the best rice-growing districts support a population of about twelve thousand persons to the square mile, and I rode through over a hundred miles of rice-growing country in the Philippine Islands, which appeared to me to be fully equal to the best rice-growing districts in Bengal. The resources of the Philippine Islands, in my judgment, are greater than most persons have yet realized.

I also thought that the Church would like to have the judgment of our missionaries and workers who had spent some months on the Islands. I therefore asked them to take time and carefully write their impressions. I had each of our missionaries, both the representatives of the Parent Board and of the Woman's Foreign Missionary Society, read papers at our District Conference, having in mind that they would be published for the information of the Church at home.

These papers represent the state of the work up to the end of August, but I learn

by letters since then that the work continues to prosper. I have a letter in my possession dated Manila, October 15, which says: "I went to Malibai Sunday, October 14, three miles from Manila where Nicholas Zamora has been holding services for the past two months. The meeting was in progress—twelve o'clock—I was not expected. There were 60 women and 150 men present. The meeting was in the Roman Catholic parish church. The presidente (mayor) sat alongside of Nicholas. After the sermon a basketful of boiled rice and several earthenware pots of stew (chicken and pork) were produced and all ate heartily. In half an hour the congregation again assembled for instruction by Zamora for three quarters of an hour. He came in the same afternoon to Manila for a four o'clock service in the Soldiers' Institute." The writer adds: "We ought to keep right on praying for workers in the harvest field, for it is ripe. Nicholas is a jewel."

The above is a sample of the encouraging reports that are coming from the work in and about Manila. Truly the harvest is ripe. At the time of our District Conference the Presbyterians had eight full-fledged representatives of their Parent Board in the Philippine Islands and our Church had but two. On the other hand, their Woman's Society had none and we had four. I trust our Church will be greatly aroused to the urgency of the situation and that a good corps of well-qualified workers may be in the Philippine Islands early in 1901.

Rev. J. C. Goodrich, who is one of our ministers and the American Bible Society agent in Manila, and his wife, worked heartily in our District Conference and in all our work. Brother E. W. Hearne, a Methodist who is at the head of the Young Men's Christian Association work in the Islands, also renders very valuable assistance. It is not easy to overestimate the assistance rendered by these good brethren.

Beginning of Methodism in Manila.

BY A. W. PRAUTCH.

THE prelude to Methodism in Manila was the presence of four Methodist army chaplains and a Methodist preacher named

Charles Owens. Not one of these attempted anything denominational nor left anything in the way of organization. They held meetings and did whatever they felt their presence and duty demanded, and soon returned to the United States.

On December 17, 1898, the writer of this landed in Manila, having paid his own fare from Tacoma, Wash., with the purpose of engaging in business and preaching the Gospel. The second week after his arrival he wrote to Bishop Thoburn, in India, urging him to come and establish a Methodist Mission. In January, 1899, he cabled to Mrs. Prautch, who reached Manila February 24, 1899, while Santa Crag and Tondo were still smoldering. Bishop Thoburn landed in Manila March 3, 1899. The Teatro Philippine was rented, and handbills were printed and circulated announcing the fact that Bishop Thoburn would preach at 9:30 A. M. on Sunday, March 5, 1899. This was the first distinctive Methodist Episcopal service held in Manila.

It may be well to trace a few of the direct results of this service. One man of the sixty that were present was Captain Plummer, who was a native of Albany, N. Y. He followed the sea, was shipwrecked near Manila twenty years ago, and had lived here ever since engaged in the stevedoring business. The tears coursed down his cheeks as the bishop preached the simple Gospel and his heart warmed toward the Methodists; he was a Presbyterian. A few months later he gave \$500 toward the Soldiers' Institute when that was launched, and he followed that with a second gift of \$500, and then one day, without any warning, he died of heart disease. Four days before he died, on a rainy Sunday morning in July, a dozen being present at the Institute, the service was turned into a testimony meeting, and Captain Plummer told of his Christian mother and the light that had come to him lately.

Another effect of that first Methodist meeting was that the Spanish newspaper, *El Comercio*, announced the arrival of Bishop Thoburn as a Protestant bishop, also the fact that he would preach Sunday, March 5; and a letter was printed in the issue of March 6 from the head of the Jesuits taking them to task for noticing the Protestants. This led to a spirited controversy among themselves in which the Soldiers' Institute was the center. We had about twenty Filipinos come and inquire about the Protestant

religion. This interest in religion led to the beginning of Spanish services, in which Chaplain Stull kindly cooperated, the first service being held Sunday, May 28, 1899. Paulino Zamora, his son Nicholas Zamora, and two other sons were present at this service; the total attendance was about fifteen.

We struggled on four or five Sundays with interpreters; finally one Sunday no interpreter came, so I turned to Paulino Zamora and asked him to speak, which he did briefly, and then stated that his son Nicholas would speak. This was Sunday, August 6, 1899, and he has preached ever since. His ordination, March 10, 1900, marks probably the wisest step taken thus far in connection with the work in Manila.

Bishop Thoburn again preached Sunday, March 12, 1899, and sailed that week, returning to India. Before going he arranged with Mrs. Prautch and myself to secure a building as soon as possible for a Soldiers' Institute, and he also arranged that the Sunday services were to be continued in the theater. Chaplain Stull, of the Montana Regiment, consented to preach whenever his duties permitted, and all the work and responsibility was put upon me. This theater service was kept up every Sunday morning till the middle of July, when it was transferred to the Soldiers' Institute, where already a Sunday evening service was conducted by me and a mid-week service by Mrs. Prautch.

The building now occupied by the Soldiers' Institute was rented some time in April, and was taken over on May 1, 1899, on a two years' lease at \$120 (Mexican) per month. We were to do all the repairing, cleaning, whitewashing, and painting. We contracted with a painter to do all the walls and ceilings for \$250 (Mexican) and the building was thoroughly cleaned. It may be interesting to some to know that I saw an old pig with eight young ones and a few mangy dogs upstairs in what is now the meeting room of the Institute.

About the middle of May the Sunday morning congregation was invited to come over to see the work progressing on the new Institute. Quite a number came, among them being Hon. Oscar F. Williams, then United States consul; Martin Levering, a lawyer; Mr. D. M. Carman and wife; Captain Harford, British consul; Chaplain Stull, and others. I made the statement of the plans and purposes of the Institute and that

Mrs. Prautch and I had advanced about \$600 out of our pockets; of this \$120 was for rent in advance, \$250 was for painting, \$204 for six dozen chairs, and we had on hand \$51 that Bishop Thoburn left for this purpose. On the question as to whether any felt inclined to financially help, Captain Plummer in a few appreciative remarks said he would give \$500, one of the others said he was afraid to give lest he should catch Captain Plummer's spirit, but several gave \$50. A few days later a regular system with an advisory committee was adopted. The following constituted the committee: Bishop Thoburn, Captain Harford, Mr. Levering, Mr. Carman, Captain Plummer, Mrs. Prautch, Mr. Prautch, and Chaplain Stull.

Chaplain Allensworth has the honor of organizing the first Methodist Episcopal church. This is all the more praiseworthy when it is known that he is a Baptist. No one had previously attempted an organization. In November, 1899, the midweek service conducted by Mrs. Prautch was organized into a society of Christian Endeavor by Chaplain Allensworth, hospital steward Aitkin, and Mrs. Prautch. Chaplain Allensworth was elected president; Mr. Scranton, secretary. This society has belonged to the Institute from the start and continues to do good work in connection with it.

The Filipino work has continued to develop under the energetic labors of Rev. Nicholas Zamora, in connection with the Institute.



POST OFFICE AT MANILA.

There was no formal opening, for, while the painters were still at work on the end rooms, the shower baths were already in use, as was the reading room. The daily papers were donated to the Institute from the start, and the columns of each paper were at our disposal for notices free of charge. I wish to take this means of thanking *The American*, the *Manila Times* and *The Freedom* (also the *New Orient*, *Insular Press*, and *The Tribune*, which are no more now). The reading room and meetings were well attended. The Young Men's Christian Association tent had rotted and blown down, and this was the only place of Protestantism in Manila (the Episcopal church met in the house of Mr. Wilson Calle Grau Solano). The volunteer regiments were very regular in their attendance.

Seven other services were successfully carried on each week. It is our privilege to pray the Lord of the harvest to send forth laborers able to gather in this bountiful harvest.

The Institute has stood prominent in the moral history of Manila. It was here that the first steps were taken for the first celebration of Decoration Day that resulted in 3,000 to 4,000 people attending the services at Battery Knoll Cemetery. The first Fourth of July celebration was held in the Soldiers' Institute, with Colonel Denby in the chair, and fine addresses by Judge Early and Hon. Oscar F. Williams at 10 A. M.

A concert and entertainment was kept up for the soldiers every Thursday evening for over a year. No one will ever know the

work this involved, but I am firmly convinced it was worth all it cost. These Thursday evening entertainments have now taken another form. The Social Committee of the Institute Christian Endeavor now furnish iced tea and cake every Thursday, after which there is singing of Gospel Hymns and a Gospel address.

The Philippine Islands District.

BY REV. J. L. McLAUGHLIN, PRESIDING ELDER.

AS one has rightly said, my being here at all is merely an accident. Could we have known when we left New York that we

Institute; a Methodist church was organized with about fifty names on the record, most of whom were soldiers, and about sixteen of the number, including our missionaries, being civilians or army clerks located in the city and could be counted as staunch Methodists. A class meeting had been organized, and Mrs. Moots was the leader. In the Filipino work brother Nicholas Zamora, ordained by Bishop Thoburn in March, was preaching regularly in Pandacan and in the Soldiers' Institute. He had been holding open-air meetings in San Migud, but stopped going there the Sunday after I arrived in Manila. He had also been holding meetings

Mr. E. W. Hearne Rev. J. C. Goodrich Mr. A. W. Prautch Mr. J. McNeil



N. Zamora Miss Wisner Bishop Warne Miss Cody Josiah
Mrs. Dr. Norton Rev. J. L. McLaughlin Mrs. McLaughlin Mrs. Moots

A GROUP OF METHODIST WORKERS IN MANILA.

were to labor in the Philippines we would have come differently prepared. However, since it is not the business of a Methodist to mend rules, but to keep them, so it is not my intention to object to the order which locates us here, but rather to fully accord with said arrangements and, in the hands of our Master, do what we can for his cause.

On arrival we found that much had already been done, and with a status, as nearly as I could determine, as follows: An English congregation of about thirty to thirty-five met each Sunday morning in the Soldiers'

in Bakor, but owing to changes in his congregation there he has since been compelled to discontinue those meetings. Brother Prautch was also holding meetings in San Sebastian on Sunday afternoons, and Dr. Norton in the same locality in the mornings.

The Soldiers' Institute, under the management of Brother Prautch in the absence of Sister Prautch, was in a less flourishing condition than formerly, owing to the illness of Sister Prautch and the inability of Brother Prautch to devote sufficient time to it.

The girls' school we found at 168 Calle Neuva Ermita, under the management of Miss Wisner, assisted by Miss Cody and Mrs. Dr. Norton. The hoped-for influx of students had not come, yet there was a fair attendance of American, Spanish, and Filipino pupils. Such is a brief survey of the work. The ladies had received no remittance as yet, and the enormous rental of \$180 Mexican per month, with but few and low tuitions, made for them a problem that only the friendly assistance of Brother Goodrich and others tided over. Then upon this, with a monthly expense of nearly \$100 Mexican for our Filipino work, which I at once assumed, I found a financial problem which might puzzle a green hand in a far more favorable place than in a new mission field.

Prayerfully we set about learning the language and doing what we could among the soldiers. Miss Wisner being unwell, it became necessary for Mrs. McLaughlin to assist in the school.

The school problem presented such phases that we thought it best to do but little here in the way of a boys' school at present, and rather to locate Brother Martin in Dagupan, as being one of the chief centers and the key to a vast territory in the north of this island.

The English congregation has not prospered as it should, owing chiefly to the lack of a suitable place for worship. We sorely need a different location for our English congregation.

In the Filipino work we have moved slowly, cautiously, yet steadily. Owing to but a scanty knowledge of the language but little personal work has been done. Congregations are not so large as they were formerly, but conditions are different, and we feel that progress is steady. The preaching of anti-friarism has given place to the preaching of the Gospel, hence what our congregations have lost in numbers they have more than gained in the knowledge and love of the Master.

We have built and dedicated a neat little chapel in Pandacan which will accommodate about one hundred people, most of the money being raised among the natives themselves. We now hold weekly services in five different places. And we have five young men, all with a fair education, desirous of entering the Methodist ministry. But it is our conviction that here we must go slow; as a bungler may make an ungainly

and useless house of the finest materials, so an ignorant worker here may work the cause of Christ untold harm.

We need sorely, first, a place which we can call Filipino headquarters, where we can hold services away and apart from soldiers, where our native pastor can come and study with us the word of God, and where this class of volunteers may come and be taught the ways of Methodism.

Secondly, we need literature. Not a Spanish Discipline in the islands as yet, and not any other Methodist literature. Is it to be wondered at that our native preachers don't know how to preach as we would have them?

Thirdly, we need a printing press. Even a foot-power press would be almost invaluable and a tremendous power for good in the printing of tracts, hymns, and job work in general. It would be a splendid nucleus for a mission press to be established later.

Then from out this home or headquarters we should hope to form classes in the higher studies, in the lower, or in the industries, as necessities may indicate, not feeling it our duty to antagonize or to supplant the public schools, but rather to cooperate with them and to supplement them.

The comparatively small number of women in our native congregations goes to show the very urgent need of deaconess work, or similar house-to-house visitation and Bible work among the women. There is evidently a rich harvest in this direction. To a people who have been trained in magnificent churches and rich convents open-air meetings and parlor meetings must serve as only introductions for something better. And now, since the rainy season has come on, open-air meetings are impossible; hence the urgent necessity of securing places of worship in different parts of the city.

Methodist Workers in the Philippines.

REV. J. L. McLAUGHLIN, Presiding Elder. Manila: English Church, Rev. J. L. McLaughlin; Filipino Circuit, Rev. Nicholas Zamora; Assistants, Segundo Sempio, Jose Bautista; Soldiers' Institute, A. W. Prautch. Dagupan: Filipino Circuit, Rev. T. H. Martin.

Woman's Work.—Manila: Girls' School, Miss J. E. Wisner; Kindergarten, Miss M. A. Cody; Medical-evangelical, Mrs. Dr. A. Norton; Soldiers' Work, Mrs. C. C. Moots; Among Filipino Women, Mrs. J. L. McLaughlin; Soldiers' Institute, Mrs. A. W. Prautch; General Christian Work, Mrs. J. C. Goodrich.

Other Methodists Working in the Islands: Secretary of Young Men's Christian Association, E. W. Hearne; Agent of American Bible Society, Rev. J. C. Goodrich; Army Chaplains, Rev. R. W. Springer, Rev. J. A. Randolph, Rev. E. P. Esterbrook.

Dagupan as a Missionary Center.

BY REV. THOMAS H. MARTIN.

DAGUPAN is situated on the western coast of Luzon, in the Philippines, nearly halfway between Manila and the extreme north of the island. It lies at the mouth of the river Agno, and may be reached from Manila by boat in twenty-four hours. It is a terminus of the Manila and

gasinan province. The trade in rice is very large, the province being noted for its abundant rice harvests. The city at present is the headquarters of the third district of the army department of northern Luzon. The garrison is large, consisting of 350 regulars. This garrison very likely will be permanent. There are not many post offices outside of Manila. Dagupan is favored with one of them.



METHODIST EPISCOPAL CHURCH AT PANDACAN, MANILA.

Dagupan Railway, and when the railway is in good repair trains are able to make the run of one hundred and sixty miles in about twelve hours. Recently a commission has selected Trinidad, some fifty miles north of Dagupan, as the site for a sanitarium. That means the extension of the railway northward, and probably there will soon be railroad communication with the extreme north.

Dagupan is the chief town of the Pan-

The language spoken is Pangasinan. Comparatively few of the natives speak Spanish. On their own authority, out of a population of sixteen or eighteen thousand souls not more than three or four hundred speak Spanish even moderately well. Could they receive English as a gift they would all hold out their hands for it. One feels compelled to say, however, that the desire for English is not so general as might be supposed. It does not extend to the degree of

applying themselves very closely, even when the teaching is free; certainly not to paying for it.

As its value is seen, however, the desire to learn English must surely increase. Even now there is encouragement in the fact that in the public schools about twenty girls and thirty boys are studying it. Then, too, the civil commission has power to establish an educational system for the islands. In such a system the teaching of English will certainly be made prominent; and it is to be hoped some way will be found to remedy the present irregularity of attendance.

The natives are peaceable, and from the first welcomed the Americans. The vast majority are poor. Whatever civilization they possess is superficial. The consensus of opinion, even among those who treat them most leniently, is that they are not to be relied on. But allowance must be made for their past education. It remains to be seen what a religion that touches the springs of action will do for them.

They have no literature. At present there is no newspaper and no printing press. There seems to be a movement toward general improvement of the city on the part of the most enlightened. This may mean, among other things, a public printing press, and a city newspaper in Pangasinan. One might add, in this connection, that there is now no disposition to sell property.

The above facts seem to warrant the following conclusions. Owing to its situation, and its facilities for communication, Dagupan is the best center for missionary work in northern Luzon. It is the center par excellence for work in Pangasinan. To make much headway at present, teaching in English should be free. The near approach of general teaching in English may leave the missionary free to evangelize. The missionary should learn Pangasinan. The absence of literature and of a printing press shows of what advantage a printing press could be made. The missionary could give the native books, tracts, and gospels, perhaps a newspaper in Pangasinan, and how greatly his influence would be extended in this way. This would not prevent, but rather accelerate the spread of English.

REV. J. HUDSON TAYLOR, Director of the China Inland Mission, declares that "the life of the average Chinese convert is above the life of the average church member in Christian countries."

Protestant School Work in the Philippine Islands.

BY MISS JULIA A. WISNER.

THE first intimation I had of having anything to do with work in Manila was in connection with schools, when I was asked if I would go to Manila to take charge of a girls' school. From the reports that reached us of the opportunities along this line we were led to believe we would find a school already started with fifty or more pupils, and large numbers of the better class Filipinos, Mestizos, and Spanish waiting for a good school where they might learn English, and for which privilege they were willing to pay well. We were expected to open a high-class boarding and day school for this class, the school to be self-supporting.

From this you will be able to judge what our expectations were when we reached Manila. I do not write this in a spirit of criticism or to insinuate that exaggerated reports were sent home by anyone, for I have learned in the past few months that Manila is in a transition stage and conditions and things change rapidly; what may be true to-day may have changed to something quite the contrary to-morrow.

We reached Manila about the last of February, 1900. Instead of a school of fifty we found one of not more than twelve pupils, most of whom were boys. Certain evil influences had been at work that caused nearly all the pupils to leave the school before we reached Manila. It was still thought great opportunities awaited us, if we could open our school soon, and in a favorable locality.

On the afternoon of our arrival we began the almost hopeless task, in Manila, of searching for a suitable house. O, the weary days we have spent in a quibez or carramanta searching for a house, first in the locality we thought most suitable; finally it seemed a matter of taking what we could get rather than what we wanted, and we rented the only available house that in any way suited our purpose. We were to take possession of this on April 15. On April 1 we put an advertisement in two of the leading papers—Spanish and American. School was to open May 1. Naturally, we expected some response to our extensive advertisement, which continued in the papers until May 15 or June 1. The only response was from an English lady, who wished to place two children in our kindergarten, but on

condition that we took no Filipinos, and from a Mestizo lawyer, who was anxious to place his daughter in our school as a boarder and to pay well for the privilege. The little girl died of diphtheria on the day she was to enter the school.

We have not depended on the advertisements in the papers, but have sent out prospectuses in Spanish, Tagalog, and English to the provinces as well as in Manila as far as we are able, and have visited wherever we could get an introduction or have any excuse for visiting. In this way we have met a number of the Spanish and Mestizo families in the walled city. We were always received courteously, but the children were attending one of the convents and seemed well satisfied. We visited families in Pandacan and Santa Anna. Some were glad to see us, and said they would send us their children. We called again by way of reminder, but the children have not come. Before the school opened in May our hearts began to sink, but in spite of these discouragements we had 24 children in the school the first month. Three Spanish-German children came to us, through Mr. Prautch, as half-boarders. They were with us a little over a month and then they went to the provinces. Mr. Prautch also sent us four Filipino girls and kindly undertook their support for three and a half months; two others came for two months; then they felt they could not afford to come longer, although we received them for less than it cost us to keep them.

The two children of a Christian Chinaman who lived on our compound were among the children who came the first month. Besides those mentioned were two Mestizos, who had attended the school at the institute and whose mother thought they could learn all the English necessary in three months. The remainder of the children were Americans. The second month we had an average attendance of 21, the third month 18, and the fourth month we had 13. The Filipinos have gone because they are too poor to pay anything for tuition and they can attend the public school free, the Mestizos because they have learned enough English. Two American girls have returned to America. At the present moment the majority of our pupils are American.

We have fully decided that, if we are to continue in school work, we must either give up the Americans altogether, or have

two separate schools—one for American and Spanish children and one for the Filipinos—if we are to make any sort of success of either. If the Americans could feel sure that we are not going to receive any Filipinos, I think we could have all the American children here who have not a private governess. Even then, and with high fees, there would not be enough children to make the school entirely self-supporting.

I am doubtful about the success of a Filipino school in any case, and it could not be self-supporting.

The conviction has been growing upon us that we are premature with school work.



FIRST PUPILS IN MANILA GIRLS' SCHOOL.

The mothers for the most part are staunch Catholics, and it will be necessary to overcome their prejudices and gain their confidence before we can hope that they will trust us with their daughters.

Several mothers have told us the convent is quite good enough for their daughters. There is a desire among the Filipinos for a nonreligious school, and such a school has been opened since we have been here.

After a careful study of the situation and practical experience of it for six months we have reached the conclusion that the most direct way of reaching the women and girls is by sort of Bible-woman work, house-to-house visiting, and Sunday schools.

When we reach the women a demand may arise for a Christian training school, or something of this kind. It does not seem to be wise to spend mission funds for secular education when the government is making such generous and adequate provision for all educational needs. Although we feel that mission schools are not needed, we do not feel that we have anything to regret in the course we have taken thus far, for without the experience we could not have understood the situation as we now do.

Many have been the problems we have had to meet and many have been the solutions of them all; we had no sooner solved one problem than there appeared to be a new development of things, and we were compelled to decide on something else.

I wrote a description of our school for the *Missionary Friend* once, and before I could finish it for the mail the general character of the school had changed so my description was no longer an account of things as they existed.

I will take time to mention only a few of our problems. The first arose from the wide area covered by Manila, and it was necessary to decide, what part of the city would be most central for a Spanish-American Filipino school. After thoroughly studying the city, we have decided that no one place will be central for all three. Then, what shall be the character of our school? Simply a day school, or combination of day and high-class boarding school, or shall it be a boarding school within the means of the ordinary Filipino? At the outset we decided that the public school met the need of the ordinary day school, and in order that the work should be as near self-supporting as possible and reach the greatest number, we decided on the day and high-class boarding school, with a department for poorer Filipinos. The high-class boarding department has failed utterly. The day school I have already referred to. The department for poorer Filipinos has been patronized by the little girls who were supported by Mr. Prauteh.

We have collected \$209 from the day school. The expense for ordinary supplies and assistance has been \$185.49; for school furniture \$105.80. Total cost of day school, \$291.20; but this does not include the rent.

It was thought advisable to call on Dr. Atkinson, the Director of Public Instruction, and discuss the school problem with him.

Accordingly, Miss Cody, Rev. Mr. McLaughlin, and I called one day last week. Dr. Atkinson received us most courteously and seemed to appreciate our motive in coming to discuss the educational situation with him. He impressed us as a man thoroughly qualified by training and experience for his position, with broad views and plans of the most practical kind for the education of the people of these islands. He is much interested in the people and discussed the situation frankly with us.

In reply to a question whether the government schools were likely to meet all needs along educational lines, Dr. Atkinson said he thought they were likely to meet the needs of all classes, both in Manila and the provinces, and there was no need for mission schools.

He has visited the schools in Honolulu, where they have succeeded in successfully mingling the different races in the public schools. Hanains, Chinese, Japanese, and mixed races, were in one school, and he thought it could be successfully done here, and that as soon as they had the new schools and equipment, the better class would patronize them. Even now there was a larger number and a better class of pupils attending the public schools than ever before.

He had just cabled to Honolulu for a lady who has been very successful in organizing the Honolulu schools, and a number of teachers from the States had been cabled for as well. He does not believe in employing all American teachers, but, for the present, many will be required, until the Filipino teachers can be taught modern methods.

A government normal school will be established at once for the training of teachers. Special attention will be given to music, drawing, and manual training. Kindergartens will be introduced as soon as possible, but under the name of primary schools.

The government will also give attention to the industrial schools.

A liberal salary will be offered to teachers, and those who come from America will be well qualified by training and experience for their profession. As we listened to Dr. Atkinson it seemed to us that the schools of the Philippines had a very bright prospect, and rather than establish mission schools, we should do what we can toward securing Christian teachers for these schools.

It will be impossible for us to compete with the public schools in equipment and

staff without a great expenditure of money, and the almost total lack of response to our efforts thus far seems to forbid our making the attempt.

Why should not Christian teachers, men and women, apply for a position in the public schools here, serve in this capacity for three years, when they would be at liberty to enter mission work if they so desired, and they would have learned the language and have become acquainted with the people?

Teachers who wish to teach in the Philippines should present their applications to Dr. Atkinson, Superintendent of Public Instruction for the Philippine Islands, accompanied with testimonials from college or normal school and superintendent of schools under whom they have taught, and the applicant should state what salary would be required, and whether willing to go into the provinces, so they could be engaged by cable, if necessary. All teachers must be graduates of college or normal school and have had several years' experience in teaching.

The salary will be from \$75 to \$90 gold a month, for twelve months in the year, transportation furnished and an engagement made for three years. In case of failure of health, it could be terminated before and return passage paid.

Dr. Atkinson said he hoped the government would provide transportation to Japan once a year during the vacation, also transportation in the city from school to home. He would advise the government to build special homes for the teachers to be under the care of a steward or matron. Teachers who are willing to go in the provinces would make a better thing out of it. He would like all kinds of teachers to apply as to religious beliefs—Methodists, Episcopalians, Presbyterian, and a few Catholics.

Kindergarten Work in Manila.

BY MISS MARY A. CODY.

IN the trying days of our unsuccessful school work in Manila I have taken courage with the thought that I came not so much to Manila and its particular work, as to this great Eastern world with its unlimited opportunities, otherwise I should be quite discouraged.

When I was asked to come to Manila I hesitated, as I had just accepted a position as director of a large Italian free kinder-

garten where the responsibilities were great, but the work one in which I was deeply interested.

But when Miss Wisner told me how, through the years of her stay in Burma, she had longed for a trained kindergartner who could undertake the training of graduates of our mission schools for this phase of school work, I felt that this was indeed a great field of activity, and that no sacrifice for the present would be too great if in time it should become my privilege to enter upon this work. My present appointment was for school work in Manila, and I came here full of hope and courage, thinking that after my kindergarten was well started I could make this a center for my training school, and so enter upon my chosen work.

The outlook for kindergarten work in the Philippines will not be very good for some time, that is, in connection with a Protestant school.

In our talk with Dr. Atkinson, of the Board of Education, I was pleased to find him thoroughly in sympathy with the kindergarten, telling me that he hoped in time to introduce the kindergarten into the public schools. At present he hoped to make a trial of the kindergarten under the name of the first-grade primary.

A kindergarten connected with a non-religious school might hope to have a kindergarten of twenty or thirty children within a year's time, but it would have to be a free school and won by hard labor. But in connection with a confessedly Protestant school we must wait until there is a substantial Protestant constituency to draw from.

Think of a Catholic mother braving a confession after committing such an offense as to put her child into a Protestant school. How evident it is that we are not dealing with the Catholics of free America. In our evangelistic work among the Filipinos, at present, the men only are interested; the women are fearful, and it will take some time before the mothers will feel free to bring us their children.

I began my kindergarten, in connection with our school in Ermita, with five children—two American, two Filipinos from Protestant families attending our services, and the other one the daughter of a Christian Chinaman. Gradually other American children came asking admission, and my little brown girls felt quite isolated. They did not understand Spanish, and I had not had an

opportunity to acquire any of their native language.

Fortunately all children can play, and so there was some participation, and there could be at least a mutual smile or a hearty laugh, though it takes some time to draw that out of these sober little folks.

My Crecencia was a happy exception to the rule; she was always bright and happy and full of mischief. She had a sweet voice and my other children would listen with envy and admiration as Crecencia sat at her work humming some air that they were only just beginning to learn. I shall long remember the delicate round face, with its big brown eyes, and the unruly black hair that would not stay in place but hung around her face making a becoming frame. Upon one occasion I heard her musical voice, and, looking down from the veranda, I saw a pretty sight. Crecencia, with becoming dignity and seeming lack of self-consciousness, was giving a most dramatic selection before an admiring audience of native children. It was given in her own language, but I could appreciate the expression, the dignity, and I noticed with pleasure the rhythm in her flexible body which was quite in keeping with her musical voice and sweet spirit.

Crecencia was only with us a few short weeks when her parents said that she was not well, and so they thought best to keep her at home.

I would like to have a kindergarten of 50 children of her kind, but it cannot be for a long time. The mothers must be freed from their bondage to the Roman Church before this can be accomplished. It will be still longer before the mothers will appreciate the kindergarten understandingly; we will only be able to secure their children by so gaining their confidence in us that they will leave the nature of their children's education to our judgment.

Earnest-hearted, tactful women could do a great work among the mothers in many ways. I believe the mothers are good, and also their children, as far as they know how to be, but there is much left undone, and some things permitted that are a ruination to their children.

Gambling in a small way is very common among children, and cigar and cigarette smoking is begun at the age of eight or ten; in fact, I have seen a little girl of six smoking a cigarette. It is a common sight to see

mothers and daughters sitting in the windows of their homes in the evening smoking their cigarettes and fanning themselves with an air of contentment and self-esteem. But their aimless lives arises from a lack of education. If Bible women were to come here and live among them there would soon come a longing for something they know not what; but those who know will be here to lead them into something better, more satisfying. My present kindergarten is composed of eight American children. The opportunity is appreciated by the American mothers, and so, since the native children have not come, even when we have offered to take them for nothing, I have not felt that I could turn away those who would come.

A Female Physician in the Philippines.

BY MRS. ANNIE NORTON, M.D.

THE good ship *China* left San Francisco on January 21, 1900, for her fifteenth trip across the great Pacific. As usual her staterooms were filled with passengers bound for the Orient. Some on pleasure bent, some seeking wealth, some hoping by travel and study to add to the world's store of knowledge, or of goodness. All this was as it had been in the years past. But there was another element now, not new, indeed, but directed to a new field and so new in its outward form and purpose. American guns had shattered the power of an ancient monarchy and opened up a new world for American civilization to enter and conquer, and so it was not strange that a goodly number of the brave ship's company turned their steps westward and did not rest till their feet stood on the soil of our new possessions.

Among these were five who came as missionaries. One was a minister of the Presbyterian fold, the others women selected from the Methodist fraternity to be pioneers in the work of planting Protestant Christianity in these islands.

One of the women was a physician. She had studied the great thought of God in that most marvelous of his works the human body, and had tried so far as possible to find his methods of restoration when delicate tissue cells had gone astray from his design. She hoped to bring relief to suffering bodies, and by that means to point souls sick with sin to the Christ who could comfort and heal. She had the advantage of

some knowledge of Spanish and of several years' experience in a mission field similar to this. She was to assist somewhat in teaching either in English or Spanish as the way might open, be resident physician in the large boarding school that was to be started, do such outside practice as might come to her, and later, perhaps, open an office and a dispensary for the poor.

In preparation for this her diploma was registered, and license to practice in Manila secured. This license under present conditions must be renewed quarterly, and the cost is from fifty to sixty dollars (Mexican) annually.

With May came the opening of the school and it soon became evident that the physician must be teacher again—that her work was not simply to give language lessons to advanced students, but to take the dear little brown-faced children of varying ages from six to fifteen, and teach them the rudiments of knowledge as in other years in the home land. And so the hours were occupied, commencing with the opening exercises in the morning on through the entire school session—with often an extra hour or two in the afternoon in industrial and book study and training, that the home pupils might be occupied and make more rapid progress—until the evening meal has been eaten, and with song and prayer the day was ended, and the happy good night said.

This was very happy work. The brown-eyed girls and the opportunity to teach them came as a special benediction from the loving Father to his child. It was such a blessing to their teacher it must have been a blessing to them.

But all this took time as effectually as if there had been 40 children instead of 10, and left the medical work to be cared for as best it might in the intervals. That work, however, has not been very burdensome. It is quite evident that a woman physician is a novelty in Manila. One little child among the boarding pupils fell upon the steps one day and bruised her head. The case was treated after the most approved methods of modern surgery, but the mother, an English woman, hearing of the accident came and snatched her girl away saying angrily, "Why did you not call a doctor when my child was hurt?"

The native women might confide in the superior knowledge of any American in time of illness, but a hospital-corps man with

the air of the great institution about him, even though he may never have entered a medical college, is more a doctor in their eyes than a woman with a dozen diplomas. There is no question as to their need of medical attendance. Many lives could doubtless be saved, blindness prevented, and suffering relieved by the use of proper remedies. But the people are very independent, and many times will not call a physician because they do not feel able to pay for his services.

As yet our Society has made no provision in the way of medical outfit, instruments, books, drugs, or room suitable for office or dispensary. A very little has been done, however, something over seventy prescriptions having been given, and about half that number of patients treated, a small majority of these being natives.

One would not think it wise to undertake an expensive dispensary work, but if one or two nurse deaconesses could be sent, and a small house secured with room for a dispensary and for the care of a few sick people, the attempt might be made to reach them through this agency. It is possible that from such small beginning there might grow a hospital for women and children, which is much needed here, and a medical work that would in a short time be self-supporting and be a means of blessing to very many of our native people.

Along evangelistic lines a little has also been done. It was the writer's privilege, on April 1, to organize the first Methodist Episcopal Sabbath school in the islands, and every Sunday since, until last Sunday, she has met the children for a little service of song, Bible study, and prayer. Last Sunday the storm was so severe that no one could go at the usual hour, half-past seven, and when about ten o'clock, in an interval between showers, Mrs. McLaughlin and myself reached the place we found the whole street in front of the house flooded with water to the depth of eight to twelve or fifteen inches.

The woman in whose house the Sabbath school is held with several of the children came wading out to our carriage to meet us. She told us they had held the service themselves; thinking the teacher would not come they had sung, read a Scripture lesson, offered prayer, and one of the little boys, who has been ambitiously studying, repeated the ten commandments in Spanish. She seemed

greatly pleased with her report, and we were not less gratified. The Sabbath school here is small, not more than seven or eight being regular attendants. Many who came in at first, probably largely out of curiosity, could not be persuaded to attend when the school was moved to a better house a few blocks away.

In house-to-house visitation from one hundred to one hundred and fifty persons have been met. The reception given the missionary has been for the most part kindly, and when she has spoken to them of Christ, and our duty to think of him and love him, and when she has shown them our Gospel hymns and sung with them, they have been most

hymns and other Christian literature in Spanish, distributed. Just what the result would be if it should come to be known that several women were calling systematically from house to house for distinctively religious purposes, we, of course, cannot foresee. There seems no doubt but the people would receive them gladly, and that hearts would be warmed and souls saved, but the opposition of their Church would probably be aroused, hence the workers need to use much tact and discretion. It is to be hoped that earnest, consecrated women will be found willing to take up this work. They should be women of deep piety and of sound common sense. They should also be women



A CANAL IN THE PHILIPPINES.

respectful, and in some cases much interested, thanking me for the leaflets and asking me to call again. One little incident was of special interest. In one of the nipa huts a forlorn old lady, with the insignia of Romanism around her neck, stood by my side and eagerly grasped the song leaflet in her withered hands and tried to follow the words as I sang "O que amigo nos es Cristo" (What a friend we have in Jesus). God grant that she may come to know that he, the living Christ, and not the cross upon which he suffered, is really her friend and her hope for eternal life.

Several Bibles have been sold, and twenty gospels, and about five hundred pages of

of education, able to undertake the study of a new language, for there are two strange languages here, and the Tagalog is by no means easy.

Missionary Work among Our Soldiers in the Philippines.

BY MRS. C. C. MOOTS.

OUR public work has been helping in evangelistic services, Sunday evenings, Christian Endeavor, Tuesday nights, occasional services in hospitals, and in the hospital ship *Relief*. Our work is principally in Manila, but we have been to Dagupan, Columbia, and Corngider.

Our audiences have been men and boys clad in the brown or khaki uniform, all so alike that the mass seems as one soul, the various shades and expressions of faces browned and bronzed by exposure, and other audiences unique in appearance, and such as to awaken the tenderest pity of a human soul—the assembly of the patients able to get out to a meeting in a hospital, the place of meeting usually being the dining room.

See them come! All faces are pale, all bodies thin. Some have regained a little of the elastic spring of returning health, others feebly drag along. Some use one, others two crutches; some have an arm in a sling; some bandaged heads. Bullets and disease

We have met with this class every Sunday morning except one since.

Most all of its members being soldiers, military duty often necessitates absence at our regular hour, but the attendance has been good all along, and the old time power of the Holy Spirit has been with us in all his keeping power. At our last class meeting four men who had backslidden started anew, and asked our prayers for sustaining grace. Praise God for the institution of the class meeting. Over home the controversy goes on as to its necessity and efficiency; there would be no doubt could those home people hear some of the testimonies and feel the power of the Spirit of a Manila class meeting.



FILIPINO FIRE COMPANY.

have marred all parts of the frame. The various colors of their "pajamas" break the monotony of the color of the regular uniform of our other congregations, and the bare feet, save the toe slippers, do not make the clatter of the heavy army shoe.

The interest and hunger for a better life, as seen in the pale faces, is an inspiration to a speaker not found in an expensively dressed fashionable audience in any great city.

On Tuesday, March 6, 1900, the writer was appointed class leader by the Quarterly Conference then organized, Bishop Thoburn presiding. This class, organized March 18, by Rev., now Bishop F. Warne, is the first Methodist Episcopal class in the Philippine Islands.

But the most effectual work of your missionary to the soldiers is the personal effort with individual soldiers. Every Saturday evening we have a Bible class, in which we are studying "Bible Lessons, prepared by William R. Newell." These lessons were a gift of the Sunday school of Cass City, Mich. "A talk to an audience is like shooting into a crowd—you may hit some one, or you may not; but when aim is taken directly to one, a good marksman does effective work. The difference is in the object; the soldier aims to kill, the Gospel soldier to make alive.

We have talked with hundreds of soldiers about salvation, and while there have been instances in which we have met rebuff, many times we have marveled to find a

deep yearning after righteousness where there seemed to be indifference or even opposition; and we know that many a soldier boy puts on a rough exterior when within his soul is longing for the rest found only in Jesus.

On Monday, March 5, 1900, I first entered the army home of the sick. Standing in the first ward of the second reserve hospital, Manila, looking down that middle row of cots, from one of which my boy's soul took its departure from time to eternity, this prayer filled my heart: "O Lord, help me to be a comfort, and bring consolation to these sick boys! Help me to begin." Here was a cot, perhaps the very one occupied by my boy *last*. A slender youth, wan and pale, was in it, and the conversation held with him was one only possible on such an occasion and under such circumstances. We rejoiced with him when, a few weeks later, he went home on a transport, after a stay in the hospital which must have been near five months.

From a cot near the end of the row, a middle-aged man had followed us with those big blue eyes of his ever since we entered the ward. We went to him, saying, "Good morning, brother, you look as though you had been quite ill. Are you better to-day?" This opened a conversation in which for some time our part was to listen.

He was from Maine, and as he talked he seemed again to catch the sea air of old Atlantic washing her rugged coasts, and to gather the scent of pine forests bowing before northern gales.

Our boys, stretched for weeks and months on beds of pain and sickness, think over and over all the old home scenes and incidents, until it is like a pent volcano within them, and a chance to pour these thoughts into some sympathetic ear is a missionary work not usually classed as such. At last the conversation was turned so as to touch on his personal life, and a cloud settled over his face. Cast out into the world at six years of age, he had been left to drift and drift, and he was a professional gambler. Now, with doubt about recovery, he willingly tried to take in Gospel teaching, and we heard him repeating in undertones, over and over, the prayer and Gospel promises we had given him. Alas, as the coming weeks brought recovery, we were doomed to the disappointment of seeing there was either no depth of soil where that seed had

been sown, or else the plow had not been put in deep enough to break the sin-baked crust so the planted seed could take root.

But we have witnessed wonderful manifestations of God's saving power.

One patient by whose bedside we sat tried to take hold of God's promises. O what a skeleton that eighteen-year-old boy was! He was one of the dysentery patients from that death hole, San Pablo, where the martyr regiment, the Thirty-ninth, has been stationed, or parts of the regiment there, and so unhealthy that there was a time when only eight men in one company and two men in another company were fit for duty!

This boy, an only child, now, all believed, had but a few hours to live. He tried to take hold of the promises; turning on his side we saw his lips moving, and bending down to catch his words, heard him say, "O I wish I knew I was saved!"

We said: "Brother, belief must come before knowledge. You believe Jesus died to save you from your sins, and that he saves you because he says he will, and you are sorry for your sins and forsake them, do you not? Take him at his word."

He remained silent a few minutes, then turned his face upward, a new light on his countenance, a new strength in that skeleton body, and said in exultation, "I am saved; it is all right; I am saved." The new power that went through his frame then was so pronounced that he added a few moments later, "I believe I shall get well, but whether I do or not it is all right; I am saved."

We visited him repeatedly after this, and his testimony was the same: he was saved. About six weeks passed, and he came to know his time on earth was drawing to an end. Seeing his lips move, the nurse put his ear down to catch the faint words, which were: "I would like to see Mrs. Moots, but it is all right, I am prepared to go—you know I won't be long with you," and he lapsed into unconsciousness which ended only as the soul took its flight a little later.

There are in and near Manila four large hospitals; besides, for months the hospital ship *Relief* was in the harbor. Many hundreds of sick are in each, and patients changing all the time. One hospital has 1,000 beds for the sick, and there has been 700 patients in it at one time, so we are told. Miss Genevieve Cutler, of California, and

myself, so far as we know, are the only women engaged in exclusively hospital missionary work.

These sick boys, longing for home, mother and father and sisters, are reached by women missionaries as they would not be by men. The women nurses have their duties, and by the rules they are not able to linger beside a sick boy and listen to his story or talk of religion as can the missionary. But this work should never be undertaken by anyone not wholly given to the Lord, and on whose heart the altar fires are not brilliantly burning. She needs to possess not only devotion but great tact and sound common sense.

The Social Needs of the Soldier in the Philippines.

BY MRS. J. L. McLAUGHLIN.

THE question of the social life of our soldier boys in the Philippines is one which may well engage our attention. It is a deplorable fact that with our countrymen great evil has rushed to these shores. How to counteract this evil is a serious problem.

We who have come here to try to show Christ to these people who are held by ignorance and superstition are judged largely by the soldier, the only type of the American which is known to most of the Filipinos. What wonder that the simple, though highly susceptible native who sees intoxicated soldiers behaving like wild beasts should regard all Americans with suspicion. Does it seem strange that Filipino men and women should look with aversion and even hatred upon the intruder who enters their homes with unlicensed freedom?

But not alone for this reason should we extend the helping hand, but primarily because each one of these boys is our brother, whether he be an upright, manly Christian, willing if need be to give his life for his country's honor, or whether he be a mere sin-blackened adventurer.

It is difficult for those who have never felt the restraint of the soldier's life to understand how much he yearns for the blessings of home life. With perhaps only four hours on duty, he has the remainder of the day to spend as he chooses. Time hangs heavily, and the average soldier welcomes any diversion, be it nothing better than playing cards, or listening to coarse jokes. He must have *something to do*, for perfect idleness to an

energetic person is misery. So with no books to read, and absolutely nothing good with which to occupy himself, he chooses to follow the lead of companions who are already on the downward road.

Who can say that it was not lack of something ennobling to fill the thought that led some poor deluded soldier to have three thousand copies of a most vulgar and debasing poem printed just the other day? Perchance had we caused some good book to fall into his hands, his thoughts might have been turned to the pure and elevating, and he might have been spared such disgrace. Then cannot we do more to carry on the work of distributing good literature, which has been begun? Four or five or even ten thousand books among sixty thousand soldiers is insufficient. Let the friends at home, the Epworth League or the Sabbath schools, know of this great need. We suggest that they send to us their last year's *Heralds* and magazines, and any good books that are lying idle on their library shelves. Surely there are many who would gladly respond to the call.

Religion in the Philippines.

BY REV. NICHOLAS ZAMORA.

BY far the large majority of the Filipino people neither know nor understand the religion they profess, with the exception of a certain number of men and women who are always in league with the friars and the clergy. They are called Roman Catholics simply for the reason that they call themselves by that name; for, to tell the truth, many Filipinos believe that when they go to mass and go to confession and communion and purchase "butas" and other things, they are Christians; and they believe that all these things are agreeable to God our Lord.

The simple people of the provinces and towns of these islands give but little thought to the condition of their souls, but when they become seriously ill the only thing they do is to call a minister of the Roman Catholic Church that they may confess and receive the "Viatico" (sacrament for the sick) and the extreme unction. If the person dies the custom in the provinces and towns is that the parents of the dead invite their friends and neighbors for nine consecutive nights to say prayers for the soul of the deceased.

If the deceased belonged to a religious order, or was rich, his relatives provide for the saying of mass repeatedly for as long as twenty years. This is called here "Universario."

This is what one generally sees done among the Filipinos. Besides this many of the Filipinos believe in miracle-working images, the invention of the frailes. Many also believe in amulets, so it is that they follow only what is current at the time, that is, in general; but to say that all are Catholics from conviction is not the truth,



NICHOLAS ZAMORA.

which may be proven by questioning them concerning the religion they profess, and it will be found they will not be able to give a reason for their faith; the reply usually made is that their fathers have thus taught them.

Since the time that the frailes commenced to make martyrs of the Filipino people, the larger part of the better class among them, as well in Manila as in the provinces and towns, have lost the religious faith they had and became indifferent. The students that are under the direction of the friars and Jesuits are obliged to hear mass every Sunday, to keep the feasts, and to go

to confession and communion every month. This they do only through fear that if they are not obedient in these things they will be suspended in the examinations or expelled from the class. The municipal captains or governors (men in civil authority) in the provinces and towns, for fear of the fraile, who is the curate of the parish in all the towns of the archipelago, are Catholics from fear only, for the moment that a curate of a town knows that in his jurisdiction there are persons who do not hear mass, nor wish to pay the parochial taxes imposed at the wish of their curates, these persons will be denounced to the (civil) authority by said curate, and under Spanish rule they were transported from the islands or shot.

Do not think that all who go every Sunday to the feasts or the churches go with the intention of hearing mass; no, they go simply for society, and if they are unmarried to see the lady of their choice or other young ladies. Very few are there who go from conviction, and because of this those who do these things with fervor are excessively fanatical.

All the Filipinos are called Roman Catholics by the frailes and the clergy, but all who are Catholics from conviction are the old men and old women, and they are few in number (*muy contables*).

In the year 1897 there appeared in a suburb of Binoda, Manila, a sect called Nazerenes (Nazerenong Gala) whose members were nearly the same as Roman Catholics. They say that they are the true worshipers of God. They say our Lord Jesus Christ is the image of the Nazerene of Quiapo (a district of Manila) with the cross on its shoulders. This image of wood is very black.

According to reports it is said that this Nazereno has said to his followers that he has permission, as has also his mother, from his eternal Father to remain on the earth for many years to teach the true doctrine. Many fantastical things are related of the members of this sect. Some say it has been told them that Aguinaldo is nothing, but that they are the general in chief. But the most ridiculous of all is that this lord is always telling his followers to beg money, brilliant shining (jewels) coin in abundance, of their companions and co-religionists.

So the simple, ignorant, fanatical people swallow the pill, as do also some of the rich who are drawn into this sect. But in time

the snare of this sect will discover itself, for one Joseph Sagde, a ventriloquist, is the man who has dressed himself as a lord and spoken to the people, as if he were a god, in a dark room. I have been told that if the jewels that this Joseph Sagde has gathered could be collected they would fill a plate. The periodicals of that locality have spoken much of this, showing the public that all that this man is doing is falsehood and deceit.

This sect has now extended to Laguna and other points in the archipelago, and numbers more than sixty thousand adherents or members. They hear mass every Friday in the church in Quiapo, but do not go to confession to any Roman Catholic priest, for according to their belief they have an ordained lord to whom only they confess; and they never like the friars. In this society the ignorant and fanatical people are those who accept this belief and contribute most. The money collected is divided among the principal members.

In the province of Batangas there is also an organization, or sect that is called "God the Father" or "Let God be Father," the faith of whose followers is that God the Father is seated on a large stone in a mountain called Grief, and that those who wish to speak to him go there and he will talk with them. It is said that in this mountain are all the things used by the Jews when they crucified the Lord Jesus; others say that in this mountain is Noah's ark. The members of this sect number more than

thirty thousand, called Kolorim. Their obligations are to recite the prayers of the rosary morning and evening. This lord also knows how to beg for money, or at all events to have money even though it be unlawfully gained; and the organizers only laugh at all these follies, and enrich themselves on the money that is begged.

In the north of Luzon there was a sect called "Guards of Honor." The members of this sect assemble every night to repeat the prayers of the rosary. Men and women met together, and it was believed that from among them the Messias would come. But the chief of this sect was killed by the revolutionists, and nothing is heard of them now.

Many of the Filipinos do not think of religion, nor of their souls, but of games or plays. They are now more than overrun with vices. The game most in favor here is cock fighting. This is the religion that actually dominates here, with few exceptions. The Filipinos also think much of balls, theaters, and feasts.

One of the reasons why many do not wish to assist in evangelical services is that they yet believe the friars will come, or return again to rule the country, and if that should be they fear they would be taken and badly treated, as was done in the time of the Spanish. The teachings of the Jesuits and the friars do not result in much benefit to themselves, for in truth Filipinos are already very tired of them.



SAN SEBASTIAN CHURCH AT MANILA.

THE ROMAN CATHOLIC CHURCH IN THE PHILIPPINES.

THE Church received from the Colonial treasury some \$750,000 annually. This amount maintained the archbishop of Manila, the cathedral and its clergy, four bishops, various missions, monasteries, convents, and Capuchin friars. In addition to this considerable amount from the state, which was secured by direct taxes, the income of the Church was indefinitely increased by foreign investments and by land rents of rich Colonial property, which was administered with little regard to tenants or their rights. Besides all this there were the usual sale of masses, bulls, indulgences, fees for baptism, marriages, burials, etc.; and there were no charitable disbursements.

The Church took advantage of the lack of land laws or vague laws and possessed herself of the best land in the islands, often taking it out of the hands of Filipinos who supposed they owned it. This was sometimes done under the guise of law, as, for instance, when the occupier had failed, even after many years' residence, to secure a title, or for nonpayment of church taxes, which were raised until the native was unable to meet them. In other cases land was taken outright and the civil authorities cowed into acquiescence, the former owner if troublesome receiving transportation to penal colonies in African islands. Moreover, the Church has persistently resisted any reform in these abuses of land tenure. Naturally such land robbery has exasperated the Filipinos.

The Church, too, has exercised a practical veto power over the civil government. Even governor-generals were recalled to Spain upon the complaint of the pope's representative in Manila, as was the case with General Blanco, and in provincial and municipal government the civil authority must watch for the nod of the ecclesiastical power. Rome, not Madrid, has ruled the Philippines. The friars, Spanish monks, have held parishes contrary to the laws and the best interests of the native converts, and have excluded and discouraged a native ministry.

The Spanish friars in the Philippine Islands are unworthy of the support of American Catholics. I am not speaking of the friars as individuals but as representatives of religious orders which in the Philippines

have proved themselves for three hundred years hostile to civil and religious liberty. A couple of years ago Cardinal Gibbons remarked to a friend of mine, "The Church in the Philippines is a branch of the Catholic Church we are not proud of."

Archbishop Chapelle says that the Filipinos love their Church. His statement is a half truth and is deceptive. The Filipino people, as far as I could learn when I was in Manila, do value the Catholic Church, but they loathe the clergy. The insurrection of 1896 under Aguinaldo was incited by the land robbery and tyranny of the friars. The indictments of the clergy can be read in the rebel edicts. The ends of the revolutionary movement of 1896 are defined in five brief articles. The first words of their formulated demands are (1) "Expulsion of the Friars."

A further evidence that the outbreak was against the friars is to be found in the well-nigh universal flight of the friars from their cures. A most extraordinary confession of guilt and fear—this flight—when it is remembered that the people called the priest *padre* (father), a relationship of love and service. Worse still, when friars were captured they were killed. The first three priests secured by Aguinaldo in his first battle were respectively roasted on bamboo spits, smeared with oil and burned, and minced to pieces. Not a nice, civilized, or Christian thing for the natives to do; but what deep-rooted hatred it displayed!

Thousands of friars fled for their lives to Manila, Hong Kong, and Spain. An Englishman of my acquaintance was at Vigo, Spain, when three or four thousand in their flight arrived off the Spanish coast—got home. The Spanish government made a requisition upon Vigo to receive and entertain the fugitive monks. The inhabitants of Vigo, themselves loyal Catholics, sent back word that if the friars were landed in their city they would drive them into the sea. The unwelcome fugitives were accordingly landed secretly in Barcelona and housed in the barracks.

A gentleman who often visited the insurgents while they were assisting us against the Spanish army in Luzon told me that on one occasion he asked the general of a native force if he had captured any friars. "Yes, we have captured friars." "What

do you do with them?" "There is the hat of one," the general grimly replied, pointing to a furry, shovel-like souvenir hanging on the wall. Such is the attitude of the native Catholics in the Philippines to the Spanish Catholic clergy.

For the last six months Archbishop Chapelle of New Orleans has been in the Philippines looking after the interests of the Catholic Church, especially in the matter of property. It is fitting that an English-speaking Catholic of high rank, who is an American, and also from birth or residence has knowledge of Latin peoples, should represent the Vatican in a business way in Manila. Unfortunately, however, the archbishop has not confined himself to his legitimate function. His proper duties, I should say, consisted in acquainting himself with the legal aspects of the question of land ownership, and in presenting the claims of the monastic orders before committees or persons who are authorized to deal with the subject.

Archbishop Chapelle, however, far from being contented with this rôle, so legitimate and necessary, has invaded the political field in almost a treasonable fashion. For he has urged the friars to go back to their cures in authoritative tones. What can the insurgents think of such an outspoken command from an American Catholic who is unrebuked by civil or military authorities? They can think only one thing, that America

is now supporting the Catholic hierarchy and the monastic orders, as Spain did in the past, and that the only help against their foes—the friars—must be found in their own strength and determination. Consequently Archbishop Chapelle's advice to the friars in the Philippines foments and perpetuates misunderstanding and armed strife between the United States and the insurgent Filipinos.

The United States will never restore permanent order in the Philippines until Spanish friars are expelled from the islands. As long as religious orders remain they will keep the Catholic Church in a ferment over rival monastic pretensions; they will unite only to oppress the people or to plot against the power of our government and to thwart reforms. This has been their history for three centuries. The United States deserves the support of its Catholic citizens in ending a condition in the Philippines which they would not tolerate in America for a day. The Catholics of South American countries freed themselves from similar ecclesiastical bonds as one of the steps to political independence. American Catholics will surely wish to give their coreligionists in the Philippines that which they themselves enjoy. It will be a disgrace if, while the United States is trying to aid the Filipino people, it adds to its list of blunders the firmer establishment in the islands of their worst enemies.—*Rev. P. S. Grant, in The Churchman.*

THE PROTESTANT MISSIONARY IN THE PHILIPPINES.

THE position of the missionary in the Philippines differs just a little from all other positions on earth, past or present. Behind him, or her, is the Church, prayerful, earnest, and sympathizing. Also behind him is a large class who, along with some of the higher powers, are certain that he is going to "complicate matters," whatever that may be, and that as a result the Philippines are to float away in seas of blood, and all the Catholic world is saying, "Yes, that is it—keep him at home for the present."

In the islands there is perhaps one native out of every two thousand who is antagonistic; the remainder, exclusive of the priests, either do not care or are anxious to study and understand the new religion, or are Protestants already. At Iloilo the mis-

sion work was carried on for some time without opposition until the visit of a certain Catholic army chaplain, and then, presto! the padres preached and warned and threatened the students who are studying English with the ban of the Church. The natives in Iloilo and its suburbs believe that the Americans are soon to return home, and then all the Protestants will be killed by the padres; even one who is teaching the missionaries the Visayan language expects to be killed if the Americans leave, and he undoubtedly is correct.

As to the attitude of the officers in the islands, they are most kind and courteous; they seem a little puzzled and nervous as to the proper mode of treatment and what will result, wondering whether the article will explode on handling; but they succeed in

making life very pleasant for the worker. And so he is scrutinized, and expected to transform things at once by the native, and to fight by the padres, and to "complicate matters" by his opposers at home; while the good God and a very few of his Church catch the real position in which he works.

The missionary in the Philippines does not ask for any dawdling by the government, or any more favors than are granted to Pabst or Anheuser-Busch beer firms, or to representatives of Old Government whisky. And what is more, when the combined missionary effort makes as much sorrow and trouble and death as any one of these firms causes in two weeks, there is one missionary, at least, who is ready to resign and go home and say he has made an absolute failure of his life-work.

There have been three tendencies in the treatment of the missionaries in the islands: the first was to hold him firmly in check; this resulted from certain misguided missionaries and certain misinformed factions at home; the second was to completely ignore him, which was a sort of reaction; and the third was to give him the same protection and consideration that any other upright American citizen could require, regardless of all the objections at home; and this treatment, which the officers and government are giving to all, is in complete accord with the principles of the home land.

It might not be amiss here to speak of the relation to the native and what he opposes in him; how that from this window can be seen, on the home of a sacristan of the Church, painted crosses to drive away the devils; or to mention the fierce "bawan," a species of turkey which carries away men in its beak and makes many orphans in the islands, and the "Asawan" and "Mantio" giants, which carry away men after dark, and the sight of which means the near approach of death, all of which beliefs are fostered in Panay and Negros, we are told, by the Santa Iglesia, and assist in bringing in support.

But it is enough; to all these the missionary stands in open hostility, and on his head are rained down the imprecations of the archbishop and the more deep curses of the padres; for here to-day the word of God is able in a night to overthrow the work of centuries of fraud. A midweek service was opened recently at Hoilo, and at the first meeting there were a larger number of men

present than at any regular midweek service—the missionaries have attended in the Catholic church.

To the thinking man this is significant; to the man who loves freedom of conscience and liberty, it discloses the spiritual unrest and dissatisfaction of the Filipino. There is no greater sign of development than that a child will not believe ghost stories—it is the same here.

The missionaries' relation, then, to this awakening race is one of untold responsibility; if he fails in his spiritual work or is at all diverted by other tendencies from presenting the pure Gospel, the curse of God and man, American and Filipino, will and ought to rest upon him. For all things they are fighting for, as a people, are grounded on the Gospel of his Son, from this time the blessing without must be first within. Some day when the word of God has transformed the islands into tropical gardens of peace and good will, when the native shall bear the cross and not nail it to his door, when the Santa Iglesia shall have partially washed its hands, the missionary will be done, and his place will be filled by his warm-hearted island brethren, who will find liberty and fraternity and heaven in the pure Gospel of Christ.—*D. S. Hibbard, in Herald and Presbyter.*

The Need of Power.

I BELIEVE in the Methodist Church as being under God the best agency for the evangelization of the world. I rejoice in the advanced position to which our Church has attained, and am proud of the victories she has won. I do not know that I have any disposition to criticize adversely the present condition of the Church as an organization. It is all I could wish, and I esteem it a privilege to be accorded a place at her altars. But I do lament the fact that we have not enough power to make our machinery accomplish the work it was commissioned to do. All that is needed is power, and even that is ours for the asking. The preachers must lead the way. We are often reminded that the "pastor holds the key to the situation," and he certainly does to this one we have been discussing. When the preacher gets in earnest the people will be stirred; and when both preacher and people are aroused, this old world will be redeemed.—*Rev. J. H. Young, Ph.D.*

THE BEST MEANS FOR PROMOTING SELF-SUPPORT IN FOREIGN MISSIONS.

BY REV. HERBERT B. JOHNSON, B.D.

(A paper read at the General Conference of Protestant Missions, in Japan, October 30, 1900.)

THE subject as assigned is not the best plan, but the best means of promoting self-support. This includes a plan, but much more.



H. B. JOHNSON.

I. It is essential that we should have clear conceptions both of the subject of self-support and of its importance.

1. The Subject. (a) In the nature of things a self-supporting church is one that

pays its own way. It must defray all its expenses of whatever kind—rent, taxes, insurance, light, fuel, and other current expenses—and, providing for the salary of its pastor, it should bear its share of the benevolences of the denomination with which it is connected, not to speak of occasional outside needs. (b) A ministry is essential to a normal and self-supporting, self-propagating church. A self-supporting church should have a pastor who preaches regularly and administers the ordinances of the church, and who follows no other calling to supplement his necessary salary. Any system which does not include this idea and which does not provide a comfortable support for its pastor is one of no support rather than of self-support.

2. It is essential to have clear conceptions of the importance of the subject as well. Without this the best plan is sure to fail.

When we think of the ever recurrence of the subject, of its prominence to-day in all mission fields and Boards, of the intimate relation which it sustains to the spiritual life of the Church, and to the question of self-propagation, and when we note that every dollar of mission money unwisely

spent is taken from some needy place, thus retarding by that much the spread of the kingdom of Christ, we must be convinced that the subject should not be relegated to a second or third place. Not until we see the supreme importance need we expect any great advance in real self-support.

II. It is essential that the real influence of the missionary should be kept in mind.

Almost without exception the influence of the individual missionary can be traced in every real advance. As illustrations, note Abbott's work among the Karens, Nevius's influence in North China, and Leavitt's relation to the historic Second Church of Osaka. I am not unmindful of the fact that Dr. Nevius's plan has been severely criticised of late by Dr. Mateer in a little pamphlet full of most excellent ideas, that there are some features that time has shown to be impracticable, and that the results do not appear to be all that had been supposed. Yet it is nevertheless true, as Dr. Mateer admits, that it did good in that it developed the liberality of all the native Christians by placing before them as a definite object the support of the native ministry.

Secretary Cobb says, "Our churches in China were established under the influence of a man who had the idea of the importance of self-support," and Mr. Moffet adds in the same line, "My own conviction from seven years' experience in Korea is that the self-support of the native Church depends almost entirely upon the individual missionary."

More important than a plan is the interest and zeal of the missionary. Without these the best plans are sure to fail. The sympathetic and tactful missionary, with deep convictions, can accomplish far more by moral suasion than Mission Boards possibly can by pressure and force. I do not sympathize at all with the idea that the missionary is embarrassed by his surroundings and cannot be depended upon to take the initiative. Both the Board and the missionary must cooperate, but the influence of the missionary must be strongly maintained.

III. It is important that we note the real difficulties in the way of attaining the ideal.

1. Strange as it may appear, there are

decided differences of opinion as to what this is. While some appear to think that the free use of mission money is the only way of retaining substantial control of the native Church, few would hold this to be the ideal. The missionary body seems to be honestly and nearly equally divided between the non-use of mission funds for evangelistic purposes and their so-called right use, it being maintained that wisdom does not lie in the disuse of money because of its abuse, but in its proper use as one of the most beneficial of evangelizing agencies. As a workable method, the one insisting on non-use is the easier. Few things are more difficult than the realization of the golden mean. A missionary in Burma puts it thus: "Nothing on the field is so perplexing to the thoughtful missionary as the attainment of the mean between excessive help and an impractical demand for self-reliance."

2. Whatever the ideal, in its attainment there are serious difficulties to be recognized and overcome, both in beginning from the bottom and in reversing a former policy. Among these are paucity of numbers. In the United States about two hundred and fifty members are required to provide for the needs of the pastor and to meet other necessary expenses, and it is to be borne in mind that there are always friends outside the membership who render substantial aid. What church in Japan, with almost any system, or with no system, could not be self-supporting under similar circumstances? The very financial embarrassment of a weak society is enough sometimes to deter a person not yet filled with the true spirit from identifying himself with such church.

In order to secure the necessary numbers, the grouping of churches, or the circuit system, has been suggested and tried. This is most excellent for sundry reasons, but care must be taken not to neglect the proper development of the work by any forced reduction of workers. The demand is for education and selection rather than for reduction.

Another expedient has been the lowering of salaries. To be sure, an undue waste of money, whether contributed from abroad or raised locally, is to be avoided, but the laborer is worthy of his hire. The pastor of the Second Church, Osaka, began with seven yen per month, but this is an impossible condition to-day. The dignity of the Christian ministry must be maintained, and this

can be done in no more practical way than by encouraging our best men to enter and remain in the ministry by providing them a comfortable support. Any system which fails to note and overcome these and other obstacles cannot be called ideal and is not satisfactory.

IV. Self-support may be best promoted by observing several fundamental principles.

1. All mission money used should be a grant-in-aid and should be regarded as exceptional. No mission should assume the support of the native ministry nor give because the church fails to come up to its promise. The native ministers should under no circumstances be regarded as the hired men of the missionaries.

2. The question of self-support must ever be made prominent. This should be manifest not only at the organization of a local church, but in the instruction of candidates for baptism. The system adopted should be educational and should result in gradual reduction and ultimate self-support.

3. The method employed should tend to develop the grace of giving and the spirit of self-support, all the members being led to give according to ability, from proper motives, and with real sacrifice. In order to this, special attention should be given to the teachings of Scripture on the subject.

4. The policy should be settled. Too much emphasis cannot be placed upon this. Nothing is more detrimental than constant experimenting and change. A poor plan properly worked is better than a superior one not enforced or constantly modified. Of course, experience should result in improvement, but the main features should remain unchanged until the plan has been thoroughly tested and found wanting.

V. The following features should be conspicuous in a workable plan.

1. System should be made prominent both in giving and in administering.

(a) All should be invited and urged to give. A special church record should be kept, showing the name and weekly or monthly contribution of each member. All should be taught that they are expected to give according to ability. This is ideal. 1 Cor. 16. 2 should be made very prominent: "On the first day of the week let every one of you lay by him in store, as God hath prospered him."

(b) The tithing system has been wonder-

fully blessed both to individuals and to churches. A good pamphlet on the subject is *What We Owe and How to Pay It*, by a Layman, a Presbyterian, published at Chicago. The position is that, like the Sabbath, it is a divine institution; it existed before Moses's time; Christ corrected its abuses, and thus sanctioned it; those who observe it are benefited temporarily and spiritually; we do not give till we have paid the tenth, and those who adopt it are pleased and usually give more. It has been used successfully by the American Board missions in Turkey and Ceylon, by the Foochow Mission of the Methodist Episcopal Church in China, and pastor Sawayama testifies to having used it in laying the foundation of the Second Church, Osaka. It is certainly worthy of the most careful study.

(c) The envelope system is most excellent. A missionary in Korea testifies thus to its usefulness: "About two years ago we had twenty Christians who contributed from one to ten cents per week. We introduced the envelope system, and within a month eighty men were giving from one to fifteen cents per Sabbath." It has been used with like results both in the homeland and in Japan.

(d) In the disbursement of funds, as in the collection, much attention should be given to system. Nothing is better calculated to create confidence in those in charge of the finances of the church, and to indirectly encourage giving.

2. The system should be cooperative, but should fix the responsibility upon the native Church. Missionaries should be regarded neither as employers nor as mere advisers. We are here to cooperate with our brethren in laying the foundations of a strong, spiritual, and enduring church. We must insist not only upon individual responsibility in giving, but on the responsibility of the church to support its pastor. The fault of the Nevius method is that it resulted in the Chinese regarding his helpers as his men and not theirs.

Wherever there is a light sense of responsibility there is little real self-support. This has been one of our chief obstacles in Japan in the past. We are here to aid in raising up and educating a native ministry, and to aid in supplying a Christian literature, and moreover to wisely assist, with mission funds, in supporting this ministry during the church's childhood. But in order to

develop real Christian manhood and a self-propagating church, we must place the responsibility where it belongs.

3. A workable plan should interest and unite pastors and people. We have failed in the past to just the extent that pastors and people have not been mutually interested. It is impossible to interest without furnishing facts and motives. As the idea of self-support causes us to place our trust in God rather than in some church organization, so a true plan brings both pastor and people to be more interested in each other. The members are financially interested in the pastor and the pastor financially dependent upon them. The bond, however, soon becomes one of Christian sympathy and love.

4. Again, a workable plan should deal sympathetically, winning and leading rather than forcing and driving. Doubtless the lack of Mission funds, the last few years, has worked beneficially in stimulating self-support, but our native workers have had the idea all the time that the missionary societies were willing to give. Our native brethren have real difficulties, and these must be overcome in the spirit of real sympathy and brotherly love.

The man of tact is one who leads rather than tries to force, one who brings those who disagree with him to believe as he does. It is probably wise for missionary societies to fix a limit beyond which they will not appropriate, and to adopt a policy of gradual reduction, but unless it is done by showing that the money can accomplish more in some other way in establishing Christ's kingdom, and that the churches will really be benefited by the change, harm will surely be done. As the wise parent uses force only when absolutely necessary in training the child and developing the man, so here we are to win and lead rather than force and drive.

5. Still further, the plan should be flexible. We may well follow, in this matter, the example of the leaders in the government of this country during the past quarter of a century and more. It has seemed at times that they were fickle and contradictory, but, notwithstanding changes in *personnel* and radical differences of opinion, the forward movement has been steady. The ship of state has been frequently steered out of her course to pass some obstacle, but the general course has been straight. As one has

expressed it, "Our methods should be suggestions, rather than means of squeezing money out of the people." Our policy should be definite and settled, and at the same time flexible.

6. Finally, under this head, the workable plan should be educational from first to last, and should ever hold out proper inducements. Concerning the former sufficient has already been said. So far as is consistent with the polity of the denomination, control should be graduated to correspond with contributions, and the church that has the courage to become self-supporting should have the best preacher procurable.

VI. Principles in Practice.

As an illustration of the practical working of some of the above suggestions, I may be allowed to modestly refer to the plan of self-support in use in my own mission, the South Japan Mission of the Methodist Episcopal Church. We do not claim perfection for it. The tithing system has not, as yet, been publicly introduced, but imperfect as it is it has accomplished much in the past two years.

1. The special features are: instruction in self-support as above; the use of the special church record, all being urged to contribute regularly; the use of the envelope system with monthly collections supplemented by weekly offerings for current expenses, and with special collections when needed; the amount of salary determined by the Finance Committee of the Mission, each church through its Quarterly Conference having the privilege and duty of recommendation; when thus fixed, the responsibility of support divided between the local church and the Mission, each agreeing to pay the pastor's salary a definite portion of the year (when the church is unable to do it alone), the church meeting its own local expenses; the yearly salary divided into twelve shares representing the twelve months of the year, the churches being urged to assume as many as possible and the Mission being responsible for its shares only, the ratio revised from year to year.

Each church is thus self-supporting to the extent of the number of shares taken. One is entirely self-supporting; another nearly so, paying 240 yen; others pay 144 and 96 yen, respectively; two, 60 each, and some less, but all pay something. The ratio of advance is very uniform.

It should be added that the rules of the

Church require from each candidate for membership a pledge to support the ministry and the various benevolent enterprises of the Church. Our societies give us toward these, and especially toward the own Home Missionary and Church Extension Societies.

2. Among the encouraging results are the bringing of pastors and people into much more intimate relations, the universal deepening of interest, and the fine advance made. The contributions have almost doubled during the past two years, the figures for salary only for the 14 churches being 635 yen* two years ago, 915 yen last year, and 1,154 yen promised for this year not to speak of a special collection. One very noticeable thing is that, whereas under the old system the small monthly subscriptions were paid only in part because the pastor (receiving regularly from the Mission) could do without, now every cent promised is promptly paid, and in actual cash.

I desire that due credit be given to other influences, as the general discussion that has taken place, the policy of the Missionary Society in appropriating a fixed sum for evangelistic work, and the constant rise in prices which has emphasized the great need; and also to state that the Church record referred to originated in Rev. D. J. Spencer's work on the Nagoya District.

In conclusion, I wish to add that I have noticed that self-support has increased more in our most spiritual churches, and that the presentation of the subject everywhere has seemed to tend toward a deeper spirituality.

Bible Study in Uganda.

THE mission of the English Church Missionary Society in Uganda, East Central Africa, has been a great success in the number of converts gathered and in the interest of these converts reading and studying the word of God and other books. Bishop Tucker reports that the total number of books sold in 1899 was 60,338. The cowry shell received for the same numbered 7,358,300, or "many as 368 men could carry at 70 lbs. each." The shells realized £1026. In the previous year £14 was received for books, the shells numbering 6,800,000. The Bishop says: "You will notice that while the amount in sterling is less than the previous year the amount in shells is considerably larger. The fact is, shells have suffered a great depreciation in value." During the last two years the people have bought 10,266 New Testaments and 16,005 portions of the Old and New Testaments.

* A yen is about fifty cents.

"Who Shall Go as Foreign Missionaries?"

BY REV. J. H. GARDEN.

KINDLY allow a member of South India Conference of some sixteen years' standing, to offer a few remarks on a short article in GOSPEL IN ALL LANDS for January, entitled, "Who Shall Go as Foreign Missionaries?" That "men of comparatively moderate abilities" or of inferior education should be sent rather than men of superior equipment no one, I suppose, would for a moment contend. But, apart from the plea for the best men the Church can furnish, your article, as I understand it, advocates two ideas which I believe to be mischievous and injurious to missionary work.

1. You advocate the sending out of men as missionaries who do not feel a special call to mission work. Now, let men say what they will regarding the luxury in which modern missionaries live, the missionary's life is one of constant self-sacrifice in those higher regions of our nature, æsthetic, intellectual, spiritual, where is found so much that is of the highest value to the Christian of to-day.

Even now it is possible for a man, feeling himself called of God, and voluntarily starting out to make these sacrifices for a missionary life, to find out in a short time that these sacrifices are burdensome to flesh and blood, and lay them aside with results that are surely fatal to his influence in the work.

If it is now proposed to send out missionaries who as a rule feel no such call it will be well to consider beforehand what will be the effect on the work of such a course. The authority of the Church, supported I suppose by greatly increased salaries and a more liberal furnishing of the sinews of war, may succeed in building up a grand ecclesiastical establishment but will fail, I fear, to establish a living and spiritual Church.

2. You say that the time has passed when young men should be sent out as foreign missionaries. You would send men now occupying leading positions at home. In reply to this I would say that in South India, at least, we need men who can master the vernaculars and who, being vigorous and active, can by means of arduous journeys in company with young native workers train these native workers, on whom indeed *does* depend the future of our work in India, to the laborious work of "disciplining," "baptizing," "teaching," the people of that great land.

The men who already occupy leading positions at home are probably men of about thirty-five or forty years of age. Their ears, so long untrained to catch the peculiar sounds of the Indian vernaculars, will now seldom succeed in acquiring them accurately; their tongues will therefore seldom learn to reproduce them correctly.

Their minds, accustomed too long to think only in Western channels, will seldom adapt themselves to their surroundings so perfectly as the minds of younger men would.

They may go to India, and in some central position establish, through the medium of the English language, theological schools and colleges for the young men who have learned English.

These are but a small proportion of the men who must be trained for the work, and generally come from these schools with ambitions of their own far above the humble home from which they came forth or the lowly caste in which they were born, but which they now desire to avoid as much as possible.

Even with the best of spirits they will demand a salary at least four times as much as satisfied them before we educated them, and ten to twenty times as great as their fathers and brothers still enjoy in the old home.

A self-supporting church is thus made impossible, and the church at home must be taxed not only for the evangelization of India but also for its æsthetic culture.

No! At the present stage of our work I contend that the great majority of our native workers must be instructed and trained by the missionaries in the field, through the medium of the vernaculars.

For many years the Indian vernaculars must be the medium of communication between the missionary and nine tenths of our workers who are being trained to fill the positions of class leaders, exhorters, and local preachers. It takes a man some ten years to get a thorough command of some of these languages.

India needs the *very best men you have*, but in this, as elsewhere, I hold it true that "one volunteer" is worth ten "pressed men," and I am convinced that the old policy of sending out young men soon after they leave college cannot be departed from without disaster to our work in India.

Stratford, Canada, January 4, 1901.

Business Opportunities for God's People.

BY L. F. SWARTHOUT.

THE following table is not intended to dictate to anyone the amount they shall consecrate to the extension of the kingdom of Christ or to the ministry at home. Christ himself gave us a standard to go by, which was proven by his own life, namely, "Fear God and keep his commandments, which is the whole duty of man."

Neither is it intended to dictate what distribution one shall make of what they do pay into the Lord's treasury.

It is simply a method of drawing the curtain on the stage of opportunities and possibilities that God, through the love and mercy of Jesus Christ, is placing before men and women of this generation, as an inspiration to serve him, while we, by his grace, enjoy the privileges of living in a land of Christian light, liberty, and peace.

The candid calculator, after reasoning over the following figures, will admit that it is within the power of those whose lives are lost in the Master's service.

We will take, for example, a family with an income of \$900 per year. They are living by the side of a family on a \$600 income. The two families move in the same society, belong to the same church, and are living equally as happy. (These figures might be arranged on blackboard for a missionary meeting.)

We will deduct from the salary of — (\$900) the amount of the other — (\$600), and we have remaining \$300 to be expended entirely in the service of God, on the supposition that this family are living to serve God with all their mind, soul, and strength IN THIS PRESENT TIME, and trusting him for the future.

We will therefore proceed to make disposition of the \$300 surplus by making use of the PRESENT day opportunities :

We will provide for

A native preacher in India	\$30 00
A native preacher in China	30 00
A native preacher in Japan	30 00
A native preacher in New Hebrides.....	30 00
Native preacher and four students in Africa.	48 00
Seven orphan students in India.....	100 00
Student in China.....	20 00
Missionary literature, tracts, etc., to interest others in the same work.....	12 00
	\$300 00

We now have left a regular income of \$600 per annum, which we will tithe for regular church work, and make disbursements as follows :

Pastoral salaries and incidentals.....	\$15 00
Incidental benevolences for poor, etc.	12 00
Regular church benevolences per assessment	10 00
Special calls, Bethel homes, orphan support, etc.	12 00
Church building or other things.....	11 00
	\$60 00

Add to this a freewill offering from self-denial of 10 cents a day, and we have \$36.50 on which to educate two orphans for Gospel work in Armenia.

We have now left a comfortable salary of \$503.50, which might still be tithed and every year pay \$50 into chapels or school buildings in foreign mission fields, or to the Superannuated Preachers' fund, Church Extension, or Southern education institutions.

A man whose ambition is to hoard money will live on much shorter rations than he would have to in carrying out a plan of the above proportions. IT IS A REASONABLE SERVICE.

Thus the individual would be supporting *nineteen people* as laborers for the Master, and shining lights in the midst of heathenism, where the name of Jesus has scarcely been uttered. With a burning desire to serve Christ and with the burden of pressing calls from these various lands, he is indeed a laborer together with God; and, filled with his love, thus becomes an evangelist among men and wins souls for Christ, as he is able to hold up to others the blessed Christ life by *living* it himself.

We will now proceed to draw the curtain upon the stage of opportunities for the man with an income of a dollar a day or \$300 per year. Many men who, upon this sum, support and school their families and spend more than one tenth of that amount for tobacco, liquor, and other worse than useless things, prove that if it were their highest ambition to serve God by these present-day opportunities it is within their power to do so.

We will tithe the \$300 and make the following disbursements :

Pastoral support, presiding elder, etc.....	\$6 00
Benevolences—regular	5 00
Incidental expenses.....	2 50
Building fund or other things.....	4 50
Student for the ministry in Africa or India. . .	12 00
	\$30 00

The influence of a child of God would be blessed beyond measure, and count greater perhaps than the other, as did the widow who gave the mite. Let us obey God, trust him, be filled with his love and go forth to win souls for his kingdom.

Missionary Motives.

1. WHY SHOULD I STUDY MISSIONS?

Because my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

Because a study of missions will greatly increase my faith in Christianity and Christianity's God. It is God at work.

Because as a Christian I cannot otherwise grasp the full mission of the Church.

Because as one who has a personal duty in regard to missions, I cannot intelligently discharge this duty without informing myself on the subject.

2. WHY SHOULD I GIVE TO MISSIONS?

Because it is the most paying investment.

Because of the joy that comes to the giver.

Because I am only a steward of the money that God has given me, and I must use it for his glory.

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them. Rom. 10. 14.

Because I am grateful to God for what he has given me. John 3. 16.

Because souls are dying and I may help to save them.

3. WHY SHOULD I PRAY FOR MISSIONS?

Because the world needs prayer.

Because in the past missions have always prospered as believing prayer has increased.

Because God has conditioned the success of missions on prayer.

Because I am commanded to pray.

Because I can plead great promises.

Because the prayer of faith is always answered.

Because Christ is praying for those for whom he died.

4. WHY SHOULD I BE A MISSIONARY?

Because in no other than Christ is there salvation.

Because multitudes have not heard the Gospel and are dying.

Because the doors of the nations are open.

Because the need for more missionaries is urgent, unceasing, imperative.

Because Christ says, "Go ye into all the world."

Because Christ gave up everything that I might be saved.—*Missionary Pastor.*

The Missionary Branch.

I HAD occasion to call upon a young business man in his office not long since, and found him as usual, "up to his ears" in work.

"Sit down a moment," he said, "and I will be at liberty."

"You are always working," I said. "How many hours do you put in each day?"

"Twenty-four," he replied, with a smile.

I presume my face expressed my astonishment.

"Yes," he said, "I work ten or twelve hours here; the rest of the time I am working in the antipodes—by proxy, of course."

"I don't understand," I said.

"Let me explain," he returned, more seriously.

"When I was at school I became deeply interested in the mission cause. I determined to go out to China and work in the field. But my father died before my plans were fully matured. His business here was in such a state that no outsider—no man without a personal interest—could successfully carry it on. There were a mother, sisters, and younger brothers dependent upon the profits of the house. I was obliged to remain here.

"But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China." Here my friend took down a much-thumbed map of Southern China, and pointed out a certain town. "That is where my man is at work," he said. "He has formed a church and gathered a school. We have representatives of our business in several of the principal cities of the world. I call this our missionary branch.

"My man there is working while I sleep. He is my substitute. In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there."—*Forward.*

All for Jesus.

BY ALICE MAY DOUGLAS.

ALL for Jesus, all for Jesus,
Little children of each land,
Joined to serve their Lord forever
In a happy Christian band.

All to bear the Saviour's standard,
All to honor him with prayer,
All to ever sing his praises,
All to serve him everywhere.

Let us gather mission pennies,
Let us daily to God pray,
That all lands may bring their children
To their God at some near day.

The Chinese Martyrology.

BY REV. E. STUART BEST.

As in the days of long ago
Thy saints to death are led,
Midst rage and fury of their foe
Their blood for Christ is shed.
Far, far away from dark Cathay
Their cry ascends to heaven,
How long, O Lord, how long delay?
Thy help to us be given.

Remember, Lord, the frenzied Saul,
Fierce as a fiend at bay,
Hearing thy voice upon him call
Fell prostrate on the way.
And art thou not the same to-day
As in that awful hour
When, blind in terror and dismay,
He sank beneath thy power?

Hear, Lord, the voice that from the ground
Will never rest or cease.
Their cruel councils, Lord, confound,
And give thy people peace.
Their headless bodies strow the plain,
A grewsome, ghastly sight,
Their spirits gone with thee to reign
In rapture and delight.

The martyrs, noble army, stand
In glittering, grand array.
They shout to see the heroes land
Who fought and won the day.
A fadeless crown for every brow
Their Saviour has in store,
Go, conquering saints, receive it now,
And reign for evermore.

Thy Church in China standing true,
Though pressed with sword and flame,
A sight which men and angels view
And bless thy holy name.
Great Giver of this matchless grace,
Thee would we still adore,
Thy grace makes one a thousand chase,
We'll praise thee evermore.

Malden, Mass.

Giving.

IF giving were as systematic as getting, the religious and benevolent needs of the world would be readily met.

THE man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—*A. T. Pierson, D.D.*

THE benefit we receive must be rendered again line for line, cent for cent, deed for deed, to somebody. Beware of too much good staying in your hand. It will fast corrupt. Pay it away quickly in some sort.—*Emerson.*

CHRISTIANS will never give as they ought until they begin to keep two purses, one for their own necessary expenses, and one for the Lord's work, from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket.—*A. J. Gordon, D.D.*

THE tenth of all our portion
Seems but a meager share
To give to God our Father
For all his loving care.

JOTTINGS OF A MISSIONARY SECRETARY.

BY REV. W. F. OLDHAM, D.D., ASSISTANT SECRETARY.

"**S**OW thy seed upon the waters and it shall return unto thee after many days." The proverb has found signal illustration in a recent incident at Manila. Fifteen years ago we sent from Singapore two colporteurs with Spanish Bibles to the Philippine Islands. One of these was Mr. Castelles, a local preacher of my church in Singapore. Both these men on their arrival at Manila began the sale and distribution of books they had taken with them. The Spanish government, at the instigation of the friars, had them thrown into prison. The leader, an ex-priest, died. The younger man was, with great effort, rescued by the English and American consuls. Several of the gospel portions, however, remained among the people and were secreted by them. Now there appears in the *Northwestern Christian Advocate* a letter from Bishop Warne, in the course of which he relates the following incident:

At 7:30 I preached again to a good congregation and gave the communion to our American people. This closed the day as far as I was concerned, but I must tell you that in Bonondo, a section of the city where the American saloons have been so thick that they are beginning to fail financially, a room that two weeks before had been used as an American saloon was this Sunday morning opened as a preaching-place and about seventy-five Filipinos were present. A Filipino, a college graduate, who had secured a Bible ten years ago from the two representatives of the British and Foreign Bible Society, who were only a short time in Manila, where they are believed to have been poisoned by friar instigation, attended and boldly told the reasons why he was a Protestant. This educated man has watched our work from its beginning, but up to this day had not openly spoken for Protestantism. He came out strongly and cried: "Away with the friars, let us have a free Bible and a free conscience!" He is a personal friend of our native pastor, Nicholas Zamora, and many hopes are expressed that he may take his place among us as a Protestant minister.

There is no greater delusion than the idea that the heathen world is waiting to be preached to. Paganism has struck its roots deep into the hearts of its people, and what a man has been bred in he does not easily part with. In some of our old missionary life-certificates there was a picture of a missionary preaching under a palm tree. A palm tree, by the way, is about as shady a refuge from a tropical sun as a telephone pole, but then it looked oriental, and that

was what the designer of the certificate was thinking of. To this preacher under the palm tree (in the certificate) came all manner of semi-native heathen, from the east and west, the north and south. They were hastening to hear him convince them of sin and of the futility of all their previous religious thinking. That was the rosy suggestion of the picture. The actual experience does not altogether confirm this.

A recent writer has put the case with such curt intelligence, that I quote his words:

A missionary is popularly regarded as a man preaching out of a Bagster Bible at a street corner. As a matter of fact, he is a superintendent, a campaign planner. He has from ten to forty men under his charge, a West Pointer over enlisted volunteers. He is a man of much correspondence, of office work, of travel, an educator, a preacher, a counselor, a diplomat, and author. His right hand is expected to do forty things and not forget its cunning. He operates a great amount of machinery connected with churches, schools, hospitals, and printing presses. He is, above all things else, a level-headed man of affairs, with tact, ingenuity, enterprise, gumption, and that indefinable quality called by New England "faculty," which consists of equal parts of the art of putting it and the art of letting it alone. He is hampered constantly by lack of funds. His very success keeps him on starvation diet. His work expands; his appropriation shrinks.

Withal he is a man of like passions with ourselves. They are often as much tried by each other, as the Pilgrim Mothers were tried by the Pilgrim Fathers. For which reason it does them good occasionally to see a fresh face from America; any kind of face will do. It warms their heart to have you give them a hail, sit down a while and be friendly. The ungodly are not so. I refer to certain eminent divines, who sail into Constantinople, and never go near the Bible House: *ships that pass in the night*.

Nevertheless, he is not cast down. He keeps sweet and goes ahead.

It was a Turkish missionary (whom we will call Mrs. Saintgomery), who used to say, "Look on the bright side, and if there isn't any bright side polish up the dark side." The missionary is quietly doing his duty in that station of life in which it has pleased God to place him. The same applies to his wife, who is a missionary raised to the —nth power.

A missionary has no pyrotechnics; he sounds no trumpet before him when he prays. For which reason he is often overlooked by the all-wise globe-trotter. But he shows us the William Carey principle of attempting great things for God, of expecting great things from God. He is a corner-stone man, a sure-nail man, a mustard-seed man, the thirteenth chapter of first Corinthians made flesh.

INCIDENT AND NARRATIVE.

The Conversion of Sooboanagam Ammal.

ABOUT five years ago a great stir was made among the high-caste Hindus in Madras, India, by the conversion to Christianity and baptism of a young Hindu lady of position and influence, and who has since been a worker in the Methodist mission. She is now in the United States. The *Indian Witness* in 1899 published the following letter, which was written by her to the Cawnpore Epworth League Convention.

METHODIST EPISCOPAL ZENANA MISSION,
MADRAS, September 30, 1899.

DEAR FRIENDS: Although I am not able to be present with you all at this beautiful convention, I like to tell you about my conversion—how God showed me his light.

EARLY DAYS.

Up to age of twelve I never believed in any God. I had only in my mind my wealth, my father's affliction, and I was very proud. Soon after, my father died, and when he died my people thought of getting me married. So at the close of the twelfth year nearly 10,000 rupees were spent for the wedding, which lasted for fifteen days. Although everything seemed very bright and beautiful, but inside I was not happy. After I was married I was made to worship idols every day.

When I was fourteen I gave up everything else and devoted my life and my time to idol worship, and in my own room I had twenty-five pictures of different kinds of idols and some silver, gold, and brass pots for the gods. There was one special large picture in the center of the room, which costed me 200 rupees to make. The name of the picture was "Subiramoney" or "Thandaryathaponey." I used to give most of my time to praying to this god.

VISITS AND GIFTS FOR THE TEMPLE.

There was a small temple of this god at Kadambakum (a few miles away from Madras), but I enlarged the temple, and I made a sacred tank for this idol called "Seravanapymay," which means "holy water." All this costed me a great deal, but my mother was willing to give me all that I wanted to spend on the idols. Every Friday, regularly, I used to visit this temple. Before going I used to send by my servant four measures of milk to anoint and bathe the idol and keep the sacred milk for me. At four o'clock in the evening I would leave my house, and reach the temple at five; then I would bathe in the sacred tank, and after walking round the temple fifty times I would go in and worship the idol. A little of that sacred milk I used to give the poor "Pandarums" (people who belong to the temple); then I used to drink some milk. Next morning I came home and commenced worshipping my idols and pictures at home.

EARNESTLY SEEKING SALVATION.

For the sake of salvation I made five vows:

1. That I would burn a million lights in three months.

2. That I would place a lakh of flowers with prayers on the picture of "Subiramoney" within fourteen days.

3. That I would give to the poor Brahman women one lakh of pieces of saffron within fourteen days.

4. That I feed poor Brahman men and women separately once in twenty-five days and once in fourteen days.

5. That during these days I fasted. I never used to take anything else but a little milk. After all this my mother thought that I was like a god's wife, and called me "million lights."

But I want to tell you that inside me there was no happiness or brightness. On account of this worship I wanted to learn Tamil, because I have to use some letters before the gods in ashes.

HOW THE LIGHT CAME.

Then I was seeking for a teacher, but my heavenly Father sent me a Bible woman of Miss Stephens's. Mrs. Jones and the Bible woman came and visited me very often. Sometimes I used to learn, sometimes I could not learn. But my mother told me not to learn the Bible from them. I told my mother I have to learn the Bible for the sake of my Tamil. I won't listen to them. I would hear it all with one ear and leave it off with the other ear.

One day I was very troubled in my heart. Although I was doing many things for the idols, but my sins were not forgiven me. That time dear sister Mrs. Jones came to visit me. She took the second chapter of Mark and part of the fifth verse, that Jesus said to the palsied man, "Arise, take up thy bed and walk, and thy sins be forgiven thee." These words made me very happy. Joy came to my heart, and I thought I must leave off worshipping idols and do as Bible tells me, because the Bible is true. Jesus can take my sins away.

My people wanted me to stop studying from missionary ladies, and they want to send me away to Bangalore. But God is good to me. He put it in my heart to write to Miss Stephens several letters and tell her everything about myself. So I did. Each letter I used to give my servant a rupee so as not tell to my mother. But I was very frightened to leave my home.

SHE GIVES UP ALL FOR CHRIST.

During this time a great festival was to take place in our home. I did not like to worship the idol because I did not believe in it, but my mother begged me to worship. Just as I was getting ready God sent a scorpion to sting me in my finger; then I was not able to worship, and I thanked God myself.

In this way I used to be tempted to worship idols. So I prayed to God to take me to Miss Stephens's home because I did not believe in idol worship any more. I often disappointed Miss Stephens. I used to write to her quietly and I say I am coming to stay with her. But after all God brought me here. On a Christmas eve, 1895, at seven o'clock, I left my heathen home and dear mother and people for Christ—all for Christ. I coming all the way it seemed very

long to me and I was very frightened. Miss Stephens did not expect me. I at once ran upstairs and made her both frightened and happy.

HER PEOPLE PRONOUNCED HER DEAD.

My people searching for me but could not find me. Afterward they came to the Mission Home and gave Miss Stephens, Mrs. Jones, and me plenty of trouble, and they got very angry with us; they called me an outcast, and tempted me by saying that if I go back to them they will give me more than I had before, and they promised to build me a separate home, but by the help of God I made up my mind not to go back to heathenism. I must be a faithful Christian worker for the Master. My people made a funeral service for me, and my mother went to Benares to wash in the Ganges to make herself holy because her daughter has lost caste. They think that I am dead to them, but I thank God that I am living for the Master's work.

HER NEW LIFE IN CHRIST.

Five weeks after my coming out I was baptized in the Methodist Episcopal church, Vepery. The next Sunday I was taken on in the church. When I took my first communion Rev. and Mrs. Mansell were with us in Madras. From Miss Stephens I have learned what prayer is. Prayer helps me very much; without prayer I do not know what I would do.

How glad I am to do some work for the Lord. I go to the zenana homes and the villages and teach and sing and read and explain the Bible to them, and very often I give my testimony to them—who I was and how I became a Christian. I love my zenana work and village work very much, and some of the women like me very much, and they were very interested in my coming out, because they wanted to follow the Saviour whom I followed. I have village Sunday schools and I love to tell them about Christ and his love. I always like to prepare my Sunday school lessons before I go to them, because if I did not receive the Holy Spirit in my heart I cannot tell them much about Christ's love.

HER TESTIMONY AFTER FOUR YEARS OF EXPERIENCE.

Now, my friends, I want to give you my testimony. Jesus is the same yesterday and to-day and forever to me. I feel that whatever work he gives me I will do, whatever he leads me I will follow, because he knew me from the beginning. I am trusting him all the time. He is preparing for me everything—my times are in his hands. *Christ is all and all in all to me.* I will pray very much for you all during this convention that God may pour out his Holy Spirit upon you all.

May God bless you all abundantly. I beg you all to remember me in your prayers also.

Your sister in Christ,
SOOBOONAGAM AMMAL.

Converting Power in Manila.

BY REV. J. L. McLAUGHLIN, P. E.

“AND he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.” A few weeks since, a poor fisherman came into one of our services at Manila and was soundly

converted. Though possessing practically none of this world's goods, and but few personal attractions or talents, yet his heart was aflame with a desire for service, and he began to tell the story among his own people. In less than six weeks' time he had collected money and builded a neat little chapel, which was dedicated in October.

But the story does not end there. The Romanists trained their guns upon that little chapel and derisively denounced that band of worshipers as “beggars.” This servile attack attracted the notice of one of the most wealthy and influential citizens of Manila, who came down to investigate that movement. Attracted by curiosity, he remained to worship, found the Saviour, and together with his son formally united with that struggling band.

His wealth of grace and manhood is not excelled by his millions of money, and Methodism will find a staunch supporter in him. Little did we think as that ragged fisherman left the hall that night what sort of fruit his efforts would bring forth.

Again, a poor woman found Christ in one of our services, and although so poor that she could scarcely make a living, yet she consecrated her life to him, cut loose from her old associations and friends, because they were not wholly in sympathy with her beliefs, and removed to a distant part of the city. Here she secured a pleasant house which would afford a room for church services, purchased furniture, and sent to us for a preacher, she herself standing responsible for the audience. Having no trained preachers, we were compelled to send mere novices, whose weak efforts more often repelled than attracted or convinced.

However, nothing daunted, this consecrated woman continued on her way, and although she herself is not able to make more than a stammering testimony before an audience, yet her life and earnestness have told, till last Sunday I baptized her with five others, and we now have a membership of 15 out there, and the Lord has prospered her in every way. Refusing all offers of aid she supports herself and children in a style far superior to that of her former life and is able to keep open her house for service, though the expense is greatly increased; yet she succeeds and is happy.

I believe that the Lord means to use her in the establishment of a Methodist Episcopal Church in that section of the city. Truly the Lord giveth the increase. We can only say, “It is marvelous in our eyes.”

Manila, P. I., December 4, 1900.

Live Thy Creed.

BE what thou seemest; live thy creed.

Hold up to earth the torch divine;

Be what thou prayest to be made;

Let the great Master's step be thine.

Sow truth, if thou the truth wouldst reap;

Who sows the false shall reap the vain;

Erect and sound the conscience keep;

From hollow words and deeds refrain.

—Horatius Bonar.

THE EPWORTH LEAGUE AND MISSIONS.

BY S. EARL TAYLOR

(General Missionary Committee: S. Earl Taylor, William I. Haven, Charles V. Vickrey.)

The Missionary Committee of the Epworth League.

CONSTITUTIONAL PROVISION.

THE Epworth League Constitution as revised by the Board of Control at Chicago, August, 1900, calls for a Missionary Committee in every League. The following is the wording taken from Article IV, Section I, of the Constitution: "It shall also endeavor to interest the young people in the missionary enterprises of the Church. To this end it shall appoint a Missionary Committee for the Chapter."

APPOINTMENT OF THE COMMITTEE.

This committee should be appointed as soon as possible after the election of officers, to work under the Department of Spiritual Work. Care should be taken that at least one of the strongest members of the Chapter is appointed on the new Missionary Committee, since it is a comparatively new work, and consequently requires a great deal more of originality, diligence, and ability than a department of work that is well established.

THE GENERAL MISSIONARY COMMITTEE.

In pursuance of the constitutional provision, the first vice president of the General cabinet of the Epworth League has appointed a General Missionary Committee to superintend the missionary activities of the entire organization. The names of this committee will be found at the head of this department.

"THE MISSIONARY SPOKE OF THE EPWORTH WHEEL."

There has been prepared, as a working manual for the Epworth League, a cloth-bound book known as *The Missionary Spoke of the Epworth Wheel*. This book is indispensable to any committee that desires to do intelligent, effective work. It may be had for 25 cents from the Methodist Book Concern, New York or Chicago.

THE MISSION STUDY CLASS.

The first work of the Missionary Committee should be the organization of a Mission Study Class. *Dawn on the Hills of Tang*, a study of China, has been chosen as the official Epworth League mission study text-book for 1900-1901. Mr. Harlan P. Beach, the author of this book, was formerly a missionary in China, is now Educational Secretary of the Student Volunteer Movement, and is regarded as one of the best living authorities on Chinese questions. The book may be had of the Methodist Book Concern, Chicago or New York, in cloth binding 50 cents, or paper binding 35 cents, postpaid. Supplementary to this text-book there has been prepared a pamphlet of *Study Outlines* for use in class work, which may be had of the Book Concern for 5 cents each. In addition to these helps personal supervision is given to the work of each study class, and special

assistance and helps for teaching each lesson are provided free of charge. Letters from missionaries on the field, samples of Chinese printing, and other special items will be furnished, and will add interest to the regular class work.

THE MISSIONARY LIBRARY.

The most important part of the material equipment of the Missionary Committee is the Missionary Library. It is impossible to have fire without fuel, and it is likewise impossible to have any permanent, effective missionary interest and sacrifice without missionary intelligence. Ignorance is the mother of missionary indifference. There has been selected and published an official missionary library. The selection was made very carefully, with reference to the needs and tastes of young people. The aim has been to interest as well as to instruct. This library contains 16 volumes in uniform binding, which at the publishers' price cost \$20, but can be obtained through the Missionary Committee of the Epworth League for \$10. Descriptive circulars will be sent upon application.

THE MONTHLY MISSIONARY MEETING.

Beginning with January 1, 1901, there appears upon the Epworth League Topic Card a supplementary missionary topic for each month. Chapters having a live Missionary Committee and access to a missionary library will have no difficulty in making this meeting the most interesting, helpful, and largely attended of any of the League gatherings. Suggestions and helps for this meeting will be found from time to time in *GOSPEL IN ALL LANDS*, the *Epworth Herald*, and *World-Wide Missions*.

THE DISTRICT MISSIONARY COMMITTEE.

To secure the organization and the greatest possible efficiency of Missionary Committees of local Chapters there should be a District Missionary Committee in each district. Too much emphasis cannot be placed upon the importance of the work of the District Committee. Presiding elders and League officers in districts that have not appointed this committee should see that one is appointed as soon as possible. A special leaflet of suggestions has been prepared for the use of this committee, and can be had upon application.

MISSIONARY CAMPAIGNERS.

In the office of the General Missionary Committee of the Epworth League there is kept a list of returned missionaries, student campaigners, and other missionary speakers who have offered their services for the promotion of the missionary spirit in Epworth Leagues. Presiding Elders, Epworth League officers, and pastors are invited to avail themselves of this assistance. Inquiries concerning these speakers or any other phase of the Epworth League missionary work should be addressed to S. Earl Taylor, 57 Washington St., Chicago, Ill.

Suggestions for the Epworth League Mission Study Course on China.**STUDY I.**

1. A CLASSIC passage referring to China, and the only one in which that country is supposed to be mentioned in the Bible, is Isa. 49. 12. Let verses 9 to 13 be read in addition to the Scripture lesson for the hour.

2. The leader will probably find some portions of the text-book less interesting than others. It will be well to pass over these portions hastily, merely calling the attention of the class to the principal points. Thus Sections I and II of the Analytical Outline—see under Chapter I, page 167—should require but a moment. The leader may call attention to one or two of each of the occidental, biblical, and native names applied to China. Have these names placed on the board and pass on to the more interesting subject of China's place in Asia and comparative areas.

3. The two points suggested under Section IV can be made more vivid and impressive if a sketch map of the empire is first drawn on the board. Within this, with yellow crayon, draw China proper, and over this last trace with red crayon a map of the United States, arranging the latitudes as suggested on page 4 of the text-book. Should it be found difficult to draw these maps, the area can be very graphically represented by drawing two large squares, proportioned to the number of square miles in the United States and the Chinese empire, respectively.

4. The data concerning the provinces as found in Appendix A is very interesting, and it will be well to ask one or two of the students to prepare in advance 19 brief sentence characterizations—one for each province; these can be placed upon the board for copying. The attention of the entire class should be called to the information found in this Appendix.

5. In Section V aim to give the class a clear idea of Chinese scenery in various sections of the empire. To this end appoint two persons in advance to look over books, current magazines, and newspapers. Have one of these persons bring to the class some of the best pictures found and exhibit them. Let the other person bring the best four-minute extract descriptive of the scenery. Let the descriptions and pictures be taken from various parts of China and not from one quarter merely.

6. In connection with Section VIII the leader may profitably call for the almost equally crude ideas of the Chinese found in American books of fifty years ago. Ask for the common reasons for American prejudices against the Chinese, and try to ascertain their foundation, their strength, and their weakness. A closing practical Christian inquiry might be, Have I an inborn prejudice and low estimate of the value of the Chinaman?

NOTE: A series of ten of these helps or suggestions to leaders will be furnished free of charge to the leaders of mission study classes upon application to the chairman of the General Missionary Committee of the Epworth League, 57 Washington Street, Chicago, Ill.

The Mission Study Mail Bag.

“WE are planning to give a review of the subject when we complete the text, at an open session, and take up a contribution which will be applied to missions.”

“The interest of the class in China deepens. The class will give the program at the Woman's Foreign Missionary Society's next meeting. The Epworth League will assist.”

“All features were very interesting, and especially the peculiarities of the Chinese.”

“A special feature of our last meeting was a paper on the feng-shui superstition, written by a lady seventy years old.”

“A lecture on Confucianism by the Baptist Church pastor.”

“Perhaps having five come through a downpour of rain was a successful feature.”

“The entire tone was highly spiritual.”

“It is suggested that for one meeting we choose sides after the fashion of the old spelling-match.”

“The majority of the members of the class are not accustomed to literary work of any kind, and *Dawn on the Hills of Tang* is not easily comprehended; however, at the end of the first meeting there was sufficient interest for all present to continue in the class.”

“We find the text-book very interesting. The article on railroads, also the suggestions to leaders, are very helpful. The reports were interesting, especially the one on Chinese weddings and funerals.”

“One young man, not a Christian, gave a very interesting description of the Great Wall, and is taking a great deal of interest in the study.”

“Several took books from the Missionary Library. Topics were assigned for the next meeting, and the appetite for knowledge was apparently keen.”

“One of the interesting features was a discussion concerning the comparative moral stability of China and America.”

“Our class is still going on nicely. We find the chapters and topics too rich to partake much of at once.”

“Those who were present were enthusiastic over the outlook.”

“Very great interest manifested. Used side readings and references. Members very much interested in them.”

“Much interest and many helpful items secured by members of class.”

“We found *Key Characters in Chinese History* instructive and entertaining.”

“The general and active interest shown. Nearly all were prepared.”

“Too little time for so many interesting things. We could not complete Study (1) though we prepared for it.”

“Work had been prepared and was interesting. We found the ‘study’ so interesting that we decided to devote two evenings to it.”

"(1) Devotional part—spiritual." (2) Geographical study by means of large map. (3) Natural features and resources illustrated by stereoscopic views and missionary letters. (4) Latest views of Chinese situation."

The Missionary Library.

THERE have now been sold more than three thousand sets of the Student Missionary Campaign Library, aggregating 48,000 volumes.

The 3,000 libraries, exclusive of boxing and packing, would weigh over forty tons.

If placed one on top of the other they would make a stack of books almost as high as Mount Washington.

The business managers of the Methodist Book Concern in Chicago and New York estimate that the numbers of volumes of missionary books sold during the past two and a half years exceeds by nearly a third the number of books in sight on the shelves of Eaton & Mains and Jennings & Pye combined.

The following letter from Jennings & Pye speaks of the success of the Library from the publishers' standpoint:

"We consider the Student Missionary Campaign Library the most successful publication of its kind ever placed upon the market. The demand for it has exceeded the demand for any similar collection of the books, and the sale of the Library has greatly stimulated the demand for other missionary books."

Mr. Willis W. Cooper, First General Vice President of the League, whose address is No. 57 Washington Street, Chicago, Ill., will furnish full information about the Library upon receipt of a postal card. He writes that but 700 of the present edition remain, and Epworth Leagues, Sunday schools, or missionary societies must speak quick if they want one.

An interesting photo has been published under the heading "A Busy Day Shipping Missionary Libraries." It represents the clerks of the Western Methodist Book Concern shipping 125 libraries in a single day. These libraries are being sent to almost every State in the Union.

Biblical Answers to Objections to Foreign Missions.

1. The distance is too great.

"Ye shall be witnesses . . . unto the uttermost part of the earth." Acts 1. 8.

We cannot urge distance as an excuse until we get beyond "The uttermost part of the earth." Paul was "ambitious" to go as far as possible. To him Spain was what Central Africa is to us; it was the land's end.

2. If we obey we must carry the Gospel to the despised races.

Phillip went down to the cities of the hated Samaritans. John 4. 9-8. 48. We are debtors to "Greeks and barbarians." Rom. 1. 14. There is "No respect of persons with God." Rom. 2. 11. Who maketh

thee to differ from another, and what hast thou that thou hast not received?

3. If they do not want the Gospel they should be let alone. (Urged to-day especially in relation to China.)

Christ came where he was not wanted. "He came unto his own, and his own received him not."

St. Paul went where he was not wanted, but he gave all the seaboard cities a chance. "He preached in all the cities."

Sin will never welcome Christianity. Christianity is a power of upheaval and renovation. It turns the world upside down. "It begets wrath against injustice and eagerness for liberty, impatience with ignorance and sloth, and passion for progress. . . . That is its mission in the world."

Sin is always vindictive. It crucified our Lord.

4. If I obey I must sacrifice, and possibly undergo physical hardship.

Through infirmity of the flesh (Paul) preached. Gal. 4. 13. In weariness and painfulness. 2 Cor. 11. 23-27. "Neither count I my life dear unto myself." Acts 20. 24. For the work of Christ he was nigh unto death. Phil. 2. 27-30. For even Christ pleased not himself. Though he was rich for our sakes he became poor. He became obedient unto death, even the death of the cross.

5. I have no special call.

Paul's call was racial, not territorial. Gal. 2. 7, 8. "I will send thee far hence unto the Gentiles." Acts 22. 21, 22.

Surely we Anglo-Saxons need no special call to take us to other Gentile races! No more of a call is needed for foreign work than for home work. "The field is the world." There are no boundary lines. By insisting upon a special call do we not make a distinction not found in the New Testament?

We have call enough. Christ has commanded. "The burden of proof is upon us to show why we should not obey."

6. I am needed at home.

When Christ said, "Go ye therefore and teach all nations," he was not ignorant of the need at home. Jerusalem was never more needy. Matt. 28. 17, 19.

When St. Paul left Antioch (one of the three strategic cities of the Roman Empire, and one of the most needy) he was not unconscious of the need at home.

"There is that scattereth and yet increaseth."

7. God has especially fitted me for home work.

Barnabas was prominent in the church at Jerusalem. Acts 4. 36, 37; 11. 22. He was a leader in the church at Antioch. Acts 13. 2, 3. Silas, one of the "chief men among the brethren" at Jerusalem, is sent to the foreign field. Acts 15. 40; 17. 14; 18. 15.

St. Paul was of the tribe of Benjamin, was a Roman citizen, was instructed by Gamaliel according to the perfect manner of the law of the fathers, was a powerful preacher among his own people; in a word, he was the man best calculated for home work, and, although he had been greatly used at home, he was sent abroad. Phil. 3. 5-9; Acts 22. 27, 28; 22. 3; 9. 20-22, 27-29; 11. 26.

TIDINGS FROM MISSION FIELDS.

The "G. S. Miner Special-Gift Day Schools."

BY REV. ERNEST B. CALDWELL, SUPERINTENDENT.

AMID the glare from burning churches, hospitals, schools, Christian homes, and foreign property, scenes of massacre and the shout of advancing armies with which China has held the eyes of the world for months, comes the question, "What of the future for China?"

Though the allied troops were multiplied by the thousand, they could not answer this question satisfactorily. The shackles which ages of superstition and sin have riveted must be broken, and the darkness of heathendom must be dispelled before a repetition of these horrors will be impossible. The Church of the living God must step in as never before and lift poor, prostrate China to a place among the nations. In this work chapels, schools, hospitals, and the press will have their part and the way will open for them as never before.

But the possibilities for good are nowhere greater than through the "Special-Gift Day Schools" started by Rev. G. S. Miner in Foochow Conference in 1898.

Brother Miner is returning home on a furlough earned by nine years of continuous and unbroken labor, and Bishop Moore has appointed me to carry on his work. As we enter the work we are appalled at the magnitude of the possibilities that present themselves.

Into the midst of a population of millions, living in the densest superstition and idolatry, most of whom have never heard of Jesus and his love, these schools have come as veritable sparks from Pentecost to kindle new fires and spread the Gospel in this land.

China has testified by the blood of her martyrs in the last few months that her Christians are earnest; still most of them are unable to read their Bibles. It requires years to master the character, and China must work for her living. Into these schools are gathered not only children of Christian parents but from heathen homes, and there under a Christian teacher they are taught the truths of God, and the foundation for useful lives is laid. Wherever we can open one of these schools we have the opening for a preaching place.

During the year 1900 Brother Miner carried on 266 schools, with an attendance of about 6,000 pupils. The money for the support of these schools was raised entirely by contributions from the home land. But on account of the troubles in China many of the friends have withheld their money, with the result that many of these schools must be closed, and, unless money is forthcoming by March 1, 1901, all must be closed.

In this extremity we turn toward the home land, and on behalf of these millions appeal for help. These schools are getting at the root of the matter and begin with the child. Do not let them drop.

Forty dollars will carry a school for a year and allow you to name it. We will also send a semi-

annual report both in Chinese and English, a photograph of a school, and a pair of little shoes such as are worn by the women of China. For \$20 we will send an idol, a pair of "Golden Lily" shoes, and a photograph. For \$10 we will send a photograph and a pair of "Golden Lilies." For all amounts of not less than \$1, a photograph. Send your pledges at once. Money may be sent by post office order or by draft on New York, to Dr. A. B. Leonard, 150 Fifth Avenue, New York, or direct to me. Any amount will be gladly received and receipted for. All these funds are administered by our Finance Committee the same as all other funds coming to our Mission. May God put it into your hearts to come over to the help of the Lord against the mighty.

Foochow, China.

FOOCHOW, CHINA, December 3, 1900.

May I say, through our Church press, to the friends of the George S. Miner Special-Gift Schools, Foochow Conference, that preparatory to Brother Miner's well-earned vacation, I have carefully looked into every feature of the work, and with his and the Mission's aid have introduced some new features, relating the work more responsibly to the Parent Society, safeguarding the number and quality of the schools, the Christian character of the teachers, and the economy of administration. I most heartily commend the cause and its new representative, the Rev. Ernest B. Caldwell.

DAVID H. MOORE, Bishop in Charge.

Notes from North China.

(From Bishop Moore's Notebook.)

LITTLE was done in Peking during the siege toward fortifying till the missionaries arrived.

Chief of fortifications, Gamewell.

Chief of food-supply, King.

Chief of water-supply, Davis.

Chief of Chinese labor, Hobart.

NORTH CHINA AFTER THE SIEGE.

I. 1. Chapels and churches destroyed:

Tsun-hua District, 10 (all).

Lan-chou " 2.

Peking " 15.

Tientsin " 4.

Shanghai-kuan " 2.

Everything in Peking District destroyed. Two districts, left one chapel to each.

2. Members killed, 200-300.

3. Native preachers killed in battle, 2; by Boxers, 5.

4. Robbed and homeless, about 3,000.

II. Peking:

1. One evangelistic service being held where possible.

2. Educational buildings destroyed; thirty male students at hand. No classes. No quarters. One hundred female students. No classes, quarters, or books.

3. Medical. No hospital work; nothing to work with; simply caring for our own people.

4. Property razed. Force family, members located in extemporized Chinese quarters.

5. Woman's work to be transferred temporarily to Tientsin. Men's work to be left in Peking.

6. There is occupation now for three men, five women at Tientsin; three men, one woman at Peking.

7. Who can be spared to go home? Miss A. Terrel, Dr. Gloss, Mrs. Jewell, Brothers Pyke, Davis, G. D. N. Lowry.

III. Tientsin :

1. One chapel started.

2. Two hundred members, refugees from country, killed.

Notes from Central China.

BY REV. W. F. WILSON.

ON September 30 a terrific explosion took place in Nanking, which wrought havoc with our property. Over twelve hundred panes of glass broken; more than twenty ceilings shaken down; window frames smashed, and tile roofs loosened so that they all had to be relaid. Four hundred dollars, gold, will be needed to repair the damage made in one second.

The Nanking University opened its doors again to students on Thursday, October 1. After a brief visit to Nanking Dr. Stuart decided that the existing conditions did not warrant keeping closed doors any longer. Boys whom the school has, to a large extent, to support, were practically idle; teachers who were on full salary were doing nothing in return; many letters were being received from those anxious to return; and so with all this in view it was decided to open and let those who wished to come, return. Sixty-three have come, about half of the usual number.

The other schools have not opened; through no lack of earnestness on the part of the brethren, but because existing uncertainties seem to forbid it.

Bishop Moore and Brothers Nichols, Rowe, and Maclean visited Nanking on the 14th and 15th of October. At a council consisting of the visitors and Brothers Stuart, Bowen, and Wilson, the treasurer and the missionaries of the different stations were appointed to estimate the losses in their several districts.

Mr. Hung Tsz-sing was excused from further work at Ping-tsz-kial until the Annual Meeting, and permitted to return with his father to their native place, where he is to engage in evangelistic work.

It was decided to hold the Annual Meeting at Nanking, beginning February 7, 1901.

Mr. Huang Yung-liang, who went as the representative for China to the International Christian Student's Federation, which met last August in Paris, has returned to his work at Nanking University. He returns very enthusiastic over the wider view of life which he has obtained and the possibilities which he believes are in store for his own coun-

trymen, provided they break loose from their old heathen customs. We know of no one better able to impress this upon the students of China than Mr Huang.—*Animus.*

Self-propagating Chinese Churches.

BY REV. W. A. MAIN.

DURING a late visit to Kucheng I had a conversation with the presiding elder of the Kude District in which he said that during July and August, when everything was the darkest, the missionaries having gone to Japan, and the native church practically cut off from the Missionary Society, he asked the Christians at the different churches as he was going about holding his Quarterly Meetings what they would do in case the Missionary Society did not again take up the work, and the missionary money was cut off.

At first they were frightened at the thought, but after seriously considering the matter, they agreed that they would go forward with the work and support their pastors. Some churches said they could increase their subscriptions and pay their pastor's salaries in full; others said they could support a single man; others that two or three churches could unite and support a pastor.

Some of the preachers, who have learned a trade, tailoring, etc., said they would work part of their time at their trade, and help to make up the deficiency if their people were not able to support them in full. Having counseled with the whole district they had decided that if the missionaries did not return, and the Society sent them no more money the work would be kept up and pushed ahead.

Foochow, China.

Protestant Mission Work in Manila.

MR. W. H. HUDSON, of China, has lately visited Manila and writes as follows to the *Chinese Recorder*:

"Among the American soldiers there are a few chaplains who come into closest contact with the men; especially is this true of those in the hospitals; but from all accounts they are all too few, and of this few some are Roman Catholics.

"The Young Men's Christian Association has neat, comfortable quarters, with reading rooms and writing materials at the service of a goodly number, who also attend evangelistic services.

"The Young People's Society of Christian Endeavor and the Brotherhood of St. Andrew have meetings in connection with the several church organizations already existing. Regular church services are held by the Presbyterians, Methodists, and Episcopalians, to which soldiers and civilians are invited. A Seaman's Bethel is also in existence.

"Among the Filipinos, Spanish-speaking foreign missionaries are at work, assisted in some instances by Tagalo-speaking native helpers. The Methodists and Presbyterians have a number of preaching places."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session January 15, 1901, Mr. James H. Taft, vice president, presiding. Devotional services were conducted by Rev. H. A. Monroe, D.D.

The reports of the Committee on Finance and on Lands and Legacies were adopted.

The following resolution was adopted:

"Resolved, That the treasurer of this Society be, and he hereby is, authorized to receive and give receipts for all money due and payable to this Society from any source whatever, and to indorse checks and warrants in its name and on its behalf, and full discharge of the same to give."

Notice was given that a motion would be made at the February meeting to incorporate the provision of the resolution in the By-laws, under the head of "Treasurer."

The secretaries were authorized to issue a call for contributions to the Missionary Thank Offering [see next column], and it was ordered that persons contributing to the funds of the Missionary Society \$5, or over, beyond what they contributed last year, and Sunday school scholars contributing \$1, or over, beyond what they contributed last year, shall be presented with medals.

All arrangements respecting the medals were referred to the Finance Committee and the corresponding secretaries, with power.

Rev. W. A. Mansell, of North India, and Rev. H. Olin Cady, of West China, were introduced.

The homecoming from China of Dr. George D. Lowry and Rev. George S. Miner was approved.

Permission was given the Finance Committee of the Korea Mission to purchase a house and lot at Kongju, about one hundred and thirty miles south of Seoul.

The return of Rev. W. A. Mansell to India was approved.

The furloughs of Rev. Julius Smith, of Burma, and of Rev. Rockwell Clancy, of Northwest India, were extended until next fall.

The return of Rev. William E. Horley from England to Malaysia was approved.

On account of certain gifts made by Rev. G. A. Reeder, Sr., and wife, of Ohio, in 1892, for the benefit of the new mission building in Rome, Italy, it was promised that the theological school in Rome should be known and published as the Reeder Theological School. The corresponding secretary was instructed to see that the contract be carried out.

The redistribution of the appropriation to Alaska was approved.

Certain changes in the appropriations of the New Mexico Spanish Mission were authorized, provided they are approved by the bishop in charge.

Several appropriations were made for the benefit of the foreign and home missions.

Contributions to the Twentieth Century Thank Offering.

THE Board of Managers of the Missionary Society on January 15, 1901, adopted the following:

The secretaries are authorized to issue a call for contributions to the Twentieth Century Thank Offering as follows: One hundred persons who will give \$1,000 each; two hundred who will give \$500 each; five hundred who will give \$250 each; one thousand who will give \$100 each; one thousand five hundred who will give \$50 each; two thousand who will give \$25 each; two thousand five hundred who will give \$10 each. All persons making pledges to the Thank Offering shall have the privilege of making payments in two equal parts, one half in 1901, and one half in 1902.

We call the attention of all our people to the importance of generous contributions to this fund. Our work in foreign fields everywhere needs special aid in securing real estate and buildings needed for carrying forward successfully the great work under our care. We urge those who are able so to do to contribute largely, and all according as God has prospered them.

Single Men for India.

SEVERAL months ago Bishop Thoburn issued a call for twelve single men to go to Southern Asia on the same conditions as those who went in 1890. The terms were that they should go under a contract to remain unmarried at least four years; to receive not to exceed half salary, or \$325 a year, to be raised on the field; to preach to an English-speaking congregation during the term named, or do such other work as may be designated by the bishops in charge. If successful in learning a language at the end of four years, to go on the list of full missionaries; but if having failed to master a language so as to use it with some degree of fluency, to be returned to the United States at the expense of the Missionary Society. To this second call a large number responded, but upon investigation most of them were found to be unsatisfactory, usually because of too limited educational preparation. Only two have been accepted and appointed. Ten more are urgently needed. In making this additional call it is necessary to say that persons who have not received a liberal education need not offer their services. By a liberal education we mean one who has graduated from a college of good grade, or who has had educational advantages that would be about equal to the usual college course. In addition to the college course, or its equal, it is desirable that candidates shall be theological graduates, though this will not be regarded as essential. The eleven young men sent out nearly two years ago have thus far made a splendid record, and not one of them has expressed dissatisfaction with the work or the terms of his appointment. Are there not ten young men, well equipped intellectually and thor-

oughly consecrated to missionary work, who will gladly volunteer for service in Southern Asia? All expenses of outgoing will be paid by the Missionary Society. All letters should be addressed to Dr. A. B. Leonard, 150 Fifth Avenue, New York.

Notes on Missionaries, Missions, etc.

REV. GEORGE S. MINER, of the Foochow Mission, is at Zurich, Switzerland.

Rev. H. Olin Cady, of the West China Mission, is at 892 W. Adams Street, Chicago, Ill.

J. H. McCartney, M.D., expects to leave the United States February 1, returning to Chungking, China.

Rev. G. R. Davis arrived in the United States in December. His address is 265 North Sandusky Street, Delaware, O.

Rev. William A. Mansell and wife, of North India, sailed from New York January 19, returning to India by way of London and Europe.

Rev. E. F. Frease, of the Bombay Conference, who has been very sick for several weeks, is reported as slowly improving.

Rev. H. G. Appenzeller and family arrived at New York, from Korea, December 22. They are at 128 Vassar Street (Wissahickon), Philadelphia, Pa.

Rev. A. E. Withey and wife, Rev. H. C. Withey, Rev. C. W. Gordon, and Mrs. Mary B. Shuett, all of the Angola Mission, are spending the winter at Hackettstown, N. J.

Bishop Hartzell sailed from New York January 28 for Africa, accompanied by several missionaries. The particulars will be given next month in our report of Africa.

Rev. A. D. Bunker writes from Seoul, Korea, December 1: "Just now there is a good deal of mental unrest in this little empire, but I think all will end well."

Rev. Ernest B. Caldwell has been appointed Superintendent of the George S. Miner Special-Gift Day Schools in the Foochow Mission during the absence on furlough of Mr. Miner.

Rev. Ernest S. Lyons, principal of the Anglo-Vernacular School at Singapore, was married in Bombay December 4, 1900, to Miss Harriet Ewers, Methodist deaconess.

Rev. W. C. Longden sailed from San Francisco December 29, returning to China. His family remains in the United States. He will probably be transferred from North China to Central China.

Bishop McCabe sailed from New York January 8 for South America. He is to hold the Western South America Mission Conference at Iquique, Chile, February 7, and the South American Conference at Montevideo, Uruguay, March 14.

On December 29 five young men sailed from San Francisco as Methodist Episcopal missionaries to Asia. Rev. H. R. Caldwell, Rev. F. G. Henke, and M. R. Charles, M.D., were for China; Rev. W. G. Fritz for Manila, Rev. John F. Wilson for Penang, Malaysia.

Miss Cecilla M. Tibbits died in New York January 11, 1901, after a short illness. She had been employed in the Mission Rooms for fifteen years, and was ever faithful in attending to her duties, earnest as a Christian worker, devoted as a follower of Christ, and loved by all who knew her.

Rev. Spencer Lewis, Superintendent of the West China Mission, wrote from China on December 17 that he was returning to Chungking, and his wife would remain for the present at Nanking. A cablegram was received in January stating that the ship on which he was ascending the Yangtse River was wrecked, but he was saved. He is probably now in Chungking.

Bishop W. X. Ninde, one of the vice presidents of the Missionary Society, died at his home in Detroit, Mich., January 3, 1901. Suddenly he was transferred from earth to heaven. For sixty-eight years he had lived on the earth. For sixteen years he had been a Methodist bishop. As preacher, pastor, professor, college president, and bishop he gave full evidence that he was an ambassador of Jesus Christ. Living in constant communion with Christ, the spirit and mind of the Saviour was manifest through him.

Rev. George B. Nind sailed for his new appointment, the Portuguese Mission in the Cape Verde Islands, on December 19. A farewell meeting was held in the new Portuguese Methodist Episcopal church at New Bedford, Mass., and addresses were made by several ministers. Two years ago some Christian Portuguese went from the United States to the islands and began Methodist meetings, and Mr. Nind will find a company of Methodists to welcome him.

Rev. W. A. Main writes from China December 15: "About three hundred of our Kucheng Christians, together with a hundred or more from Nirgchiang District, are just now leaving for Borneo to start a Christian colony in that part of the island which is under English rule. They are to be followed by other large companies of our Kucheng people next year. A number of our best families and workers are going, and we are sustaining a serious loss thereby. They can be easily self-supporting in any church work, for many of them have property, but they will need supervision. They should receive it from our Malaysia Mission."

Bishop Moore wrote from China November 14: "I am on my way up the river to Nanking. Brothers Nichols, Maclean, and Rowe accompany me, and will be followed by Brother Newman. These will go on to Kiukiang and settle for damage with the local authorities, who have signified their desire to settle out of court. Happily West China has no losses to repair, and Central China but few—possibly a total of eight chapels and four parsonages; no preachers killed, and but few injured in person or property. And they were on a smoking volcano, and were ordered to Shanghai for safety. Our native preachers are at work quietly, and so far in safety. This trip to the interior will take the temperature of the situation, and enable a better diagnosis. I go next week to Foochow, thence to Hinghua, where

also we have suffered from no outbreaks. Poor North China had a sweeping loss of its goods—33 chapels, and others to hear from; probably more than three thousand members robbed; seven native preachers and keepers, and not less than three hundred members killed. Brothers Davis, Pyke, and George Lowry, and Sisters Jewell, Gloss, and Terrell—all heroes of Peking or Tientsin siege—will soon be in the States. I sincerely hope your constituency will arrange to see and hear them."

Are We Honorable?

SEVERAL letters have been received blaming the management of GOSPEL IN ALL LANDS in charging Methodist preachers for the magazine after sending it to them for two years free, and calling them paying subscribers when they had not ordered it. One writes on a postal card: "I don't wish that any periodical shall come into my library through underhanded schemes as this appears to be." We publish one of the letters.

The Methodist pastor at W—S—, Cal., on January 1, 1901, forwarded 25 cents to pay bill for the magazine from July 1, 1900, to close of 1900, and writes:

"I send the money not because I feel I owe it, for I do not; but rather to avoid the appearance of evil. If a secular paper should come to me a short period free, then on a certain issue they should stick a little inch notice, away on the back where I would be least likely to see it, that from this on they were going to charge me, and, unsuspecting, I kept taking the paper out of the office, and about a year after I found it out, and they sent me a bill, I would call the editor a dishonest man; so would you. Now I like the magazine, and when compared with other journals it is worth \$1.50 per year, instead of 50 cents, the price you propose to charge me. But the sooner you freely and voluntarily discontinue sending your magazine to us as you have begun the better it will be for Christ's kingdom."

The Board of Managers of the Missionary Society, on December 19, 1899, unanimously adopted the report of the Committee on Publications, and their action was printed on page 45 of GOSPEL IN ALL LANDS for January, 1900, as follows:

"The report of the Committee on Publications was taken up and adopted. It provides that, commencing with July 1, 1900, the GOSPEL IN ALL LANDS shall be published by the Missionary Society instead of the Book Concern; that pastors receive the periodical free only until July, and commencing with July the terms shall be: To all Methodist Episcopal pastors in the United States, 50 cents per annum; to all others, 75 cents per annum. All pastors in the United States securing one new subscriber at 75 cents a year, or a club of five or more at 50 cents each, shall receive the periodical free for one year. Pastors in the United States now receiving the periodical free shall be retained on the subscription list after July 1, 1900, as paying subscribers, unless they request that it be discontinued."

We took it for granted that pastors read the magazine and would see this notice.

We believe that those who had then been receiving it free from six to eighteen months would be willing to pay one cent for a postal card and write the request to stop sending the magazine if they felt so little interest in the work of the Missionary Society that they would not pay 50 cents a year for the organ of the Society. The notices of the change were made very prominent. In January, two inches on page 45. In February, one inch on second page of cover. In March, April, May, and June, three inches on second page of cover. In July, five inches on second page of cover, editorial notices on pages 334 and 335, and a notice on fourth page of cover. In August, seven inches on third page of cover. In September, seven inches on second page of cover. In October, eight inches on second page of cover. In November, one and a half inches on fourth page of cover. A total of five and one half pages.

We have done what we believed that Methodist pastors would, as a rule, indorse.

Fifty Cents.

Is GOSPEL IN ALL LANDS worth 50 cents a year? That is the price to Methodist preachers in the United States, Canada, and Mexico, postage paid.

The pastors who were on the free list on July, 1900, and have not paid since, are owing 25 cents for the last half of 1900, unless they have ordered it discontinued.

Any pastor who writes that his name was kept on the list without his consent, and he does not consider he owes to the Missionary Society the price of the subscription because he did not order the magazine, and asks that it be discontinued, no bill will be sent him.

Seventy-five Cents.

Is GOSPEL IN ALL LANDS worth 75 cents a year? That is the price to persons in the United States, Canada, and Mexico (except Methodist preachers), and that is the price to Methodist preachers in foreign lands, postage paid.

Dr. J. C. Gracey, formerly a missionary in India, now one of the editors of the *Missionary Review of the World*, and an author of several excellent mission books, notices the GOSPEL IN ALL LANDS in the *Northern Christian Advocate* of December 26, 1900, as follows:

"It is the next thing to giving away the GOSPEL IN ALL LANDS to send it to subscribers for 75 cents a year. There is something to wonder at that Methodists are not positively enthusiastic over so sterling a magazine as that is. It is a thesaurus. No denominational missionary magazine can compare with it in its wealth of information. The *Missionary Review of the World* is pandenominational, and, of course, has that vantage ground; but what is the matter with a Methodist who does not study GOSPEL IN ALL LANDS? Perhaps he doesn't know what it is. Then send for a sample copy to 150 Fifth Avenue, New York."

GOSPEL IN ALL LANDS.

MARCH, 1901.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE Missionary Society of the Methodist Episcopal Church, which has its headquarters at 150 Fifth Avenue, New York city, was organized in New York city April 5, 1819, with Bishop William McKendree, president; Bishop Enoch George, first vice president; Bishop Robert R. Roberts, second vice president; Rev. Nathan Bangs, third vice president; Mr. Francis Hall, clerk; Mr. Daniel Ayres, recording secretary; Rev. Thomas Mason, corresponding secretary; Rev. Joshua Soule, treasurer; and 32 managers.

Much depends, and has depended upon the character and work of the corresponding secretaries, and the following shows those who have occupied the office and the length of their active service:

<i>Corresponding Secretaries.</i>	<i>Elected.</i>	<i>Length of Service.</i>
Thomas Mason.....	1819	6 years.
John Emory.....	1825	3 years.
J. J. Matthias.....	1828	1 year.
Beverly Waugh.....	1829	1 year.
Samuel Luckey.....	1830	1 year.
Beverly Waugh.....	1831	3 years.
John P. Durbin.....	1834	2 years.
Nathan Bangs.....	1836	5 years.
William Capers.....	1840	4 years.
Edward R. Ames.....	1840	4 years.
Charles Pitman.....	1841	9 years.
John P. Durbin.....	1850	23 years.
William L. Harris *....	1860	12 years.
Joseph M. Trimble *....	1864	4 years.
Robert L. Dashiell.....	1872	8 years.
Thomas M. Eddy.....	1872	2 years.
John M. Reid.....	1872	16 years.
Charles H. Fowler.....	1880	4 years.
Charles C. McCabe.....	1884	12 years.
J. O. Peck.....	1888	6 years.
Adna B. Leonard.....	1888	
A. J. Palmer.....	1896	4 years.
William T. Smith.....	1896	4 years.
Henry K. Carroll *....	1900	

The funds for the support of the work of the Missionary Society are obtained chiefly by collections made in Methodist Episcopal churches and Sunday schools. The Discipline says: "The support of Missions is com-

* Assistant Corresponding Secretary.

mitted to the churches, congregations, and societies as such." "It is the duty of the pastor to provide for the diffusion of missionary intelligence; to hold a monthly missionary prayer meeting or lecture; to appoint missionary collectors; to present once in the year, to each congregation, the cause of Missions, and to ask public collections and contributions for the support of the same; to see that each Sunday school is organized into a Missionary Society," etc.

The payment of \$20 at one time constitutes a person a life member of the Society. Any person paying \$150 at one time into the treasury becomes an honorary manager for



BOOK CONCERN AND MISSION BUILDING, NEW YORK.

life; and the contribution of \$500 constitutes the donor an honorary patron for life; any such manager or patron is entitled to a seat and the right of speaking, but not of voting, in the Board of Managers.

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Treasurer's Report of the Missionary Society of the Methodist Episcopal Church.

Receipts for Year ending October 31, 1900.

From Conferences.....	*\$1,175,884 40
From legacies.....	55,864 03
From lapsed annuities.....	15,401 71
From sundries.....	9,375 20
Total.....	\$1,256,025 94
Special gifts.....	76,803 16
Grand total.....	\$1,332,829 10

As about 43 per cent of the appropriations are for home missions, and 57 per cent are for foreign missions, we may consider that of the \$1,256,025.94 the receipts for home missions were \$540,091.15, and for foreign missions \$715,934.78. Of the special gifts \$13,014.28 were for home missions, and \$63,788.88 were for foreign missions. By adding the special gifts to the other gifts we have \$553,105.43 as the receipts for home missions, and \$769,723.66 for foreign missions.

Expenditures for Year ending October 31, 1900.

For foreign missions directly.....	\$677,653 64
For foreign missions through Incidental Fund.....	25,566 35
For foreign missions, through missionary bishops.....	13,466 84
	\$716,686 83
For foreign missions, through special gifts.....	63,003 96
Total.....	\$779,690 79
For home missions directly.....	\$460,710 05
For home missions through special gifts.....	14,327 72
Total.....	\$475,037 77

Total Expenditures.

Foreign missions.....	\$779,690 79
Home missions.....	475,037 77
Interest and annuities.....	30,963 73
Publication Fund.....	33,571 28
Office expenses.....	15,188 73
Salaries, postage, traveling expenses, General Committee expenses, etc..	23,836 93
Total.....	\$1,358,289 23

* Of this \$13,846.02 was for the debt.

Missionary Receipts of the Methodist Episcopal Church in 1900.

The receipts of the Woman's Foreign Missionary Society for year ending September 30, 1900, were \$414,531.33, and of the Woman's Home Missionary Society for year ending July 15, 1900, were \$240,508. These amounts added to the receipts of the General Society make an aggregate of:

For foreign missions.....	\$1,184,254 99
For home missions.....	793,613 43
Total.....	\$1,977,868 42

Missions.

THE work of the Missionary Society was confined to the United States among the foreign-speaking peoples, the destitute portions of the country, and among the American Indians until 1833. The first missionary of the Society was Rev. Ebenezer Brown, who was sent to labor among the French people of Louisiana.

The missions in the United States and the islands belonging to it, known as "home missions," are very extensive and are largely among foreigners speaking the Spanish, German, Scandinavian, Italian, Bohemian, Hungarian, Chinese, and Japanese languages; also among the American Indians and the Freedmen, and among those who are unable to support the Gospel, or are indifferent to its claims and greatly needing its restraints.

The foreign missions were commenced in the following order: Africa, 1833; South America, 1836; China, 1847; Germany, 1849; Norway, 1853; Sweden, 1854; Switzerland, 1856; India, 1856; Denmark, 1857; Bulgaria, 1857; Italy, 1871; Japan, 1872; Mexico, 1873; Finland, 1884; Malaysia, 1885; and Korea, 1885.

The foreign missions are in Protestant, Roman Catholic, Greek Church, and non-Christian countries. The missions in Protestant lands are those in Norway, Sweden, Denmark, Finland, Germany, and Switzerland; missionaries are not sent by the Society to these countries, but the Society assists the Methodist churches that have been organized and directed by native preachers. The missions in Roman Catholic lands are those in South America, Italy, Austria, and Mexico. The missions in Greek Church lands are in Bulgaria, and a small mission in St. Petersburg. The missions in non-Christian lands are in Africa, China, Japan, Korea, India, and Malaysia.

The Africa Missions.

Bishop J. C. Hartzell has Episcopal Supervision.

THE Africa Mission was commenced by Rev. Melville Beveridge Cox, who sailed from Norfolk, Va., November 6, 1832, and arrived in Monrovia, Liberia, on Friday, March 8, 1833. There are now in Africa the Liberia Conference, embracing the western coast of Africa north of the equator; the West Central Africa Mission Conference, including the work in West Africa south of the equator; the East Central Africa Mission Conference, including the work in East Africa south of the equator.

The Liberia Conference in 1900.

THE Liberia Mission was commenced in 1833, organized as a Mission Conference in 1836, and declared a regular Annual Conference in 1868. It

ANNUAL MEETING.

The Liberia Annual Conference was in session from January 31 to February 7, 1900, Bishop Hartzell presiding. John D. Stryker, T. J. King, U. S. Ware, Lee Anderson, P. T. Barker, and U. L. Walker were received on trial. John H. Harris and Allen Peal were discontinued. Joseph W. Bonner was reported supernumerary; W. P. Kennedy, Sr., G. W. Parker, Sr., C. B. McLain, and P. E. Walker, superannuated. The statistics reported 2,974 members, an increase of 367; 820 probationers, an increase of 283; 73 local preachers, an increase of 7; 2,738 Sunday school scholars, an increase of 8. There were 265 adults and 136 children baptized. The collections for missions amounted to \$286.

The following were the appointments for year 1900:

MONROVIA AND BASSA DISTRICT.—Wm. T. Hagan, P. E. (P. O., Monrovia, Liberia.) Bixley, to be supplied. Central Buchanan, J. T. Carney; Mrs. M. A. S. Ragland,* teacher. College of West Africa, A. P. Camphor, president; Mrs. M. A. R. Camphor,*



embraces the western coast of Africa north of the equator, but its work at present is confined to the republic of Liberia.

The foreign missionaries in Liberia Conference are Rev. A. P. Camphor and wife, Rev. J. C. Sherrill and wife, Mr. Joe A. Davis and wife, Miss Amanda Davis, Mr. F. M. Allen and wife, Rev. J. A. Simpson and wife, Rev. John Harrow, Rev. U. L. Walker and wife, Rev. J. B. Robertson and wife, Rev. Wm. G. Smart and wife, Rev. Geo. B. Nind and wife. On furlough in the United States are Miss R. Mair, Miss J. Arms, Miss A. McAllister, Miss H. Larsen, Mr. D. E. Osborne and wife. On furlough in Canada is Mrs. Jennie Hunt. On January 19, 1901, Rev. J. A. T. Foust and Rev. E. R. Gravelly and wife sailed from New York for Liberia.

In addition to the 27 foreign workers are 20 full members of the Conference, 10 preachers on trial, 10 ministerial supplies and 34 lay teachers and assistants.

preceptress; J. A. Davis,* J. C. Sherrill, Amanda Davis,* John Frith,* teachers in the literary department; F. M. Allen,* Mrs. F. M. Allen,* teachers in the printing department. Fortsville Mission, Lee Anderson; Mrs. A. E. Adams,* teacher. Farmington, J. T. Williams,* T. J. King, teacher. Hartsford and Fortsville, Alfred Morgan,* U. S. Ware, teacher. Lower Buchanan, D. M. Herron; J. H. Porter,* teacher. Marshall and Mount Olive, J. P. Artis and J. D. Stryker; Mrs. J. H. Deputie,* teacher; Philip Harris,* interpreter. Monrovia, First Church, J. C. Sherrill; Kroo Mission, J. Frith,* Africanus Taylor* and Dounce Hermon,* native helpers. New Georgia and Johnsonville, J. W. Davis. Paynesburg, N. B. Whitfield. Powellville and Paynesville, J. J. Powell; Mrs. E. E. Powell,* teacher. Upper Buchanan, W. P. Kennedy, Jr. Edina, E. B. Mitchell.

CAPE PALMAS DISTRICT.—Presiding elder to be supplied. Barraka, Plebo, and Stauffer, U. L. Walker. Mrs. U. L. Walker,* with Jasper Grant* and Glas-

gow Grant* as helpers. Beabo, to be supplied. Bigtown and Plukey, H. H. Evans; Mrs. F. B. Ashton,* teacher. Cape Palmas, Scott Church, to be supplied; Cape Palmas Seminary, T. T. Brewer,* principal; George Brewer, teacher. Grand Sess, John Auer,* native worker. Garraway and one substation, John Harrow; Wesley Fish,* native helper. Piquinine Sess, to be supplied. Sasstown, to be supplied. Thirddtown, John Boye,* native helper. Tubmantown, Alexander Tubman;* George B. Gray,* teacher. Wis-sika, Rachel Mair,* Jesse Arms.*

MADEIRA DISTRICT.—W. G. Smart, P. E. (P. O., Funchal, Madeira Islands.) Funchal, to be supplied. Funchal Mission School, Miss Caroline Newton,* Miss Emily Newton.* St. Antonio de Serra, W. G. Smart, Mrs. W. G. Smart,* Miss L. Newton,* Matthew Furtada,* and John Domingus.*

ST. PAUL RIVER DISTRICT.—I. N. Holder, P. E. (P. O., Monrovia.) Barnesville, H. L. Porterfield.* Bensonville and Crozierville, A. L. Sims. Brewer-ville, C. A. Lincoln. Caldwell, I. N. Holder; J. H. Ricks,* teacher. Clay-Ashland, W. H. Carter, S. E. S. Payne,* teacher. Crawford Mission, Mrs. H. A. Crawford,* teacher. Careysburg and Newland, J. E. Clarke; Mrs. W. T. Hagan,* teacher. Harrisburg, P. T. Barker; A. M. Harris,* teacher. Millsburg, S. D. Richards.* Pesseh and Brown Mission, R. Boyce. Robertsville, T. H. Clarke.* Sasstown, A. Smarton.* G. W. Parker, Jr.,* teacher. St. Paul River Industrial School, J. B. McGill,* principal; Mrs. F. A. M. McGill,* assistant. Virginia, F. C. Holderness.

SINOE DISTRICT.—B. K. McKeever, P. E. (P. O., Cape Mount, Liberia.) Blue Barrow, to be supplied. Bluntsville, S. R. Miller.* Cape Mount, B. K. McKeever. Greenville and Fishtown, J. A. Simpson, Z. B. Roberts.* Lexington, C. A. Minor. Louisiana, J. W. Bonner; E. A. McCauley,* teacher. Nanna Kroo, to be supplied. Sinoe River Industrial Mission and Ebenezer Mission, J. B. Robertson; Mrs. J. B. Robertson,* teacher, and G. B. Grando, native helper. Wah Country, Mrs. Isabella Shuman.*

Missionaries on furlough: Miss Agnes McAllister,* Mrs. Jennie Hunt,* Mr. D. E. Osborne,* Mrs. Alma Lawson Osborne.*

The following reports were made at the last Conference:

Self-help is being developed with a good degree of success. The church at Monrovia, under the pastorate of Rev. J. C. Sherrill, is having a remarkable success. Large numbers have been converted, and brought into the church. A night school attended by 75 men and boys, most of whom are boys from the adjoining tribes, is maintained. The church is entirely self-supporting, and raised last year for all purposes over \$1,200. Missionary and Children's Day were observed, and good collections taken. This church supports four of its Sunday school boys in the College of West Africa. The church at Sinoe, under Rev. J. A. Simpson, is having marked success. The church at Cape Palmas asked the bishop to send them a man from America, and proposes to provide for his support.

* Not members of Conference.

Educational work is making large advances. The faculty of the College of West Africa, which is composed of eight, including the president, Dr. A. P. Camphor, have rendered efficient and satisfactory service in the several departments of work. Professor John Frith, who has been connected with the institution two years, and who has charge of the department of language, and who with Professor Davis has charge of our Boys' Hall; Professor Lavis, of the department of mathematics and the Boys' Lyceum; Rev. J. C. Sherrill, whose services were most helpful and valuable, and withal faithfully rendered, and whose influence upon the advanced students was most salutary; Miss Amanda Davis, who has charge of the girls' department in the institution, Mrs. Camphor the Home, and Mr. and Mrs. Allen the printing department; and the president, who has administered the affairs of the institution and delivered a series of lectures on the principles and practice of morality and other subjects during the year—have honestly and faithfully contributed their full share to the institution, and we believe have done their very best toward making the work a success. The printing department, under the superintendency of Mr. F. M. Allen, has done good work, both in imparting instruction to the students in this department and in the execution of first-class workmanship.

The Cape Palmas Seminary, under the principalship of Professor Brewer, assisted by Mrs. R. T. Gilson, has an enrollment of 71, and among these are 14 natives.

Saint Paul River Industrial School, under the care of Mr. and Mrs. J. B. McGill, is making excellent headway. The enrollment of pupils is 23, and the home is well cared for. Mr. McGill has been busy and active in the mechanical department of the school. A large carpenter and woodworking shop, seventy-five feet long and a good blacksmith shop are being erected. Bishop Hartzell has sent out a large quantity of tools and equipments, and the purpose is to make this a school of great practical value.

There are 29 primary Church Schools in successful operation in different parts of the Conference, with a total enrollment of 1,146 pupils. A very interesting fact is that of these 346 are from native tribes.

Great interest centers in the work in the Madeira Islands, which is the outgrowth of many years of faithful service by Rev. William G. Smart, and those who have been associated with him. These islands, are situated on the northwest coast of the continent, and for four hundred years have been under the domination of the Roman Catholic Church. The inhabitants are Portuguese white people, with a colony of perhaps 100 Europeans, mostly English, engaged in trade. The city of Funchal, the capital, contains 50,000 inhabitants, and the islands 120,000. A mission property has been rented in the city, and in the beautiful mountains fourteen miles away a remarkably interesting and growing mission has been established. Bishop Hartzell has made Funchal his episcopal residence in so far as he can have one in his widely separated fields of work. A day school and a night school are maintained, also regular preaching

services, a Sunday school, and a number of Bible readers. A good property has been secured, and the mission seems likely to be permanently successful.

A mission has been commenced in the Cape Verde Islands among the Portuguese and it is expected that here will be raised up missionaries for Angola, Brazil, and Portuguese East Africa. Rev. George B. Nind and wife sailed from the United States in December, 1900, to enter upon mission work at Brava, Cape Verde Islands.

The missionaries in Angola are Rev. S. J. Mead and wife, Rev. Robert Shields and wife, Rev. Thomas Waite, Rev. S. E. Brewster, Mr. William S. Miller.

The missionaries on furlough in the United States are Rev. Amos E. Withey and wife, Rev. H. C. Withey, Rev. William P. Dodson and wife, Rev. C. W. Gordon, Mrs. Mary B. Shuett, Miss Susan Collins, Mrs. Thomas Waite. Some of these are to return to Angola this month.

Presiding Elder W. P. Dodson, now in the United States, makes the following report of the different stations:

Loanda. The property here overlooking the city and harbor is perhaps the most healthful location in the city, and is valued at \$4,800. The building is a well-lighted iron-covered structure imported from

West Central Africa Mission.

THE Congo Mission Conference embraced all the work in Africa south of the Equator. The General Conference of 1900 divided the Conference and



changed the name as there are now no missions on the Congo or in the Congo Free State, and the missions are all in Angola. The mission force in the field are located at the three stations of Quihongoa, Malange, and Quessua; three others, Loanda, Dondo, and Pungo Andongo, being in the care of native adherents, but closed as to regular missionary work, while the seventh station, Tomba, newly opened in the Ambacca country, is being manned by native helpers.

The statistics reported to the Conference of 1899 were about the same as those representing the work in 1900. They showed 27 full members, 10 probationers, 5 Sunday schools with 76 scholars, 5 churches, 5 parsonages. The mission property was valued at \$15,400.

England, and placed over a fine basement constructed of stone and cement. It now needs repairs.

There has been several times established here a boarding and day school, Sabbath and week-day services being then held, and the mission a center of influence for great good. But as many times the place was given up by those who were appointed in charge, and it is now closed, and I trust it will never be reopened except with the determination that it is never again to be relinquished by appointees until there can be made arrangement for sustaining and carrying on the work begun.

Dondo. This town, at the head of navigation on the Coanza, is one hundred and forty miles from Loanda, and the second in size and importance in the province of Angola, but a very hot place. We

once had here a large school and popular following, which flourished for a short while, kept up at a great cost of vitality, and even of life, which was followed by long reaction, and paralyzed by the partial support of men and means which fell to our lot.

We have retained here what is conceded to be the finest site in this very busy town, facing on the river, affording an unusually beautiful view. The house is in bad condition, and should be torn down and replaced by an airy two-story building, and here again labor can be resumed and sustained by missionary residents during at least the less severe season.

Quihongoa. Benjamin Barrett Station, sixty miles inland from Dondo, was established in 1891, and contains one thousand acres of land with a good title. There are seven buildings here, including a central one of two stories with a veranda surrounding it. These buildings are made substantially, and covered with either corrugated iron or Marseilles tiles. They are valued at \$5,000. The day school, sewing school, and mechanical department have been continued in running order, and the Sabbath services attended to the overflowing of the little chapel. I baptized three boys of the mechanical school, and others have joined the church since I left, and the possibilities here are only limited by the equipment and devotion of the workers.

Pungo Andongo. This station is fifteen miles beyond Quihongoa, and, like Loanda and Dondo, has been subject to many vicissitudes, and for the same reasons—"the laborers are few." The property has cost more than it is worth, being an example of oft-repeated repairs on an old property, improved, but still unsatisfactory. It is valued at \$2,000.

This has recently been the residence of the presiding elder, and Sabbath and week-day services have been kept up here, but there was only a nominal following for some time, so necessarily disconnected had many previous efforts been, although much good has been done here, some having died in faith, leaving a good testimony.

The native helper, discouraged at the prospect of being left alone with his large family to support, retired just previous to the furlough of the presiding elder.

Malange. Situated sixty miles beyond Pungo Andongo, this station has been the scene of labors and usefulness, many having gone from here to paradise, and others to lives of usefulness outside the pale of the Mission.

The property is valued at \$2,500. It cost much more than that, but the buildings have served their day and are in some cases going to ruin, having the heavy and destructive grass covering. They are now undergoing reconstruction, and the place is being divided into departments with a view to order and a forward movement, which involves the building of a chapel, new residence for missionaries, printing establishment, and mechanical department. Two of which I outlined and commenced before leaving the field. School and Sabbath services have been continued here, though under great disadvantages.

Quessua. This mountain home, about six miles in a northerly direction from Malange, contains the girls' school, which I left in a flourishing condition, the place fast increasing in influence with the surrounding people, independent of its internal work. Its chief worker, however, was greatly in need of a change, so that the school with all its responsibilities was soon to rest upon new workers, one only just arrived, and one to come, sent out by the Woman's Foreign Missionary Society.

The situation is a beautiful one, and as healthful a station as any we have in Angola. Its valuation is \$1,100, but the building greatly needs enlargement and repairs, and, in fact, should then be used for other purposes, and a new house built for the girls' school and orphanage, better suited to the purpose.

Tomba. Situated about fifty miles northeast of Pungo Andongo, this new station was opened by the presiding elder in 1899 shortly before taking his furlough, and is manned by native workers who, despite the great wickedness of the place, set the daily example of a Christian home, having day school and Sabbath services. I succeeded before I left in influencing the head man of the place to abolish working in the fields on the Sabbath, that same heathen man and others contributing a garden of matured mandioco and other things toward the sustenance of the native teachers, besides affording them and their families temporary residence, meanwhile assisting them to build, thus furnishing an encouraging beginning in what the Church regards as self-support.

East Central Africa Mission.

THE East Central Africa Mission Conference comprises two districts. The Inhambane District includes Portuguese East Africa, and Mashonaland District is in British Africa in what is known as Rhodesia.

The missionaries are Rev. W. H. Ehnes and wife, Rev. James L. De Witt and wife, Rev. E. H. Greeley and wife, and Rev. R. Wodehouse and wife in Rhodesia; Rev. E. H. Richards and wife in Inhambane.

INHAMBANE DISTRICT.

Inhambane is one of the oldest points of the East African Coast, and for centuries was the headquarters for slavery. The town, made up of several hundred Portuguese and a few Dutch, English, and other traders, and many natives, is located on a beautiful bay with two or three hundred miles of inland coast. Our chief mission station is situated on this bay about four miles from the town, in a healthful location. Dr. Richards and his native assistant, Muti, have translated the New Testament into the Tonga dialect, and also a handbook of hymns, Scriptures, etc., in the same language, and have now completed the translation of the New Testament in the Sheetswa dialect. Bishop Hartzell has sent out a printing press, so that in a short time there will be printed on the ground Christian literature in both these dialects.

There are three principal stations in the Inhambane District, and an efficient corps of native workers has

been developed. One of the most interesting phases of the work is that being done by these converts from heathenism. A native teacher with his wife, on a salary of a few dollars a month, will establish himself in a town and with the assistance of the natives build a house out of native materials, and here will be parsonage, church, and schoolhouse, abundantly good enough for the people, where the Gospel is taught, where Christ's work goes forward. Among the Sheetswas are 100 converts who can read and are waiting for the edition of the New Testament in their own tongue. The outlook for this work is most favorable. On the Inhambane District are 40 members and 119 probationers.

MASHONALAND DISTRICT.

Two hundred and fifty miles north of Inhambane lies Beira, certain to be a large coast city. It is the port entrance to all Rhodesia. From here starts a rail-

and which receives supplemental aid from the government. This school has been in session for two years under the principalship of Rev. M. W. Ehnes. The aid of the government amounts to about \$1,600 a year, and the tuition from the pupils about \$600 more. Two teachers are employed. With the rent of the building, its equipment of furniture, etc., the school has been and will continue to be self-supporting. A prayer meeting and Sunday services have been maintained most of the time. This development of the work among European white people who represent the wealth and governmental and business interests of the country is of great importance, and their cooperation in the larger work to be carried on among the natives is assured.

Old Umtali Industrial Mission lies ten miles from New Umtali, across a pass eight hundred and fifty feet high, in another series of beautiful mountainous valleys. The Church has long been praying that Africa



way. At a distance of two hundred and twenty-five miles New Umtali is reached, and two hundred miles farther Salisbury, the capital of Rhodesia. From this point three hundred miles more are being built to Bulawayo, which is already connected by rail with Cape Town, twelve hundred miles south.

New Umtali lies two hundred and twenty-five miles from the coast, in a mountain plateau three thousand feet above the sea, surrounded by beautiful mountains. It has a population of about six hundred. It is in the midst of mining and agricultural regions, and will be a permanent town of importance in that section of Africa. Its population is cosmopolitan, but chiefly English. Here the government gave to the bishop in 1897 ten thousand dollars' worth of lots for school and church purposes, and cooperated with him in the establishment of what is known in the English colonies as a "voluntary public school"—that is, a school under the entire direction of a recognized religious body,

might be opened, and how wonderfully that prayer is being answered not only to other missionary organizations of Europe and America, but also recently to the Methodist Episcopal Church! In 1897 Bishop Hartzell visited this region in Mashonaland, and as a result of that visit and of subsequent visits, and of correspondence in London and Africa with the representatives of the British South Africa Company, the Church received through him a donation of 13,000 acres of land and 10 buildings which cost the company over \$100,000. The location is beautiful and healthful. Two rivers run through the vast estate. The buildings are of brick, with corrugated iron roofs and verandas. The language is being mastered as rapidly as possible, a native school taught, and public services held weekly. Here is the beginning of a great industrial mission, and it is the purpose to make this a place where natives can be instructed and prepared to go out and become leaders and teachers among the natives beyond.

Europe.

*Bishop John H. Vincent, D. D., has Episcopal Supervision.
Residence, Zurich, Switzerland.*

METHODIST mission work in Europe was commenced in Germany in 1849 by a German preacher who was born in Germany, converted in the United States, and earnestly desired the conversion of friends and countrymen in his native land. Rev. Ludwig S. Jacoby arrived in Bremen November 7, 1849, and commenced the mission which has since developed into the three Conferences of North Germany, South Germany, and Switzerland.

The Bulgaria Mission was commenced in 1857 by Rev. Wesley Prettyman, M.D., and Rev. Albert L. Long.

The Italy Mission was commenced by Rev. Leroy M. Vernon, D.D., who arrived in Genoa in August, 1872.

The Finland Mission was commenced by local preachers from Sweden. A preacher was sent from the Sweden Conference in 1883, who organized societies in three places.

North Germany Conference.

THE North German Conference includes all that part of Germany north of a line running from the northwest to the southeast between the Rhine



The Norway Mission was commenced by Rev. O. P. Petersen, a Norwegian, who was converted in New York city and sent as a missionary to his native land, arriving in Norway in December, 1853.

The Sweden Mission was commenced by J. P. Larsson, a Swede, who was converted in New York city and went back to Sweden in 1853 to preach to his friends. The Missionary Society, in September, 1854, made an appropriation toward his support.

The Switzerland Mission was begun by two preachers of the Germany Conference in 1856.

The Denmark Mission was commenced by Rev. C. Willerup, a Dane, who had been preaching in Norway, and was sent from there to Denmark in 1857.

provinces and Westphalia, and from the southern point of Westphalia to the northern part of Bavaria; thence by the north and northeast boundary of Bavaria, between Bavaria on one side and the Turingen States and the kingdom of Saxony on the other, so as to include the Berlin and Bremen Districts as they existed in 1899; also including the circuits of Kassel and Warburg.

ANNUAL MEETING.

The last session of the North Germany Conference was held in Bremen, Germany, commencing July 11, 1900, Bishop Vincent presiding.

Wilhelm Meyer, F. H. Otto Melle, and Johann G. Bitter were received on trial. Bernhard Schubert was received into full membership. Paula Jacob was located at his own request. Ernst Pucklitzsch and Franz Klusner were reported as superannuated.

The statistics of the North Germany Conference reported 5,815 members, a gain of 377; 2,944 probationers, a gain of 159; 155 Sunday schools; 8,581 Sunday school scholars, a loss of 186.

The preachers were stationed as follows :

BERLIN DISTRICT.—Karl Schell, P. E. (P. O., Grossgörschen Strasse 36, Berlin, Germany.) Berlin: First Church, H. P. Wenzel; Second Church, Stephan von Bohr; Third Church, Karl Schaarschmidt. Breslau, Bernhard Keip. Danzig, Richard Ramdohr. Elbing, A. C. W. Meyer. Glogau, M. G. Kramer. Görlitz, F. J. Kolb. Graudenz, J. W. B. Haake. Kolberg, E. A. Grotz. Königsberg, Heinrich Ramke. Köslin-Stolp-Belgard, P. M. Dietze. Kottbua-Guben, Bernhard Schubert. Liegnitz-Jauer, J. M. O. Gniech. Magdeburg, Heinrich Eberle. Neu Ruppin, H. E. Schmeiser. Stettin, Oskar Köhler. Vienna (Austria): First Church,* H. R. Möller, Franz Havranek; Second Church, J. A. W. Rasmussen.

BREMEN DISTRICT.—Dietrich Rohr, P. E. (P. O., Tannen Strasse 24, Bremen, Germany.) Aurich, Ernst Schütte. Bielefeld, Hans Mäder. Bremen, Philipp Lutz. Bremerhaven-Cuxhaven, Franz Jacob. Delmenhorst-Neerstedt, Dietrich Bargman. Dornum-Esens, Johannes Eden. Edewecht-Westerstede, A. W. Brand. Flensburg, H. J. R. Willinghöfer. Hamburg: First Church, Jacob Neuhart; Second Church, C. W. Matthies. Hannover, Johann Stalger. Kiel, Paul Pritzlaff. Leer-Rhauderfehn, Friedrich Eilers. Neu Schoo, J. G. Bitter. Odenburg-Brake, J. H. Barklage, Osnabruck-Metten, A. L. Schwing. Vegesack, Ernst Schmidt. Wilhelmshaven, Bernhard Schröder. P. G. Junker, Director of Martin Mission Institute. C. H. Burkhardt, Director of Book Concern. Leonhard Weiss, Inspector of Bethanien-Verein.

LEIPZIG DISTRICT.—Gustav Hempel, P. E. (P. O., Körnerplatz 8, Leipzig, Saxony.) Annaberg, Oskar Lindner. Cassel-Göttingen, Wilhelm Schütz. Chemnitz, H. W. Meyer. Dreaden, F. H. O. Melle. Eibenstein, F. R. Pritsch. Gera and Zeitz, J. C. Bendixen. Greiz, E. C. Anner. Halle, J. F. Wiesenaur. Langenwetzendorf, F. W. Schaller. Leipzig, J. F. von Minden. Plauen-Falkenstein, Engelbert Wunderlich. Reichenbach, Friedrich Kessler. Saalfeld, Hermann Zeuner. Schleiz-Remptendorf, Arthur Voigt. Schneeberg, August Praute. Schwarzenberg. Hermann Böttger. Werdau, Johann Hilpert. Wilkau, Ferdinand Schmidt. Zschopau-Dittersdorf, August Hilner. Zwickau, R. R. Neupert.

The presiding elders report as follows :

BERLIN DISTRICT.—Karl Schell, presiding elder. In this district we have our work mostly in towns. We have, therefore, specially to regard the social life, the work of the state churches, and the high cost of the work in larger towns.

With the one exception of our work in Hungary we had no persecution anywhere, although the state clergy tried their best to hinder our work at Liegnitz, Stolpmunde, and Guben. Brother Schaarschmidt, in Berlin, Third Church, has begun to work among the unemployed, to whom he gave bodily food and the Gospel in his church. We have begun work at Elbing, where we now have a society of 20

members; we have also begun at Guben. At Königsberg we have 3 important stations, requiring more than the whole strength of one man. Liegnitz-Jauer, a church of two years' existence, has 154 members. At Koslin we rented a very fine hall for ten years under favorable circumstances. In Stolpmunde there is a new work with good prospects. Berlin, Fourth Church, has now a large, suitable hall for 2,100 marks rent per annum. Berlin, Second Church, has rented the Friedenskapelle for 1,000 marks yearly.

In Vienna the Quarterly Conference proposed to divide the church. But there must be here, on account of the special legal circumstances of Austria, a central committee, consisting of delegates of the different Quarterly Conferences, by which everything bringing our work in contact with the authorities must be regulated. By the special gift of 4,000 marks, which her excellency Baroness Langenau spends for the work in Austria annually, this work is nearly self-supporting. In Hungary we have worked under many difficulties. The state clergy tried their utmost to bring the force of local police against our preacher and his people. More than once they tried to take him prisoner, and our few but faithful members were fined 90 crowns for having met for prayer and Bible reading. Nevertheless the work grows, and we hope to overcome our difficulties with God's help. There is a hunger for the word of the Lord in Hungary that is most remarkable.

BREMEN DISTRICT.—Dietrich Rorr, presiding elder. We had no great revivals, but there were conversions in nearly every circuit. But it is a pity that, especially in Ostfriesland, only a few of the converted joined our church. Aurich has better congregations than in former years. Bielefeld is in a very bad financial condition, although the little church did its utmost. Bremen rejoices to have the "Jubilee Conference," but it is humiliating that it cannot report one conversion, and that the membership shows a decrease of 8. The congregations are good, and 300 children frequent our Sunday schools here. Bremerhaven had a very prosperous year. Many souls were converted, 35 joined the church, which shows an increase of 28. Cuxhaven has now a little society of 10 good and solid members. Delmenhorst received 15 on trial, but the increase is only 1. There is a good Epworth League here. Dornum lost 18 members, who removed to America and other parts of the country, and this is the reason why, notwithstanding the diligence and zeal of Brother Eden, there is a decrease of 2. Edewecht, with its 8 preaching places, shows an increase of 2. There is a good spirit here among our members, and dear souls were converted during the year. Flensburg had a good year; 23 were received on trial. A temperance society helps much in building up the kingdom of God. Hamburg, First Church, received 17 on trial, but 9 members removed to other places, 4 retired, and so there is only an increase of 1. A friend of our Church gave 2,000 marks for the work. The different "Vereine" have 80 members. Hamburg, Second Church, has come out of many difficulties with an increase of 8. The sisters of the

* The work in Hungary is under the direction of the pastor of First Church, in Vienna.

Bethanien Verein are a great help here. At Shrensburg a new work was begun. Hanover suffered this year by the unfaithfulness of some members, who had to be excluded, but on the whole the society is diligent and very liberal. Kiel lost 15 members, and closed the year with a heavy deficit. Leer, with 8 preaching places, where we have a good many godly families, has a promising future, but the strength of our one minister, who had only the assistance of a very unexperienced young man, was insufficient for this work, and closed the year with a decrease of 12. Neuschoo has a decrease of 5. Oldenburg shows a membership of 209. The work is progressing. By the donation of a brother, amounting to 4,000 marks, there is hope to begin new work near Wilhelmshaven. At Brake a chapel was bought. At Osnabruck souls were converted and won for the Church. The congregations are good, the members very diligent in distributing our *Friedensglocke*; increase, 8. Vegesack has a lively little church of 45 members and 2 good Sunday schools.

Wilhelmshaven shows a good spiritual progress. The whole district has at present 2,127 members; increase, 25. The income amounts to 43,448 marks; increase, 1,200 marks. In the Sunday schools are 2,604 scholars.

LEIPZIG DISTRICT.—Gustav Hempel, presiding elder. In this district 516 were received on trial and 214 as full members; increase of membership, 106. Total income, 92,067 marks; increase, 12,400 marks. It is to be hoped that this district will be self-supporting in four or five years. The attacks on our Sunday schools of last year resulted in a decrease of 220 scholars, so that we have now 65 schools, with 3,258 scholars. Our Epworth League has 1,220 young members, and 1,057 "church children" are under the special religious instructions of our ministers.

Annaberg, our "highest" circuit on the mountains of the Erz-Gebirge, with seven preaching places, requires the whole strength of a strong and healthy man. Thirty-seven souls joined the church, so that it has a total increase of 25. Cassel has an increase of 10. A new chapel is being built. Göttingen, a station of Cassel, is not in a prosperous state. Chemnitz has good congregations in its fine, big chapel. Twenty were received on trial. In Dresden we gather one soul after the other, slowly but surely. The little congregation is growing. Thirteen were received on trial; total increase, 6. Gera-Zeltz goes onward. Twenty-four were received on trial; increase, 7. At Greis there is a good, strong church, which had this year its jubilee of 25 years' existence. Forty-three joined the church. Epworth League has 140 members; 6 Sunday schools have 393 scholars; increase of members, 17. Halle saw rich blessings and success. There are special difficulties here, but the work is progressing; increase, 3. At Langenwetzendorf we have members who were converted from forty to forty-five years ago, and they are still working faithfully for their Lord. Here our Sunday schools were especially attacked by clergy and state school. Leipzig had a good year and shows an increase of 12. Plauen, with Falkenstein, has a good, prosperous work. At Falkenstein

a new chapel was built. At Zwota, on the Bohemian boundary, a new station was occupied; increase of membership, 27. Reichenbach also had success. The spiritual life was deepened. Congregations at Netzschkan and Mylan are growing. Twenty-eight were received on trial. It always requires a formal leave of the state Church in Saxony before any person can be received on trial in the Methodist Church. Saalfeld and Schleiz-Remptendorf show increases of 8 and 2.

At Schneeberg the chapel is full; at Aue the hall has not room enough; at Zschorlan and Aiberman we have one of the best churches, with a membership of 168. Preacher and congregation expect conversions here the whole year through. Ninety persons joined the church, and the circuit has now 569 members. Schwarzenberg, with 9 out-stations and 319 members, requires more than one man to do the work. Fifty-five were received on trial; total increase, 32. Werdau is in good condition. The total income of this church shows an increase of 3,418 marks. At Wilkau we had a jubilee year, conversions on every station. Forty-seven joined the church. Sunday schools are in a flourishing state. We have here one Sunday school with 300 children, the largest in our Conference. At Zschopau-Dittersdorf 30 souls were converted, and everywhere there is a rich, spiritual life; increase, 17. Zwickau, the mother church in Saxony saw its members revived and strengthened by a special holiness convention. All our ministers in the district do their work with fidelity and devotion.

South Germany Conference.

THE South Germany Conference includes all of the empire of Germany not included in the North Germany Conference.

ANNUAL MEETING.

The last session of the South Germany Conference was held in Heilbronn, Germany, July 4-9, 1900, Bishop Vincent presiding.

Ferdinand Heuhauser and Albert Titus were received on trial. Ferdinand Vogelmann was discontinued. Gottlieb Rieker was admitted into full membership. Gottfried Surer and Karl Urech were transferred to the Switzerland Conference. Jacob Conzelmann had died. C. G. Dietrich, Arnold Sulzberg, J. C. König, and Matthaus Class were reported as superannuated.

The statistics of the South Germany Conference reported 8,390 members, a gain of 229; 1,519 probationers, a loss of 81; 204 Sunday schools, a gain of 7; 12,415 Sunday school scholars, a loss of 38.

The preachers were stationed as follows:

FRANKFURT DISTRICT.—Johannes Walz, P. E. (P. O., Mannheim, Germany.) Darmstadt, Gustav Notzoll. Dillenberg, Karl Langner. Elberfeld-Barmen, Karl Döbereiner. Frankfurt: First Church, Friedrich Rösch; Second Church, Wilhelm Kuder. Friedrichsdorf-Brombach, Conrad Walz. Hanau, Georg Bock. Heidelberg-Sinsheim, E. A. Schilling. Kaiserlautern-Kusel, August Kunz. Köln-Düsseldorf, Wilhelm Ekert, J. F. Schmetisser. Kreuznach-

Mandel, S. E. Gebhardt. Mannheim-Ludwigshafen, Adolf Scharff. Marbourg, J. A. Berber. Siegberg-Bonn, to be supplied. Siegen-Betsdorf, Friedrich Brändle. Simmern, Ferdinand Neuhäuser. Wetzlar-Giessen, Karl Wendt. Weisbaden, August Barnickel. Richard Wobith, Professor in Martin Mission Institute. P. J. Grunewald, Editor of *Evangelist*.

HEILBRONN DISTRICT.—Jacob Harle, P. E. (P. O., Heilbronn, Germany.) Ansbach, Friedrich Rück. Bayreuth, G. C. Beutenmüller. Beilstein, Jacob Diener. Bietigheim, to be supplied. Furth-Erlangen, G. H. Dorn. Hall, August Wiesenauer. Heilbronn-Frankenbach, J. F. Rück, Karl Klein. Hof, Emil Rohner. Kirchberg, G. W. Hofmeister. Marbach, Christian Steinmetz. Neuhütten, to be supplied. Nurnberg: Maxthor Church, Adolf Theiss; Paulus Church, G. F. Rück. Oeringen, Ludwig Schnell. Ottmarsheim, J. H. Funck. Prevost, August Rücker. Weinsberg, Karl Burkhardt. Wurzburg-Schweinfurt, Martin Steck. G. J. Ekert, Inspector of Martha-Maria Verein.

KARLSRUHE DISTRICT.—Johann Renner, P. E. (P. O., Karlsruhe, Germany.) Altensteig, Jacob Bartholomäus. Bergzabern, Paul Huber. Calw, Christian Schwarz. Colmar, Albert Titus. Freudenstadt, Christoph Jentter. Helmsheim, Christian Söll. Karlsruhe, Theophile Mann. Knittlingen-Bauschlott, August Gommel. Lahr, Christian Raith. Nagold, Wilhelm Steinbrenner. Pforzheim, Jacob Kaufman. Pirmasens, Heinrich Rieker. Speyer-Hockenheim, Wilhelm Seitz. Strassburg, A. G. Bruns. Valhingen-Ennz, Wilhelm Kleinknecht. Weissach, Johann Spille. Zweibrücken, Wilhelm Firl.

STUTTGART DISTRICT.—Heinrich Mann, P. E. (P. O., Cannstatt, Germany.) Augsburg, Eduard Baumann. Backnang, Hermann Schilpp. Canstatt, G. A. Schneider. Ebingen, Martin Reichert. Echterdingen, Simon Bernlocher. Herrenberg, Ludwig Mann. Ludwigsburg, C. F. Beutenmüller. München, Karl König. Rudersberg, K. C. G. Jahnke. Schorndorf-Gmünd, Gottfried Weller. Sindelfingen, Georg Rexroth. Stuttgart, Jacob Urech. Sulzbach, K. C. Weiss. Ulm, Ludwig Löppl. Waiblingen, A. F. Böpple. Welzheim, Karl Ulrich. Winnenden, Christian Wiesenauer. J. J. Sommer, Chaplain of Peter Böhler Church, London. Heinrich Fellman, Missionary in Raluana, New Pommern. Gottlieb Rieker, Missionary in Klein Popo, West Africa.

We have a report from only one district, which is made by the presiding elder.

HEILBRONN DISTRICT.—Jacob Harle, presiding elder. In the latter half of the last Conference year we initiated the twentieth century celebration, and at the same time celebrated the fiftieth anniversary of Methodism in Germany. We naturally expected great results from these celebrations, and held special meetings at various places on the district. Our chief aim was to bring about a deeper consecration of our membership, the conversion of souls, and the raising of a substantial Twentieth Century Thank Offering. Spiritually these meetings proved to be rich in blessings; the financial results

were also good, but did not come up to our expectations. We are in hopes, however, to yet reach the mark we have aimed at. We have collected 4,000 marks. This amount, though much smaller than the figure we tried to realize, is nevertheless a large sum when we take into consideration all demands made upon our membership.

We had conversions in all our appointments—altogether 233. For this renewed proof of our calling we praise the name of the Lord. There were 259 added to the Church on probation, and 159 were taken into full membership. The whole membership of the district is now 2,257—62 more than last year. From four to five thousand souls are more or less directly influenced by our preaching and our labors. In our Sunday schools we have 224 teachers and 3,000 scholars. This part of our work has been a fruitful one, though we labor under manifold drawbacks and difficulties, brought about by the peculiar nature of the state churches and state schools.

Our total contributions amount to 55,686 marks—9,586 marks more than last year.

In different parts of the district Sunday school conventions were held. They proved to be not only very instructive, but were also a source of inspiration for renewed zeal in leading the young hearts to God.

Among the 18 circuits are 7 which are very feeble and small in numbers. Ansbach, Bavaria, has 38 members; Bayreuth, 68, formerly Wesleyan; Hof, 51, formerly Wesleyan; Furth-Erlangen, 64, formerly Wesleyan; Wurzburg, 40, formerly Wesleyan (to this formerly Wesleyan Society was added our former work in Schweinfurt); Kirchberg, Wurtemberg, 77 members, formerly Wesleyan; Hall, 62; Beilstein, 192; Bietigheim, 141; Heilbronn, 439; Marbach, 212; Neuhütten, 150; Nurnberg, Bavaria, First Church, 102; Second Church, 126, formerly Wesleyan; Oehringen, Wurtemberg, 88; Ottmarsheim, 162; Prevost, 151, formerly Wesleyan; Weinsberg, 94.

The salaries of the preachers are regulated by a so-called salary scale ("Gehalts-Scala"). This system is not perfect, but it enables us to send strong men to weak appointments. And these smaller appointments furnish work enough for the most faithful laborers. We are assisted by our local preachers, who are doing good work.

Anyone familiar with our work and the economical conditions of our people will be convinced that we still need the financial assistance of our dear mother Church. We deem the raising of 55,688 marks, or 24.07 marks per member, a very creditable performance.

The organic union of the Wesleyan work with our own, which was consummated three years ago, has proved very beneficial.

Switzerland Conference.

THE Switzerland Conference includes the work in Switzerland and those portions of France where the German language is spoken.

ANNUAL MEETING.

The last session of the Switzerland Conference was held in Zurich, Switzerland, June 27 to July 2, 1900, Bishop Vincent presiding.

Emil Zucher was received on trial. Martin Bührer was admitted into full membership. August Rodemeyer had died. E. C. Schmidtman was permitted to withdraw under charges. Heinrich Bruner and Ulrich Bosch were expelled. Ludwig Brandle was reported as supernumerary. Heinrich Nuelsen, Johannes Schneebeli, Kaper Glatte, and Edmund Diem were reported as superannuated.

The statistics of the Switzerland Conference reported 7,430 members, a gain of 183; 990 probationers, a loss of 18; 231 Sunday schools, a gain of 10; 18,505 Sunday school scholars, a gain of 240.

The following were the appointments of the preachers:

BERNE DISTRICT.—Gottfried Bär, P. E. (P. O., Berne, Switzerland.) Aarau-Zofingen, Frederick Depeler, Emil Zucher. Affoltern-Lucern, Christian Knoll. Basel: First Church, J. U. Wuhmann; Second Church, Jacob Strässler. Berne, Jacob Spörri. Biel, Heinrich Huber. Geneva, Karl Honegger. Herzogenbuchsee, Martin Bührer. La Chaux de Fonds, J. A. Hertig. Langnau, two to be supplied. Lausanne, Karl Thiele. Lensburg, Jacob Zolliker. Liestal, Albert Lienhard. Lyss-Grenchen, Albert Käge, Fritz Bangerter. Neuchatel, J. G. Spörri. St. Imier, R. E. Grob. Sissach, Bernhard Schröder. Solothurn, Heinrich Welti.

WINTERTHUR DISTRICT.—Leonard Peter, P. E. (P. O., Zurich I, Switzerland.) Adliswil, Gottfried Kraus. Bülach, Hermann Bösch. Chur, Frederick Oppliger, I. Lausanne, Gottfried Alder. Frauenfeld, Frederick Oppliger, II. Herisau, Johannes Häle. Horgen, E. M. Bauer. Niederutzwyl, H. G. Odlinga. Oerlikon, to be supplied. Rheineck, Paul Deppeler. Schaffhausen-Schleithelm, Abraham Lerch. St. Gallen, R. G. Richner. Stein on Rhein, Jacob Rohrer. Teufen, Andreas Rupanner. Thalwell, H. A. Gut. Turbenthal-Wald, G. A. Marquardt, Wilhelm Bollier. Uster, Jacob Kleiner. Wetzikon, Adolf Hunziker. Winterthur, Johannes Wettstein.

ZURICH DISTRICT.—Eduard Hug, P. E. (P. O., Zurich IV, Switzerland.) Zurich I, Gottfried Frei. Zurich III, Heinrich Kienast. Zurich IV, to be supplied. Ernst Lienhard, Director of Book Concern. A. J. Bucher, Professor in Martin Mission Institute.

The presiding elders report as follows:

BERNE DISTRICT.—G. Bär, presiding elder. On the Berne District, which embraces 15 circuits and 85 preaching places, the Lord has plenteously blessed the work of the pastors. In a few places remarkable revivals have brought new life into the churches; others are still waiting for a gracious rain from above.

A longing and earnest desire after a full and entire salvation in Christ has been waked up both with the pastors and the laity. The former held special gatherings for the promotion of personal

sanctification and a clearer insight into the Scriptures, which proved of great value.

The work among the children is in a prosperous condition. We have on this district 54 Sunday schools, with 382 teachers and 5,420 children. Most of them do not belong to members of our church, and thus we lose them at the age of twelve years, when they are obliged to attend the catechism given by the state Church's clergy. However, we have the joy to see many children come back to us and join our church.

On the territory where French is spoken we have but little influence on the children, because very few of them know German. For this reason, and chiefly because a good proportion of the young men and women staying here are only *en passant*, we cannot bring up and maintain the Epworth League. (On the other hand, we are glad to say that the particular life within the Church (classes and prayer meetings) is in a healthful state.

Our efficacy is most needed and successful at the industrial centers among the working class. But often the needed halls are not at our disposal; and by that we are forced to build chapels, though little means come from our people, who live on small incomes. Hence the great debts on our district.

Last year 104,548 francs were raised for benevolent purposes, which make per member the noble sum of 38 francs.

There is one thing worth taking notice of: Many souls whom we have brought to Christ and won for our Church leave French Switzerland and return to their homes or go abroad, where there is perhaps no Methodist church. And so we do real mission work.

ST. GALLEN DISTRICT.—Eduard Hug, presiding elder. At the Annual Conference last June our bishop, J. H. Vincent, now residing in Zurich, made important changes in arranging the districts of our Conference. As we had not pastors to supply all places I received an appointment to Zurich IV, and also the charge over the newly formed Zurich District, which consists of three circuits in the city of Zurich. Besides this, the confidence of the brethren made me an editor of our *Schweizer Evangelist* and *Schweizer-Kinderfreund* for another term.

Though it has not been a year of great progress and success, we can say, "Our labor in the Lord has not been in vain." Many precious souls were converted, 123 joined on trial, 120 were taken into full connection. The reasons for the slight decrease in numbers are partly because of a closer revision of the lists, partly in more members departing to the other districts, and in more deaths than in former years.

Our Sunday schools are in a flourishing and hopeful state. We have 60 Sabbath schools, with 238 teachers and helpers and 3,623 scholars—74 scholars more than the year before, although the concurrence of the state Church is more obligatory than in former times. Some circuits, especially Rheineck and Herisau, have a most beautiful Sunday school work; other places have more difficulties on account of the demands of the state Church and the prej-

indices of the population against our work. The teachers have labored faithfully and in a pious spirit, and God has blessed their efforts. Teachers' conventions were held in Rheineck and Oberhallau, encouraging the laborers in their good work. In Bible and Catechism classes the pastors teach 156 children, 7 more than last year.

All principal places have chapels and halls now, except Schleithelm, in the canton of Schaffhausen. In this large village we expect to build a small chapel in the near future. Some circuits have done well in paying their chapel debts.

The liberality of our members has been very great. The whole sum collected on the district for all needs is 60,296 francs (9,379 francs more than the year before), or 42 francs per member—indeed a great sum for our poor people. This sum includes 8,237 francs paid to Twentieth Century Fund up to May 31.

ZURICH DISTRICT.—L. Peter, presiding elder. The progress has not been very rapid, but the Church is becoming more and more powerful and of a great influence in our country. Zurich is the center of Methodism in Switzerland and Europe, and nowhere are there so many members, Sunday scholars, and friends of the Church as in Zurich.

We are glad to report that during the past year 443 have joined on probation, and 280 were received in full membership, a net increase of 89. We also have reason to feel very grateful to the Lord for the financial aid given us. The collections for the past year are 144,352 francs, an increase of 13,333 francs. Our 117 Sunday schools, with 9,460 children, have done a good work. A large number of the older scholars became converted, and most of them will be members of the Church. In every circuit or station the pastor in charge gives the children from twelve to sixteen years of age lessons in religion where they have to study Bible history and the large catechism of Dr. Nast. When the preacher has finished with the instruction there is held an extra Sunday service for the children and an examination in presence of the congregation.

We possess 20 chapels and 4 parsonages, in value, with furnishings, 889,195 francs; debts, 278,838 francs. In Bulach and Zurich, IV, we built new chapels, with parsonages, and it is necessary that we also build chapels in Wadensweil and Otaran; places are bought and paid for. Our Book Concern in Zurich has been enlarged, and we have established a printing office.

The deaconess work in Zurich grows more and more. We have in our home 23 sisters, who are doing efficient service, 1 for the poor sick in the Church, 5 for the "Krippen," and 17 for everybody. In our Conference in Switzerland we have three principal stations for the deaconesses, Lausanne, St. Gallen, and Zurich, with 50 sisters. In both of the last places we have our own houses. All our deaconesses are members of the Church.

Norway Conference.

THE Norway Conference includes the kingdom of Norway.

ANNUAL MEETING.

The last session of the Norway Conference was held in Norway August 1-6, 1900, Bishop Vincent presiding.

Edvard Sandberg and O. M. Svendsen were received on trial. Soren Sorensen was admitted into full membership. Peter Rasmussen, Emil Nielsen, Jorgen C. Iversen, and Sofus C. Sorensen were transferred to the Denmark Mission. S. J. Sorensen had died. Hans C. Madsen and Christian Fredricksen were located at their own request. O. M. Lokke was reported as supernumerary and Peter Olsen as superannuated.

The statistics of the Norway Conference reported 5,493 members, a gain of 94; 560 probationers, a gain of 30; 56 Sunday schools, a loss of 2; 6,108 Sunday school scholars, a loss of 166.

The following were the appointments of the preachers:

BERGEN DISTRICT.—Ole Olsen, P. E. (P. O., Langesund, Norway). Arendal, Martinus Olsen. Bergen: First Church, Anton Rynning; Second Church, Anders Halversen. Brevik, Christian Andersen. Ekersund, Erik Oervik. Flekefjord-Lister, to be supplied. Haugesund, C. V. Duckert. Kragerø, Severen Kristofferson. Kristiansand (S), Christian Torjussen. Larvik, A. F. F. Foss. Porsgrund, Ananias Gundersen. Sandefjord, C. P. Rund. Skien, Bernhard Svendsen. Stavanger-Sandnäs, Gustav Smedstad. Voss, Edvard Sandberg.

KRISTIANIA DISTRICT.—Anders Olsen, P. E. (P. O., Meltzersgade 15, Kristiania, Norway.) Drammen, Gustav Gulliksen. Fredrikshald, Johan Thorkildsen. Fredrikstad, Helge Ristredt. Hamar, Lars Jensen. Hønefos-Hadiland, Johannes Wiel. Horten, Ole Krogsrud. Kjolberg, Julius Holstad. Kongsberg, J. P. Thornäs. Kristiania: Fifth Church, Jens Johannessen; First Church, T. B. Barratt; Fourth Church, Howard Walle; Second Church, Johannes Olsen; Third Church, Abraham Andersen. Lillestrommen, Joachim Petersen. Moss, K. J. Wahström. Mysen, A. C. Oedegaard. Odalen, to be supplied. Sauggränden, P. M. Thornäs. Sarpsborg, J. P. Lie. Tistedalen, O. M. Svendsen. Tønsberg, Seved Hansson. Emil Halvorsen, editor of *Kristelig Tidende* and *Birnevennen* and director of theological school. Christoffer Larsen, director of Book Concern. Bernt Jørgensen, Sunday school agent. T. B. Barratt, director of deaconess work.

TROMSØ DISTRICT.—S. S. Haave, P. E. (P. O., Tromsø, Norway.) Bodø-Sjonem, L. B. Paulsen. Hammerfest, Soren Sorensen. Tromsø, S. S. Haave.

TRONDHEJEM DISTRICT.—B. G. Rognerud, P. E. (P. O., Trondhjem, Norway.) Aalesund, O. I. Johannessen. Kristiansund (N), Rikard Johannessen. Levanger, Niels Jonassen. Trondhjem, R. G. Rognerud.

Rev. A. Olsen, Presiding Elder of the Kristiania District, reports for the Conference: When I look over the work in Norway I am able to say, with a good conscience, that the Lord has been with us during the year. We have had some increase along the whole line. It has been said before, and it is to be

remembered still, that our strength and influence are not to be measured by the bare statistics. Methodism has been a powerful agency in promoting religious life in the state Church of this country. To compete with Methodism it has been forced to do as the Methodists have been doing. Sunday schools have been taken up, prayer meetings are established, class meeting in some form, temperance work, and almost all the "methods" of the Methodists are

Church in which they were born. Nevertheless we go forward by the help of God, and grow stronger and more effective every year.

We have had a blessed year. Almost everywhere souls have been converted to God, and peace and union have prevailed. The Sunday school work, our League work, and the deaconess work are going on, and accomplish much good.

Our financial operations have not been so very



practiced among the Lutherans, and even their teaching and preaching are modified largely by that of the Methodist Church. Seen from this point of view, Methodism has had a blessed influence here.

Though we have reason to be very thankful to God for the better prevailing views and religious life within the state Church, still we are aware that this makes our labor more difficult, particularly in regard to getting our converts to join our Church, seeing there is so much of Methodism in the established

easy in gathering all the means we have been needing. Our people are for the most part poor; our church debts are in many places heavy; and much of the pastors' time and strength are employed in gathering the money needed. We try to do our very best to go forward in self-support, and dare say that our churches do according to their ability, but still the pastors have difficulty in collecting their small salaries, seeing there are so many other matters to be taken care of.

Sweden Conference.

THE Sweden Conference includes the work in the kingdom of Sweden.

ANNUAL MEETING.

The last annual session of the Sweden Conference was held in Stockholm, Sweden, August 15-21, 1900, Bishop Vincent presiding.

Richard Cederberg was received from the Central Swedish Conference. Matti Lehtonen, Karl Holmstrom, Harra H. Hogman, Karl A. Nurmi, and Johannes Puttonen were received on trial. August R. Sandberg was admitted into full membership. Johannes Nilsson had died. Anders Sigurdsson and K. L. Lundqvist were reported as supernumerary, and J. P. Danielsson, M. P. Lindqvist, C. A. Andersson, N. P. Sandell, L. G. Bergland, P. G. Bergdahl, Gustavus Fredengren, I. G. Finerus, J. P. Larsson, Carl Wallenius, N. J. Holmqvist, and Jens Pedersen as superannuated.

The following were the appointments of the preachers:

GOTLAND DISTRICT.—J. M. Erikson, P. E. (P. O., Stockholm, Sweden.) Burgsvik, to be supplied. Buttle, to be supplied. Klintehamn and Tofta, J. E. Eriksson. Ostergarn, to be supplied. Roma, Johan Melin. Slite and Kappellshamn, Peter Jeppsson. Visby, Theodor Magner.

NORRBOTTEN DISTRICT.—Johannis Roth, P. E. (P. O., Lulea, Sweden.) Boden, to be supplied. Lulea, Johannis Roth. Luossavara, to be supplied. Malmberget, August Rockberg.

NORTHERN DISTRICT.—K. A. Wik, P. E. (P. O., Upsala, Sweden.) Arboga, J. E. Henriksson. Avesta, J. A. Enander. Bergforsen, to be supplied. Borlänge, Gustaf Petersson. Eskilstuna, Richard Cederberg. Fagorsta, P. A. Larsson. Falun, August Eklund. Forsbacka and Walbo, K. G. Fridholm. Gefle: St. Matthew's, E. A. W. Schütz; St. Peter's, Hjalmar Strömberg. Grängesberg, August Wärmö. Heby and Sala, to be supplied. Hudiksvall, to be supplied. Karlholm, to be supplied. Korsnäs, to be supplied. Köping, B. A. Carlson. Kungsör, K. E. Lundell. Lindesberg, F. G. Holmgren. Mora and Orsö, August Nilsson. Norberg and Högfors, Albert Löfgren. Odensvi, Eland Björnberg. Oregrund, Nils Steenström. Ostersund, S. J. H. Bielstein. Sandviken, Johan Berg. Skutskär, P. A. Kropp. Sund, Nils Lundbäck. Sundsvall, K. J. Törnblom. Upsala, Gustaf Wagnusson. Westeras, A. G. Anderson. J. E. Edman, president; P. F. Envall, professor, in theological school at Upsala.

SOUTHERN DISTRICT.—Karl Ljunggren, P. E. (P. O., Stockholm, Sweden.) Ankersrum, to be supplied. Bjuf, to be supplied. Boxholm, Anders Jonsson. Delary, Wilhelm Bergdahl. Eksjö, Johan Sjöberg. Falerum, to be supplied. Helsingborg, Anders Grönblad. Hvetlanda, H. W. Gustafsson. Kalmar, C. O. P. Lindström. Karlshamn, O. R. Richter. Karlskrona, Josef Magnusson. Landskrona, Anders Nektman. Limhamn, A. R. Sandberg. Linköping, Karl Lundgren. Loftahammar and Wraka, to be supplied. Lund, C. J. Eklund. Malmö, K. M. Lindh. Mönsterås, Carl Carlsson. Mörkö, Anders Ander-

sson. Nässjö, to be supplied. Norrköping: Bethel, A. F. Liljenberg; North, R. A. Wahlby. Nyköping, J. A. Ohström. Oskarshamn, A. W. Norman. Råå, to be supplied. Skruf, John Hurtig. Södertelje, Johan Johansson. Stockholm: St. Johannes, to be supplied; St. Mark's, K. J. Hurtig; St. Paul's, August Schön; St. Peter's, C. P. Carlsson; Trinity, Fredrik Åhgren. Vestervik, J. T. Janson. Vexjö, to be supplied. J. M. Erikson, Editor of Conference papers.

WESTERN DISTRICT.—K. A. Jansson, P. E. (P. O., Stockholm, Sweden.) Allingsås, to be supplied. Åmål, E. W. A. Hülphers. Åtorp, to be supplied. Bengtsfors, Otto Magnusson. Bofors, Emil Runfeldt. Borås, Carl Hultgren. Degerfors, August Berg. Falköping, Erik Linnander. Filipstad, Gustaf Lindqvist. Göteborg: Efråim, J. Z. Wickman; Emanuel, Axel Engström; St. Jacob's, K. E. Norström; St. Peter's, Wilhelm Andersson. Grums and Nor, A. A. Rosenberg. Hallsberg and Kumla, K. A. Samuelsson. Halmstad, Nils Lelky. Hillringsberg, Emanuel Nilsson. Jönköping, Gustaf Lindström. Karlanda, to be supplied. Karlstad, Nils Lindström. Kristinehamn, Edwin Strömberg. Kungsbacka and Wallda, Peter Adelholm. Laxå, Leonard Peterson. Lekhyttan, A. G. Edlund. Lidköping, L. O. Ring. Lotorp and Sonstorp, K. O. Thorsell. Motala, Konrad Wingqvist. Munkfors, Herman Rabe. Örebro, J. A. Rudström. Rönneshytta, to be supplied. Sefle, F. W. Ihane. Strömstad, Karl Lindström. Trollhättan, A. F. Haglund. F. H. Lelky, left without appointment. Hjalmar Bergqvist, G. A. Gustafsson, J. W. Häggman, G. A. Hidén, Albin Janson, J. E. Jarl, N. J. Rosén, Matti Lehtonen, Karl Holmström, H. H. Högman, K. A. Nurmi, Johannis Puttonen, missionaries in Finland.

Rev. J. M. Erikson, secretary of the Conference, makes the following report:

A glance back on what God has wrought during all these years gives us many reasons for thankfulness. Our Church has now 102 pastoral charges, with 159 local preachers, 15,691 members, and 1,577 probationers in Sweden. In our Sabbath schools we have 18,174 scholars. The Epworth Leagues have a membership of 3,968. We have 123 houses of worship, worth in all 1,484,029 crowns.

This is a very encouraging result of our work during the past years. It is generally stated that the Methodist Episcopal Church began its work in our country in 1854; but this statement is true only in so far as that a colporteur was employed for some time and received part of his support from the Missionary Society. Really the work dates from 1868—thirty-two years ago—when the first society was organized. In 1876 the work was organized into an Annual Conference. There were then 55 traveling and 59 local preachers, 5,067 members, 1,544 probationers; 4,931 Sabbath scholars, and 31 churches and chapels worth 347,365 crowns. When we consider that a large number of those have left this world and are now before the throne of God, also that thousands of our members have during this time emigrated, and so have swelled the ranks of Swedish

Methodists in your country, we have every reason to thank the Lord for the success with which he has crowned our endeavors to extend his kingdom.

ceive only a very small amount. In fact, we are doing everything possible to have them all self-supporting. Besides, our people give liberally to the



Not less than thirty of our churches are supporting their own ministers, without any help from the Missionary Society whatever, and many more re-

ceive only a very small amount. In fact, we are doing everything possible to have them all self-supporting. Besides, our people give liberally to the

Missionary Society, support a number of pastors-teachers in India, and are doing all they can for their own Home Missionary Society, for deaconess

and school work, and for other benevolent purposes. We have also assisted the poor famine-stricken people in India; and just now we are exerting ourselves with reference to the Twentieth Century Offering, part of it being appropriated to the proposed theological seminary for all Scandinavia.

GOTLAND DISTRICT.—J. M. Erikson, presiding elder. As presiding elder I have the charge of a very little district—an island in the Baltic Sea. We have there only six pastoral charges, or circuits, with 936 members and 67 probationers. The population on this island is a little more than 50,000 in all. In the only city—with about 8,000 inhabitants—we have 370 members. These support their own pastor and give liberally for all other purposes connected with the work. A lady there, recently deceased, has left a legacy of 10,000 crowns to the Missionary Society of the Methodist Episcopal Church for work in India. Seventy have been converted on this charge during the year.

One more of our charges is self-supporting, and of the rest one receives only 150 crowns (\$40), one 200, one 250 crowns, etc. Our members are scattered all over the island, and the Methodist Church is known as the salt of this little world. I was glad to hear a member of the royal family, who resides here during the summer—a man known all over the country as a really religious person—testify to me that he had found the Methodists to be the most earnest and in every respect best Christians on the island.

NORTHERN DISTRICT.—K. A. Wik, presiding elder. On every field souls have been saved, and in some places good revivals have occurred. Our services are usually well attended, and every Sunday more than eight thousand persons are listening to the word of God from our preachers.

We have not only worked on previously cultivated fields, but have pressed forward to new places. Hudiksvau is a town and Iggesund a large iron work, where we have this year commenced work. At Bergeforsen we have some of the largest sawmills in our country, with several thousand workmen. This year we have a preacher appointed there. Grangesberg is one of the largest mining fields in the world. From this place very fine iron ore is going out into the world-wide market. Among the multitudes of people there is much darkness and sin. For some years previous we had incidental work here, but now we have regular work and a good pastor. We have a well-grounded hope for good results of our work in this new field.

For the young people we are doing our very best. In 54 Sunday schools we have 5,491 children educated. This is a work for the time which is coming, because most of those who are converted and gathered into our congregations are such persons as have been taught in our Sunday schools in their childhood.

For self-support we have done our best. On the district we have 28 congregations, and of these 11 are supporting their pastors in full without missionary money. But we are yet depending upon the Missionary Society for help, because there are so

many poor churches that cannot take care of themselves. The total sum collected on the district is above 100,000 crowns.

SOUTHERN DISTRICT.—Rev. Carl Ljunggren, presiding elder. We have had a blessed year on this district. Many sinners have been converted to the Lord and united with the church, namely, 574 on trial and 376 in full. The increase of full members is 132, but the number of probationers has diminished by 8 persons during the same time. The money collected in our congregations amounts to 144,000 crowns, or 19,000 crowns more than last year. Besides, we have purchased a new church of the Lutheran Mission friends in Malmo, which church was dedicated October 14 of last year. The church has a central situation and room for 700 persons. The ground floor contains a hall and rooms for class meetings. Malmo congregation has thus procured a permanent home, after having for twenty-nine years been compelled to move their services from one place to another, and at last into a very inconvenient hall. The congregation has paid off 6,000 crowns of the indebtedness on the church property, and is very glad to have in this way secured a church of its own.

St. Peter's, Stockholm, is this year building a fine church on a most advantageous site, and is in consequence compelled to build a valuable church. The congregation has to this end made great efforts. Their building fund, by reason of a large donation, has increased this year 62,000 crowns.

In Sodertalje the congregation purchased last year a well-situated building ground, and this year a member of the same congregation has given 9,000 crowns to their building fund. So, if God please, we will now erect a proper chapel in this town.

In Falernum, Helsingborg, Limhamn, Norrköping, Stockholm, and Vestervik we have had good revivals, and a fresh spiritual wind has blown through many congregations. Many sinners are converted at our meetings who never join the church, but it is true the work is performed for the Lord's sake. On the Lord's day the Gospel is preached by 34 pastors and 45 local preachers to about 14,000 attendants.

During the year 19 missionary meetings have been held at different places on the district. These, as well as our protracted meetings at the new year, have brought us great blessings and increased the number of members. In many of our churches class and prayer meetings are flourishing.

The Sunday schools in the district are flourishing. A multitude of children attend them—about 7,000 or 8,000. When we consider that the Sunday school is the nursery of the congregation, and that this will largely be what the Sunday school has been, how important it is that much care be taken of this part of the work!

Denmark Mission Conference.

THE Denmark Mission Conference includes the kingdom of Denmark, with its central station at the city of Copenhagen. Mission work commenced in 1857, organized as a Mission in 1869, constituted a Mission Conference in 1900.

ANNUAL MEETING.

The annual meeting was held at Odense, Denmark, commencing July 3, 1900, Bishop Vincent presiding. The statistics reported 3,203 members, a gain of 133; 237 probationers, a loss of 7; 21 local preachers; 49 Sunday schools, a gain of 1; 4,434 Sunday school scholars, a loss 14.

The following were the appointments:

J. J. CHRISTENSEN, Superintendent.

COPENHAGEN DISTRICT.—J. J. Christensen, P. E. (P. O., Svendborg, Denmark.) Bornholm (P. O., Nexø), J. C. Iversen. Copenhagen: Bethania, N. P. Nielsen; St. Marcus, Christian Jensen. Kallund-

mund. S. K. Johansen, director of theolog school.

The presiding elders report as follows:

COPENHAGEN DISTRICT, J. J. Christensen, P. E.

The Lord has been with us this last year, and work has been crowned with success. In this tract 179 have been converted to God and 164 are on probation, and our membership is now 1,654. We have more than 3,000 people in our churches every Sunday, and several revivals have occurred in district during the year.

We are trying to do the best we can to help ourselves, and if we had not such a great church



borg, J. H. Jacobsen. Langeland (P. O., Rudkjøbing), S. N. Gaarde. Odense: St. Jacob, Christian Nielsen; Emmaus and Faaborg, Anton Bast. Ronne, Emil Nielsen. Svendborg, J. J. Christensen.

JUTLAND NORTH DISTRICT.—L. C. Larsen, P. E. (P. O., Aalborg.) Aalborg, L. C. Larsen. Frederikshavn, P. M. S. Jensen. Hjørring, Laust Christensen. Lokken, Rasmus Petersen. Randers, Lauritz Petersen.

JUTLAND SOUTH DISTRICT.—C. J. M. Thaarup, P. E. (P. O., Aarhus, Denmark.) Aarhus, C. J. M. Thaarup. Esbjerg, S. K. Johansen. Give, S. C. Sorensen. Holshebro, Jens Nielsen. Horsens and Hornslyd, Hans Hansen. Varde, Peter Rasmussen. Velle, Anton Christensen.

S. N. Gaarde, editor *Søndagskolen*. Anton Bast, editor *Vaarbud*. L. C. Larsen, editor *Kristelig Tale*.

we could do a good deal more; nevertheless I wonder sometimes that our people, with their small income, are able to do what they really do.

St. Mark's, Copenhagen, and St. James, Odense have this year been self-supporting.

In Odense we have this year built a new church (Emmaus Church, Odense), which was dedicated February 25; the church can seat 600 persons, when it was dedicated it was crowded with 800 persons, among whom were the mayor of the town and several other high officers. The church is so built that there are in connection with it seven flats rented out, which will pay a part of the interest.

When I was in Odense on my fourth quarterly the new society was organized, with its first Quarterly Conference and a membership of 90. I have a full connection, and I am sure we shall soon have

good and strong society in this second church in Odense.

We have also opened a new station on Bornholm (in the Baltic) in the largest town on the island, Rønne, where we hope to see our dear Church prosper; and if we had more educated missionaries, and money to pay them with, we could have good societies very soon in several other Danish towns.

Our Sunday schools are all in good condition. We have 23 in this district, with 2,450 children; and our Epworth Leagues are doing their work very well, and in some places they are a great help to our work.

JUTLAND NORTH DISTRICT, L. C. Larsen, P. E.

The last year has made but a few changes in the life and labor of this district. God has saved us all from great tribulations; he has given all the brethren strength and working faculty, and his cause has in some degree been advanced. In Frederikshavn and Løkken the last winter was a season of revival, and also in other places the Spirit of God has been working to the salvation of men.

Among our outward difficulties may be named the inclination of the people to amusements, often of the most degrading kind; the superstitious belief in regeneration by baptism, which makes it a difficult matter to lead people to true consciousness of their sins; and the hostile position of the labor unions to the Church and Christianity.

Our task as Methodists in Denmark is to teach and represent an ideal Church, free from the privileges and the restraints attending the patronage of the state, and a Church standing as far from bigotry as from moral relaxation.

JUTLAND SOUTH DISTRICT, C. J. M. Thaarup, P. E.

There have been revivals almost all over the district, souls have been converted, and the people of God have been built up in their most holy faith. Our influence is increasing, and the Lord is pleased to use us to serve his name among our people.

All the preachers and their families have been spared during the year. The work in Sunday schools and among our young people is going on, and has not been in vain. For self-support 4,681 crowns have been raised; and our Book Concern, besides our Church papers, *Kristelig Tidsmand*, *Søndagskolen*, and *Vaarbud*, has printed more than 500,000 pages.

Finland and St. Petersburg Mission.

The Mission includes all the work of the Methodist Episcopal Church in Russia. All the appointments are at present in Finland, except one in St. Petersburg. The Mission was commenced in 1884 and organized in 1892.

ANNUAL MEETING.

The Annual Meeting of the Mission was held at Nikolaistad, Finland, August 24-27, 1900, Bishop Vincent presiding.

Johan E. Jarl, Matti Lehtonen, Karl Holmstrom,

H. H. Hogman, Karl A. Nurmi, and Johannes Puttonen were received on trial.

The statistics reported 682 full members, a gain of 10; 273 probationers, a gain of 23; 19 Sunday schools, a gain of 1; 1,124 Sunday school scholars, a gain of 150.

The following were the appointments:

FINNISH DISTRICT.—G. A. Hiden, P. E. (P. O., Helsingfors.) Helsingfors, K. A. Nurmi. Knopio, to be supplied. St. Petersburg, to be supplied. Tammerfors, J. W. Haggman. Viborg, Johannes Puttsnen. Principal of Theological School and editor of Finnish paper, J. W. Haggman.

SWEDISH DISTRICT.—N. J. Rosen, P. E. (P. O., Helsingfors.) Abo, Peter Frosel. Bjorneborg, Matti Lehtonen. Ekenas and Botorp, N. J. Rosen, A. S. Hulqvist. Gamlakarleby and Jacobstad, J. E. Jarl. Hango and Lapprik, Karl Holmstrom. Helsingfors, Albin Jauzon. Kristinestad and Narpes, Hjalmer Bergqvist. Lovisa, Harras Hogman. Nikolaistad, G. A. Gustafsson. Editor of Swedish paper and book agent, G. A. Hiden.

Rev. N. J. Rosén, superintendent, reports as follows:

The work in the Mission has during the past year been carried on among both the Finnish and Swedish-speaking population. It has been divided into two districts, according to the two languages. The Finnish, under the direction of Brother Hiden, is composed of 4 circuits with 5 preachers; the Swedish, under my charge, consists of 9 circuits, in which have worked during the earlier part of the year 7, and from the first of June, 10 preachers. Eight of the preachers are Swedes, the others Finnish natives, 5 of whom have entered the ranks during the year, thereby greatly strengthening the native ministry. The members of the two districts give a total of 955, in full membership and on probation; besides, there are reported 1,002 adherents, who have not formally joined the church, but sympathize and work with us. The number of local preachers is 8, and Sunday schools 19, with 1,124 scholars, and 9 Epworth League chapters, with a membership of 518. In the Swedish District we have 6 churches and chapels, also 3 parsonages, having a value of 207,362 Finnish marks.

As regards the success of our work, it has been comparatively good. We have had opportunity to preach the Gospel to greater numbers than ever before, this being due to the fact that we have secured in some places larger halls for the services, and new places have been taken up. During the summer we arranged open-air meetings in some parts of the country with good results. The number of average attendants on Sunday worship has increased to more than 2,000.

Since the first of June preachers have been appointed at Bjorneborg, Hangö, and Lovisa. These places were only visited during the earlier part of the Conference year. They are very important places, with a growing population.

In the several places the presence of the Spirit of God has been felt more or less, to the salvation of

souls and the strengthening in faith. More than 300 conversions have been reported, and of these 200 have joined the Church. On account of the fast-increasing emigration, which has deprived our churches of a large number of members, the increase in membership is not more than 33. Many of the new converts take a long time to decide before they formally enter the Church. Nor can this be wondered at when the power of the State Church and the people's ignorance of Methodist principles are taken into consideration, but in the end truth will triumph.

In our financial affairs we have experienced God's help. The societies at Hangö and Kristinestad have during the year consecrated new and suitable churches. At the last-named place we have also a

these, five finished their three years' course on the first of June, after which they were appointed to work in the Mission; the remaining six continue their studies. The school has been in good condition. Theoretical instruction goes hand in hand with practical work.

During the past year almost every church has lost some members through death, among these my own wife, whom the Lord called suddenly away March 19.

The Bulgaria Mission Conference.

The ninth Annual Meeting of the Bulgaria Mission Conference was held in Rustchuk, Bulgaria, August 31 to September 5, 1900. Rev. Trico Constantine presided the first day, and Bishop Vincent afterward. K. G. Palamidoff was reported as



good parsonage. The building of these churches, the work of Christian faith and love, will surely further the work very much. On account of these new churches and the paying off of some old debts the value of the property has increased 42,903 Finnish marks. The sum of 3,394 Finnish marks has been collected for the Missionary Society and other benevolent purposes, and for self-support 35,665 Finnish marks, or a total of 39,059 Finnish marks. This is an increase of 6,000 Finnish marks, which, when the poverty of our members and the depressed financial condition of the country are taken into account, is a very good result.

The theological school has had 11 students. Of

withdrawn, J. I. Economoff as supernumerary, Gabriel Elleff as superannuated.

The statistics reported 224 full members (an increase of 13), 45 probationers (an increase of 15), 303 Sunday school scholars (an increase of 25). There are 8 churches valued at \$16,555, and 6 parsonages valued at \$13,212. During the year there had been 32 children baptized, \$45.80 collected for missions, \$39.20 for Church Extension, \$3.40 for the Tract Society, \$2.20 for Education, \$7.20 for the American Bible Society, \$19.90 for the Woman's Foreign Missionary Society, \$4 for the Episcopal Fund, \$3.00 for the General Conference Fund, \$30 for other collections.

The following were the appointments:

LOVETCH DISTRICT.—M. D. Delcheff, presiding elder. Lovetch, M. D. Delcheff. Orchania, to be supplied. Pleven, Bancho Todoroff. Sevlievo and Gabrovo, A. P. Meshkoff. Tirnova, Pavel Todoroff. Principal of Girls' School of Woman's Foreign Missionary Society at Lovetch, Kate B. Blackburn.

RUSTCHUK DISTRICT.—Trico Constantine, presiding elder. Lompalanca, Peter Vasileff. Rustchuk and Hotantz, Stephen Thomoff and Peter Tikcheff. Shumla, Stephen Getchoff. Silistria and Tutrakan, Ivan Dimitroff. Sistov, Z. G. Dimitroff. Varna, Ivan Todoroff. Director of Publications, Trico Constantine. Editor of Mission Publications, Stephen Thomoff.

PRESIDING ELDERS' REPORTS.

LOVETCH DISTRICT.—There have been some signs of awakening, which have encouraged the workers. In Lovetch there has been considerable interest manifested, and during some special meetings 12

pastor who can use the Turkish language, as this is the language spoken there.—*T. Constantine.*

Italy Conference.

THE Italy Conference includes the kingdom of Italy, and parts of contiguous countries where the Italian language is spoken. There are appointments in Switzerland and Austria.

The foreign missionaries are Rev. William Burt and wife, Rev. N. W. Clark and wife, Rev. F. H. Wright and wife.

ANNUAL MEETING.

The last session of the Italy Conference was held in Milan, Italy, June 20-25, 1900, Bishop Vincent presiding.

F. H. Wright was received by transfer from the West Wisconsin Conference. Pietro Innocenti was discontinued. Eduardo Tagliatela and Riccardo



expressed a desire to follow Christ, and some of these have since been earnest and faithful in God's work and their own salvation. The Girls' School of the Woman's Foreign Missionary Society has been a valuable help to the work and has had 52 students, of whom 25 are boarding pupils. The work in Orchania suffered on account of the neglect of the pastor appointed to go to it. In Tirnova from one hundred and fifty to two hundred people attend the Sunday services, and there are over sixty scholars in the Sunday school. Six persons have been received on probation.—*M. D. Delcheff.*

RUSTCHUK DISTRICT.—In Lompalanca there were 17 new additions during the year. Rustchuk has made some advancement. Six persons have been received on probation, and one in full membership. In Shumla some have manifested greater interest in seeking the truth, and others have been received on probation. Silistria has added four new members. Sistov gives evidence of awakening and a promise of better things spiritually. In Varna the work is not encouraging. Our friends in Dobritch desire a

Santi were admitted into full membership. Daniele Gay had died. Angelo Penninetti was located at his own request. E. E. Powell and Paolo Gay were reported as supernumerary, and Pietro Tagliatela as superannuated.

The statistics reported 1,714 members, an increase of 58; 544 probationers, a decrease of 145; 1,256 Sunday school scholars, an increase of 144.

The following were the appointments of the preachers:

NORTH DISTRICT.—William Burt, P. E. (P. O., 38 Via Firenze, Rome, Italy.) Adria, Valentino Ambrosini. Alessandria-Colosso, Ugo Bazoli. Geneva (Switzerland), Giacomo Carboneri. Genoa, Domenico Polsinelli. Lausanne, Eduardo Tourn. Milan: Garibaldi, to be supplied; Loreto, Giovanni Pons. Neuchâtel (Switzerland), to be supplied. Pavia, to be supplied. Pisa-Pontedera, to be supplied. Rome: American, F. H. Wright; Italian, Antonio Beltrami. San Marzano, to be supplied. Sestri, to be supplied. Trieste (Austria), Felice Dardi. Turin, Eduardo Tagliatela. Venice, to be supplied. William Burt,

Director of Boys' Industrial School, Venice, and of Publications. N. W. Clark, President of Theological School, Rome. Aristides Frizziero, Director of Boys' College, Rome. Alfredo Tagliatela and Salvatore Musso, editors. F. H. Wright, publisher.

SOUTH DISTRICT.—Crisanzio Bambini, P. E. (P. O., 22 Via Indipendence, Bologna, Italy.) Atessa, Umberto Sarrubbi. Bari, Risorgi Carrari. Bologna, Vittorio Bani. Dovadola, to be supplied. Florence, Constantino Tollio. Foggia, to be supplied. Forlifaenza, Augusto Manini. Modena-Reggio, Bernardo Bracchetto. Napoli-Castellone el Volturmo, Eduardo Stasio. Palermo, Riccardo Santi. Perugia, to be supplied. Spinazzola, Giuseppe Paclarelli. Terni, to be supplied. Venosa, to be supplied.

At the Italy Conference of 1899, on account of the furlough granted Dr. William Burt, the district of which he had been a presiding elder was divided for the year into three sections, and hence at the



Conference of 1900 there were five presiding elders' reports. From these reports the following extracts are made:

ROME DISTRICT.—N. Walling Clark, presiding elder. Special revival services were held in nearly every congregation. Much interest was manifested, and there were several conversions in each place. A very hopeful sign is the increased desire manifested by the lay members to cooperate in communicating the Gospel to others. The day school at Florence has been attended by some sixty children, with excellent results.

A forward movement was organized in the early part of the year in connection with our work in Rome. Three new centers of evangelization were inaugurated in different parts of the city, one of them in the building of our girls' school across the Tiber, the other two in halls where we have flourishing day nurseries. The preaching and pastoral visiting have been done by the students of the Theological

School. Many of the hearers have been converted. These missions have been maintained without expense to the Missionary Society.

A notable step in advance has been taken by our Boys' Institute, which has outgrown the quarters assigned to it in our mission building, and has taken up its abode in a beautiful villa a short distance outside of the Porta Pia, one of the city gates. Here there will be ample room for development.

In the Theological School in Rome there have been 24 students in attendance, of whom 14 have pursued the theological course, and 10 the preparatory course. The final examinations were very satisfactory. Two young men were graduated from the school this year. One of them has been appointed pastor in charge of the circuit in Neuchâtel, Switzerland, and the other has gone, at his own charges, as a missionary to the Italians in Australia. Two courses of special lectures were given before the school by Rev. Eduardo Stasio and Dr. Emilio Comba. There has been an increase in self-support, \$723 having been received from students and friends.

NAPLES DISTRICT.—Eduardo Stasio, presiding elder. The people in the Naples District are less hostile than formerly and much more willing to hear the preaching of the Gospel, and accept its teachings. We have been suffering from retrenchment, and two churches and five other points have been without pastors. The conversions on the district were 146, and we have 163 on probation. The churches have given \$366 toward self-support. There was a great revival at Spinazzola. The Sunday schools are doing a splendid work.

SWITZERLAND DISTRICT.—Eduardo Tourn, presiding elder. Many have passed from the darkness of ignorance and superstition of the Romish Church into the light of the Gospel. During the last year over 150,000 laborers have emigrated from Italy to Switzerland. Many went on foot, and with ragged clothing have appeared in our churches and night schools, and received a Christian welcome. We have 268 members, an increase of 73; 89 probationers, an increase of 9; 217 scholars, an increase of 35; \$1,424 from contributions, an increase of \$312.

TURIN DISTRICT.—G. Carboneri, presiding elder. At Genoa our work is progressing, as the hall is well located and our services are well attended. At Sestri we have succeeded in finding a hall in an excellent position, and good audiences assemble. Alessandria has been richly blessed by the preaching of the word. The work in Colosso has been subject to trials and persecutions at the hands of the clericals, but it is all working out for the good of our church. At San Marzano the church has been greatly blessed.

BOLOGNA DISTRICT.—C. Bambini, presiding elder. We have met with some discouragements in Venice owing to the poor place we use for worship, and greatly need a church building. The Industrial School in Venice is progressing well. In Milan we are opening up new work, and the First Church has been richly blessed. At Trieste, Austria, we have made a fine record. The work is only two years old. The church property was given to the Missionary Society on the annuity plan.

Eastern Asia.

Bishop David H. Moore, D. D., has Episcopal Supervision. Residence, Shanghai, China.

THE missions in Eastern Asia are in China, Japan, and Korea.

The China Mission was commenced by Rev. Judson Dwight Collins and Rev. Moses C. White, who arrived in China September 4, 1847. The Mission has since developed into the Foochow Conference, Hinghua Mission Conference, North China Conference, Central China Mission, and West China Mission. The insurrection and war in China in 1900 interfered materially with the work of all the Missions, and resulted in the destruction of considerable mission property in North China.

The Japan Mission was commenced under the superintendency of Rev. Robert S. Maclay, D.D., formerly of the China Mission, who arrived in Japan June 11, 1873, and was soon reinforced by Rev. Irvin H. Correll, Rev. John C. Davison, Rev. Julius Soper, and Rev. M. C. Harris. The Mission is now divided into the Japan Conference and the South Japan Mission Conference.

The Korea Mission was commenced in 1885. Korea was visited by Dr. R. S. Maclay, of the Japan Mission, in 1884, who recommended the establishment of the Mission. The first missionaries arrived, Rev. H. G. Appenzeller, April 5, 1885, and Rev. William B. Scranton, M.D., May 3, 1885.

Japan Conference.

THE Japan Conference includes the main island of the empire of Japan, and the islands north of it.

The foreign missionaries are Rev. R. P. Alexander, Rev. A. M. Brooks and wife, Rev. Benjamin Chappell and wife, Rev. J. G. Cleveland and wife, Mr. J. L. Cowen and wife, Rev. G. F. Draper and wife, Rev. C. W. Huett and wife, Rev. Julius Soper and wife, Rev. D. S. Spencer, Rev. J. W. Wadman and wife, Rev. W. S. Worden, M.D., and wife, Miss Jennie S. Vail, in Japan; Mrs. D. S. Spencer, Rev. Charles Bishop and wife, on furlough.

ANNUAL MEETING.

The last session of the Japan Conference was held in Aoyama, Tokyo, Japan, March 21-23, 1900, Rev. Gideon F. Draper presiding by appointment of Bishop Cranston.

Go Hiraga was received by transfer from the California Conference. Tomiyo Sakamoto was admitted into full membership. Shinichi Kato was located at his own request. Irvin H. Correll and Masuchika Nakamura were reported as withdrawn: Zenichi Kawano as supernumerary, and Itsuka Honda and Takuhel Kikuchi as superannuated.

The statistics reported 3,153 full members, a gain of 130; 1,379 probationers, a loss of 9; 99 Sunday schools, a loss of 8; 5,319 Sunday school scholars, a loss of 1,425. During the year there were 417 adults and 66 children baptized. The churches numbered 45 and the parsonages 32, a gain in the latter of 9. There was an increase in value of property and in the aggregate of the collections.

The following were the appointments of the preachers:

HAKODATE DISTRICT.—J. W. Wadman, P. E. (P. O., Hakodate, Japan.) Akita, Tomokichi Hasegawa. Aomori and Hachinohe, Masami Inuma. Fujisaki, to be supplied. Fukuyama, to be supplied. Goshogawara, to be supplied. Hakodate, Motojiro Yamaka. Hirosaki, Teiji Iikubo; Gospel Society, R. P. Alexander. Kuroishi, R. P. Alexander. Morioka, Sanshira Kokita. Noshiro, to be supplied. Odate, Motoi Hirakawa. Yakumo, to be supplied.

NAGOYA DISTRICT.—Sennosuke Ogata, P. E. (P. O.,



Nagoya, Japan.) Gifu, Kiyohito Fukagaya. Komaki, to be supplied. Koshiozu, Shosaku Takahashi. Nagoya: First Church, Kyukichi Nakada; Second Church, H. W. Swartz; Third Church, Sennosuke Ogata. Nishiwo, Konosuke Sawai. Toyohashi and Shinshiro, Keitaro Ichiku. Taichiro Miura, teacher in Seiryu Jo-Gakko.

SAPPORO DISTRICT.—J. G. Cleveland, P. E. (P. O., Sapporo, Japan.) Iwamizawa, Kwansuke Kudo. Iwanai, Tomiyo Sakamoto. Mashike, to be supplied. Otaru, Wasuke Ishikawa. Sapporo, Masanosuke Mitani. Yoichi, to be supplied.

SENDAI DISTRICT.—Kameji Ishizaka, P. E. (P. O., Sendai, Japan.) Nishinasuno, to be supplied. Sakuyama, to be supplied. Sendai, C. W. Huett, Go Hiraga. Shirakawa, to be supplied. Tendo, to be supplied. Utsunomiya, Bunshichi Onuki. Yamagata, Shigejiro Sugihara. Yonezawa, Kashizo Shiratori.

SHINANÓ DISTRICT.—Elken Aibara, P. E. (P. O., Matsumoto, Japan.) Azumi, Tetsuji Kitazawa. Iida,

Tsunezo Takama. Ina and Takato, Jinshiro Kambe. Matsumoto, Eiken Aibara, Kiukichi Miura. Matsushiro, Tokitaro Sugo.

TOKYO DISTRICT.—D. S. Spencer, P. E. (P. O., Aoyama, Tokyo, Japan.) Ajiki and Sawara, Keuzo Iida. Mizukaido, Kichiziro Ukal. Sosa, to be supplied. Takeoka, Eitaro Hirano. Tokyo: Aoyama, College Church, Yoitsu Honda; Aoyama, First Church, Toranosuke Yamada; Asakusa, W. S. Worden; Ginza, Takeshi Ukal; Gospel Society, W. S. Worden; Kudan, Kunisaburo Nakagawa; Mita, Yoshinosuke Sekizawa; Tsukiji, Katsusaburo Nagasaki. Yotsuya, Shigejiro Furusawa. Yoitsu Honda, President of Aoyama Gakutin. Julius Soper, Dean of Philander Smith Biblical Institute. Toranosuke Yamada, Professor; Benjamin Chappel, Dean, of College; A. M. Brooks, Instructor. Umenosuke Bessho, editor of *Gokyo*. Takayuki Namae, left without appointment to study.

YOKOHAMA DISTRICT.—G. F. Draper, P. E. (P. O., Yokohama, Japan.) Kanagawa, Hatonoshin Yamaka. Kawagoe, Gisaburo Tanaka. Kokubu, Kaizo Naruse. Kumagae, Ogawa, and Fukaya, to be supplied. Odawara, to be supplied. Shimamura and Honjo, Yubi Kojima. Toke and Fujisawa, Sachachi Kurimura. Toyooka, to be supplied. Yokohama, Heizo Hirata. Kanichi Miyama, Temperance Evangelist. Tamijiro Kasahara, Instructor in Bible Training School. Charles Bishop and J. O. Spencer, absent on leave.

The following are extracts from reports made at the Conference:

HAKODATE DISTRICT, J. W. Wadman, P. E.

For the most part the mass of our people seem indifferent to our message of love, while in too many instances our church members are not fully alive to their privilege and responsibility. The work in Aomori is more hopeful than for some years past. The members at their own expense have improved the appearance of the church building. The church in Fujisaki has been greatly blessed. Several conversions have taken place. The church has not only maintained its independence for several years past but last year made a handsome donation toward assisting other churches. Special services have been held at Goshogawara resulting in some conversions and much blessing to the little flock. At Numadate a new church building has been erected without any mission help and without any debt. The church at Hakodate has been quickened and conversions have taken place. The Gospel Society at Hirotsaki has had a good year. Early morning consecration services in the Marioka church have been greatly blessed of God. The greatest need here is a church building. The pastor at Noshiro reports several earnest inquirers. The work in Yakumo will not prosper until it has a good church home.

NAGOYA DISTRICT, S. Ogata, P. E.

The pastor at Gifu has been doing a good work. The Koshioza Circuit has four preaching places, and a possibility for opening many more. For years it has been supplied by local preachers. The charita-

ble department of the Nagoya Dekimachi Church is in the form of a home for aged persons and orphans, and deserves the sympathy and aid of all our loyal Methodists in Japan. The work in the Nagoya First Church has been maintained without injury. The pastor of the Nagoya Second Church has done a good work. The pastor at Nishiro has brought back some wanderers, and added several to the church. The churches on the district have raised \$28 yen for self-support, and most of them have promised to raise more the coming year. Two District Conferences have been held, and both were beneficial to souls, minds, and bodies. Seiryu Jo Gakko, or school of the Woman's Society, has had another good year. We have two special needs: a missionary family to live in Nagoya, and a small appropriation to aid in starting Gospel Society work among unsaved young men.

SAPPORO DISTRICT, Charles Bishop, P. E.

The church at Iwanai has had a prosperous year. At Iwamizawa the pastor has gathered an interesting company of people into the church. The pastor at Mashike has aroused considerable enthusiasm among the people, and he also tramps over ten miles of bleak coast to Rumoi, where there is another little company of earnest Christians. The church at Otaru has become self-supporting.

The pastor (Brother Mitani) at Sapporo and his wife are widely known as successful church workers, and at the church the baptisms have averaged one each Sunday for several months. One of the conversions was that of a man from Hakodate so noted for wickedness that he had been made the hero in a "blood and thunder" novel. Another was a teacher of a blind school, a graduate of the blind school in Tokyo, who has been very zealous in telling abroad his new-found joy. Brother Mitani has opened a preaching place near the garrison where interesting meetings are held, and has also visited the Kamikawa region in the center of the island where a town of some ten thousand inhabitants has rapidly sprung up, and found five Methodists there whom he formed into a class.

I went to Otaru once a week for a good share of the year to teach in the night school carried on in the parsonage and church. I have also been interested in a loan library of some three hundred and fifty books I collected.

SENDAI DISTRICT, K. Ishizaka, P. E.

The Sendai District has eight Quarterly Conferences, four missionaries, seven preachers, and four Bible women. Sendai church has paid in full the salary of the pastor and the indebtedness of the church. The churches at Yamagata and Tendo have met all claims. The Yonezawa church is struggling to pay its debt. The church at Nishinasuno has done remarkably well in its finances.

In Utsunomiya, where the name of Christianity was hated, the attitude of the people has been almost completely reversed. At Kubota several have been baptized, and many are seeking a knowledge of the true God. In Sakuyama the people have been indifferent, but a change has come, and there have been

conversions and baptisms both here and at Karasuyama, an adjoining village. At Nishinasuno the church is constantly in a revival state because the members are earnestly at work in spreading the Gospel, speaking to everyone they chance to meet about it. There are some signs of active life at Shirikawa. Sendai is in a flourishing condition.

SHINANO DISTRICT, E. Aibara, P. E.

The members have increased at the Iida church. The spirit of the church at Takato has been renewed. The Ina church has had some seekers. A faithful member at Azusamura, who was very anxious for a suitable preaching place in his village, saved his money for a long time, and now he has ordered a preaching place built which will cost him 500 yen. Six people were baptized and 14 received on probation on the Toyoshima Circuit. The young men and women at the Matsushiro church are much interested and are now in the majority, and the church is powerful. The principal of the high school publicly recommended Christianity to the parents of the children.

TOKYO DISTRICT, D. S. Spencer, P. E.

The Tokyo District has 12 circuits and stations, 8 of them being in Tokyo, and 4 in the surrounding country. Regular work is carried on at 20 different places. We have 20 Sunday schools with about 1,500 scholars. There are about 1,000 members, 300 probationers, and 220 inquirers. We regret to report that the average attendance on Sunday morning or evening in the 12 charges is only 600. In many respects the year has been an excellent one, and the outlook is hopeful. Faithfulness, loyalty to the church, and a spirit of ready self-sacrifice has characterized all our workers. The earnestness with which our pastors and Bible women work, despite their small salaries, and the manifold difficulties to be met, is worthy of the highest commendation. The schools at Aoyama have had a good year, far better than seemed probable in view of the unjust restrictions placed upon Christian schools. We have recently procured a good lot in Tokyo for the benefit of our publishing interests, and hope to erect a suitable building upon it. The publishing work has had a very prosperous year.

The chief needs of the district are: More workers; a systematic following up of absent members; a revival of soul seeking and soul saving. There is no department of the service that does not need reinforcement. A partial solution of the situation will be found in the development of lay workers. If statistics are reliable, the Methodist churches in Japan are the only Protestant churches that are making any progress.

YOKOHAMA DISTRICT, G. F. Draper, P. E.

There are eight circuits and two stations on the district. On the Kawagoe Circuit there has been a large number of baptisms, mostly of the girls in the weaving establishments that form the out appointments. Tobe has had a good year with promise of better things to come. Toyooka has also been prosperous. The Yokohama church is united and in

good working order and rejoicing because the debt on the new church building has all been provided for.

The churches generally have been quickened. Self-support has made progress, and most of the churches are doing excellently. Nearly every charge has promised an increase for next year over the regular monthly amount now paid for pastoral support. The Bible school for women has gone on successfully, but the day-school work of the Woman's Society has been seriously interfered with by the new regulations of the educational department. The Gospel Society has done an excellent work, but has met a terrible loss in the burning of their valuable building, and the insurance barely covers one fifth of the financial loss.

South Japan Mission Conference.

THE South Japan Mission Conference includes the island of Kiushiu and the other islands of the empire of Japan south and west of the main island.

The foreign missionaries are Rev. J. C. Davison and wife, Rev. H. B. Johnson and wife, Rev. H. B.



Schwartz and wife, and Rev. A. E. Rigby, in Japan; Rev. E. R. Fulkerson and wife, Rev. M. S. Vall and wife, and Mrs. A. E. Rigby on furlough.

ANNUAL MEETING.

The South Japan Mission Conference met for its second session at the Deshima Church, Nagasaki, Japan, May 3-8, 1900, Rev. John C. Davison, presiding by appointment of Bishop Cranston.

Tokutaro Nakamura was received from the California Conference, and Henry B. Schwartz from the New England Conference. It was noted that

the names of two members of the Conference had been changed—Shigeo Matsukuma to Shigeo Fujii, Kura Nagai to Kura Ijichi.

The statistics reported 765 full members, a gain of 62; 923 probationers, a gain of 23; 34 Sunday schools, a gain of 8; 1,715 Sunday school scholars, a gain of 113. During the year there had been 67 adults and 27 children baptized. There were 7 churches and 5 parsonages, an increase of 1 parsonage. All of the collections showed a gain.

The following were the appointments:

FUKUOKA DISTRICT.—H. B. Johnson, P. E. (P. O., Fukuoka, Japan.) Fukuoka Circuit, K. Kosaka. Hakata and Saga, C. Nagano. Kokura and Moji, U. Kaneko. Kurume and Yanagawa, N. Kawasaki. Kutami Circuit, S. Fujii. Omuta Circuit, K. Ijichi. Wakamatsu Circuit, K. Yoshioka.

NAGASAKI DISTRICT.—J. C. Davison, P. E. (P. O., Nagasaki, Japan.) Kagoshima Circuit, S. Matsumoto. Kajiki Circuit, supplied by U. Kawase. Kumamoto and Yatsushiro, Y. Tsuda. Nagasaki, T. Nakamura. Kojimachi, C. Nakayama and H. B. Schwartz. Okinawa on Loochoo Islands, K. Mural. Sendai, T. Otake. Chinzei Seminary, Nagasaki, E. R. Fulkerson, principal; H. B. Schwartz and U. Sasamori, professors. K. Kawase, left without appointment to attend school. M. S. Vail, absent in the United States.

The presiding elders reported to the Conference:

FUKUOKA DISTRICT, H. B. Johnson, P. E.

Special attention has been given during the year to Bible study, most of the pastors teaching special classes. Several new preaching places have been opened during the year and maintained with good promise. Two meetings of all the workers on the district have been held with excellent results. The first was a four days' meeting at Fukuoka, with the double object of helping the workers as much as possible and of strengthening the local churches. The second meeting was in connection with our District Conference at Wakamatsu. All returned from both meetings greatly profited and full of hope.

All the churches have made a fine advance this year in self-support. The gains in all the different lines of work show a year of hard work and of rich blessing. The gains over the previous year are: Adults baptized, 11 to 46; children baptized, 4 to 13; probationers, 64 to 87; members, 234 to 266; Sunday schools, 12 to 16; rented preaching places, 7 to 16; pastoral visits, 1,182 to 2,282; benevolent collections, 30 yen to 71 yen.

At Fukuoka 40 members have removed by letter or died. Of these 15 became charter members of the new Hakata Society. Many moved to distant parts of Japan. Eleven adults and one infant have been baptized, and enough members have come in from probation to about half overcome the loss. A preaching place was opened early in the year near the western park, and six Sunday schools have been maintained. Quite extensive repairs have been made on the church building and the Japanese parsonage. The Fukuoka Girls' School has had a attendance than for several years, the dormi-

tories are filled to overflowing, the school has been openly recognized by the government as a Christian school, and several students have been baptized.

Two preaching places are now maintained in Hakata. There has been great difficulty in securing a suitable preaching place in Kokura, and much of the preaching has been conducted in a private house. Regular preaching services were opened at Moji during the year. Faithful work has been done in Kurume and Yanagawa without much encouragement. In Wakamatsu there has been a gain in membership from 15 to 26, and in probationers from 12 to 26, with 18 adults and 3 infants baptized.

NAGASAKI DISTRICT, J. C. Davison, P. E.

There was a total collapse of our church building in Kagoshima, occasioned by a terrific typhoon, and this was a severe blow to the membership; but the church has promised 250 yen, and the Missionary Society has favorably considered our plea for special relief, and we expect to proceed at once to rebuild the church and put a comfortable parsonage on the same lot. Kajiki has had an encouraging year, with several baptisms, and others enrolled as inquirers. There have been many conversions in Okinawa and a large attendance upon preaching. Several have been baptized in Kojiyamachi. In the Deshima church in Nagasaki there were more baptisms than at any other point in the district, and the church paid the full amount of its pastor's salary.

The embarrassment to our school work resulting from the attitude assumed by the Department of Education proved less serious than had been anticipated. Kwassui Jo Gakko, of the Woman's Society, lost a few names from its rolls in the lower grades, but Chinzel Gakkwan, our boys' school, continues with even greater numbers than before, and many students have been turned away for want of room.

The Korea Mission.

THE sixteenth Annual Meeting of the Korea Mission was held in Seoul, Korea, May 14-24, 1900, the superintendent, Rev. W. B. Scranton, presiding. E. M. Cable and George C. Cobb were continued on trial. W. C. Swearer was admitted into full membership.

The statistics reported 792 full members, a gain of 143; 3,105 probationers, a gain of 1,188; 1,326 Sunday school scholars, a gain of 284; 74 children and 506 adults baptized, a gain of 245; 13 local preachers, 33 churches valued at \$6,565, and 2 parsonages valued at \$2,500; \$946 contributed by the native church.

Charges.	Members.	Probationers.
Seoul: First Church.....	123	224
“ Talsung Church.....	205	106
“ Baldwin Chapel.....	18	18
Chemulpo Circuit.....	98	215
Kang Wha Circuit.....	97	219
Yonan Circuit.....	28	424
Pyeong Yang Circuit.....	133	1,137
Suwon and Kongcheu Circuit.	83	627
Wonsan Circuit.....	4	133
	792	3,105

The following were the appointments :

SUPERINTENDENT, W. B. Scranton, M.D.

Seoul : First Church, H. G. Appenzeller, and one to be supplied ; Talsung, W. B. Scranton, and one to be supplied ; Baldwin Chapel, E. M. Cable, and one to be supplied ; Aogai, to be supplied.

Chemulpo, Kangwha, and Yonan Circuits, G. H. Jones, and two to be supplied.

Pyeng Yang and Samwha Circuits, W. A. Noble, and two to be supplied.

Suwon and Kongchu Circuits, W. C. Swearer, and two to be supplied.

Taiku, to be supplied.

Wonsan Circuit, to be supplied by W. B. McGill.

Pai Chai College, Seoul : H. G. Appenzeller, President ; D. A. Bunker, Principal of Academic Department ; E. M. Cable, Teacher, Academic Department.

Medical Work : Seoul, H. C. Sherman, M.D. ; Pyeng Yang, E. D. Follwell, M.D. ; Wonsan, W. B. McGill, M.D.

Korea Methodist Publishing House, S. A. Beck, Manager.

Editor of *Christian Advocate* and Manager of Book Store, H. G. Appenzeller.

Field Secretary of Epworth League, G. H. Jones.

Absent on leave, G. C. Cobb.

(Since the above appointments were made, Rev. H. G. Appenzeller and family have returned to the United States, Rev. G. C. Cobb has retired from the Mission, and Rev. C. D. Morris has reinforced the Mission.)

FROM REPORTS AT THE ANNUAL MEETING.

Dr. W. B. Scranton, superintendent : I have lately returned after an absence of sixteen months. My observations confirm me in the impression that our Church in Korea has everywhere taken this desire and prayer very deeply into their hearts—the desire to experience and know more of the love of Jesus. The Chong Dong Church in Seoul is conscious of pent-up power which longs for spiritual direction and guidance to accomplish great things for God. Fwa Hak-tang makes me proud and glad every time I see the girls. Proud because I can point to what Methodist women are doing ; glad because I can see the blessing of God on their efforts, in the sweet, clean, changed lives and faces which all promise so much for future usefulness. The warm simplicity of the Chemulpo Church always gladdens me. It does me good to visit them. I always come away conscious of help received, and with great encouragement. The East Gate Baldwin Chapel is making a mighty struggle. From Wonsan comes the tale of five different points of work, and some fifty faithful souls waiting patiently and longingly for baptism. Wonsan is a great field, and far beyond the powers of our present force of workers, and too far from our other work. Pyeng Yang Circuit is like a young man in his strength. Everywhere there are indications of God's call. The Bible Woman's Training School has been started in a modest, quiet way, but will be a power among us.

Rev. George Heber Jones, acting superintendent

for most of the year: The past year has been a hard and trying one, arising from illness and the heavy burden of work upon all the members of the Mission. The property and work at Wonsan has been in charge of my helper, Kim Ko-pom, who has done well. The Press has been much helped by the coming of Brother Beck and the new equipment. The college has been helped by the coming of Brother Cable and the return of Brother Bunker. Some attention has been given to work for the blind, as Korea possesses a large number of blind people.

Chemulpo. Rev. G. H. Jones reports: There has been a large gain, 468 in all, mostly probationers, and we have raised 1,005 yen for self-support, a gain



of 417 over last year. Baptism has been administered to 192 persons. More books, tracts, and Scriptures have been sold ; more people have been taught to read and write ; more villages have been visited and local prejudices removed ; more people have abandoned heathenism, and more souls have been saved than in any year of our history. I wish to make acknowledgment of the faithfulness and helpfulness of the Korean workers on the circuits. Most of them receive no remuneration for their services, but gladly give their time and strength for the love of Christ. Our work extends 150 miles, and two more evangelistic workers are greatly needed. We also greatly need special workers among the women. Through the help of home friends we have secured a large house boat which will aid us in reaching the people by the rivers and sea.

Our territory is divided into three large circuits called Chemulpo, Kangwha, and Yonan.

On the Chemulpo Circuit are Wesley Church, in Chemulpo; Tambagni Church, eight miles from Chemulpo; and Pupyeng District, with regular services held at Pupyeng City, Keulchai, Ton-gmyen, and Puncheki. Wesley Church has a very earnest membership, and our building is much too small, as our people pack the church so full that it is uncomfortable at the services, and no room is left for the unconverted who wish to hear the Gospel. If we obtain a building commensurate with our needs there is no reason why the Church should not become self-supporting. In Chemulpo we have a day school for boys, and one for girls, and a night school for boys, all of which are doing well. The membership of the Tambagni Church are very poor, but they have raised 134 yen toward self-support, of which 86 yen is for a new chapel which is about completed, and they also maintain a sort of mission service every Sunday in a village four miles away. On the Pupyeng District there are a large number of applicants for membership who will shortly be received. Our class leader at Puncheki, who is a ferryman, has bought a house and given it to the class as a beginning toward a church.

The Kangwha Circuit embraces the three islands of Kangwha, Kyodong, and Songgai in the estuary of the Han River, and we have eight appointments, an increase of five during the year; and a beginning has been made in three other places, in two of which classes have been organized but with no regular preaching. On the circuit are 97 full members and 119 probationers.

The Yonan Circuit reports 27 full members, 424 probationers, and 13 baptized children. These represent about 2,500 persons favorably disposed toward us and ready to listen to the call for repentance. They are in the first flush of faith and devotion; and ready to build their own churches, support them, and also contribute to the support of any teachers that may be sent to them. The headquarters of the circuit is Yonan City, and there are seven other appointments.

I am glad to report the completion of the new hymn book, which is enlarged to twice its former size. I have also translated the general Church Catechism prepared in England by a commission of Nonconformist ministers, of which Rev. Hugh Price Hughes was chairman, and it has been published. The original is an excellent summary of the salient doctrines of Christianity for new converts.

Pyeng Yang Circuit. Rev. W. Arthur Noble reports: The Pyeng Yang work is divided into the North and South Circuits, the North Circuit having its Quarterly Conference at Pyeng Yang, and the South Circuit has its Quarterly Conference at Sam Wha. During the year 11 chapels were built, making the total number 16. In every case it has cost the people much labor and self-denial. No greater heroic effort is found among any people in their struggle to provide places for worship.

One of our chapels, located at Kang Syo, twenty-five miles south of Pyeng Yang, is Wyoming, in honor of the givers, the Woman's Foreign Missionary Society at Wyoming, Pa. Salome, a school-

teacher and Bible woman, is in charge of it, and it has an average attendance of 61, of whom one half are men. We have here 6 members and 55 probationers.

The Pyeng Yang city church is the center of our whole work and is the place of general instruction, and to this place the people look for their standard of conduct. This chapel will seat, when crowded, nearly 300, and that means that many who wish to attend cannot find room. We need a church that will seat 600.

The membership of the Pyeng Yang chapel is 74, and probationers 461. One hundred and sixty-five dollars has been raised for self-support, and the church is supporting a local preacher at Chingnampo. During the early part of the year we built a wall inclosing our church property.

The total contributions for self-support during the year were \$542, an increase of \$305. We have the same number of Sunday schools with an increase of 50 scholars. The theological classes have been exceptionally profitable. One class held in Pyeng Yang numbered 83; one in Sam Wha, 74; and one in Chyung San, 33. The boys' day school in Pyeng Yang has a constant attendance of 46, and they are all instructed in the Christian religion. The girls' school of Pyeng Yang is in a flourishing state.

Su-won and Kony-chu Circuit. Rev. Wilbur C. Swearer, preacher in charge, reports: Our work has enlarged, and we have work in 35 towns and villages. Last year we reported 400 members and probationers, and these have now increased to 710, of whom 83 are full members. I have received during the year 310 probationers and 21 into full connection, and baptized 60 persons.

I cannot speak too highly of the sincerity, earnestness, and zeal of many of these "babes in Christ." They are ignorant, but are earnest to learn. There may be black sheep among them, but many show a true change of heart and life. Although on the whole there does not seem to be great opposition to Christianity throughout the region, yet in individual cases the persecution is very hard to bear.

Last year we reported four churches, this year we have five. One was given up because it was poor, and the center of our work changed. Churches have been secured at Teuktol and Tokkakai. In the Su-won or northern part of the circuit the seed has been sown and bands of Christians are springing up everywhere. It is a great harvest field.

First Church, Seoul. Rev. H. G. Appenzeller reports: Our church building enterprise is completed, and the support of the Korean assistant local preacher is on a fairly sound basis. The church with the two schools as its main feeders, and the pupils in these schools coming up from all parts of the country, is more or less in touch with the different parts of the country. During the year we received 52 on probation and 16 into full membership, and we now have 128 members and 224 probationers. The Sunday school practically includes the whole church, and was never in as good a condi-

tion as now. The church is now well equipped for work. The two schools which are the main feeders (the Ewa, or Girls' School, and the Pai Chai, or Boys' College) were never in better condition. We have also had some work at other points, going out along evangelical lines, and we have been blessed therein.

Talsung Church, Seoul. Rev. Wilbur C. Swearer reports: The members of the church and congregation are earnest, simple-minded, affectionate people, generous and respectful. At the Sunday morning services the church has nearly always been filled, and through the services, which usually last between two and three hours, they sat patiently attentive. The attendance upon the Sabbath morning Sunday school has averaged 210. Our present church membership is composed of 205 full members and 108 baptized probationers, and we have 40 unbaptized probationers. There are also on the rolls 77 baptized children. During the year 65 have been received on probation, 27 into full connection, and 11 have died; 65 adults and 11 children baptized. The chapel in which our services are held is not large enough to accommodate our congregation, and we rejoice in the knowledge that Mrs. M. F. Scranton has received a special gift of \$4,000 American gold from a friend for the construction of a new church building. The day school is in good condition, and the Bible training class for women promises to be a most successful and, in its results, far-reaching work.

Pai Chai College, Seoul. Rev. H. G. Appenzeller, president, reports: The college is equipped in teaching force, and never in a more satisfactory condition than at present. We have had 95 pupils enrolled. Attendance at chapel, and on Sunday morning, is compulsory, and prayers are held in the dormitory in the evening. Our relations continue pleasant with the Korean government. The renewal of a contract for another year has been agreed upon. The industrial features of the school remain as previously, and a manual training department is under consideration. We hope to commence regular college classes and to have a theological department.

Medical Work, Pyeng Yang. Dr. E. Douglas Follwell, reports: The past year has been one of progress and encouragement. We have greatly needed suitable wards for in-patients, and during the past year, chiefly through the generosity of Dr. Rosetta Hall and her friends we have the Hall Memorial Hospital, which will accommodate twelve patients. My medical cases in Pyeng Yang have been many, and during the year I made one country trip of ten days and visited twelve places with profit to myself and others. I have given more time than in previous years to personal Christian work with my patients, and my faithful and efficient assistant, Kim Chai Son, also reads and teaches the Gospel daily to the patients, and his efforts have been much blessed.

Publishing House. The outlook for the printing department is much brighter, because new presses and type have been received. The Korean *Chris-*

tian Advocate has entered upon its fourth year, and 810 copies are printed. The bookstore is supplying wholesome literature, and during the year \$498.07 were received from the sales of 3,024 volumes.

Woman's Foreign Missionary Society. There has been marked success in every department during the year. The school reports show an increased number of pupils; the doctors have been able to care for more patients, several of whom have been won to Christ; and the records of the successes of the small force of evangelistic workers give much joy, and also demonstrate the necessity of more workers. In the girls' school in Seoul are 50 boarders and 3 day scholars. There are also two day schools in Seoul, one with 10, the other with 15 pupils, a day school at Cheinulpo with 14 pupils, a day school in Pyeng Yang with 46 pupils. There are also several small schools in the Pyeng Yang Circuit. The medical work in Seoul and Pyeng Yang has been very successful.

Foochow Conference.

THE Foochow Conference includes the Fuhkien Province in China, except so much as is included within the Hinghua Mission Conference. It was commenced in 1847, and organized as a Conference in 1877.

MISSIONARIES.

Rev. E. B. Caldwell, Rev. H. R. Caldwell and wife, Rev. William H. Lacy and wife, Rev. William A. Main and wife, Prof. Ben H. Marsh and wife, Rev. J. Semester and wife, Rev. M. C. Wilcox and wife, Miss S. M. Bosworth, Miss Kate E. Kauffman. *On furlough*—Rev. G. S. Miner and wife, J. E. Skinner, M.D., and wife, Rev. George B. Smyth and wife, Rev. J. H. Worley and wife.

ANNUAL MEETING.

The Foochow Annual Conference convened for its twenty-fourth session in Tieng Ang Dong, Foochow, October 8, at 9 A. M. Bishop David H. Moore, having gone to Peking on very important business, appointed Rev. James Simester president of the Conference. W. A. Main was elected recording secretary, George S. Miner statistical secretary, and Ernest B. Caldwell treasurer. Rev. G. S. Miner reports:

One promising young man was received into full membership, two on probation, and one "withdrew under complaints."

The past year has been a trying one, but with a few exceptions everyone has done faithful work. The reports show a net increase of 390 members and 117 probationers. The report of the previous year gave 4,349 members and 4,301 probationers. There were 502 adults and 258 children baptized during the year. The Epworth Leaguers and Sunday school scholars have increased, so there are 2,567 of the former and 5,820 of the latter. There was an increase of 11 "Special Gift" day schools, making in all 261, with 5,477 boys and 467 girls as pupils, who contributed \$3,638.85 toward the support of the schools. The

boarding schools have held their own, with 134 pupils.

The Anglo-Chinese College had an increase in attendance, and enrolled 340 students during the year, who have paid into the treasury \$5,055, besides paying for their own board, room rent, and buying or renting their own books.

There was a slight decrease in missionary collections and the payment of preachers' salaries, but of moneys paid for all purposes there was an increase. There were paid for all purposes, including the tuition and matriculation fees of students, the sum of \$15,045.22.



REPORTS.

FOOCHOW DISTRICT, M. C. WILCOX, P. E.

The preachers have generally been faithful, most of the circuits have shown some improvement, and there have been accessions to the church, as well as a deepening of spiritual life on the part of a good many believers. It is especially gratifying to know that the native Christians have stood firm in spite of the danger and turmoil through which they have been called to pass.

The Boys' High School has maintained its large attendance, and good work has been done. A number of the students are looking forward to the ministry as their life work. Near the beginning of the year this school was removed to a building more conveniently and healthily situated than the one formerly occupied.

In the absence of Dr. G. B. Smyth the Anglo-Chinese College has maintained its good record under

the acting presidency of Rev. James Simester and his faithful collaborators.

As usual the workers of the Woman's Foreign Missionary Society have been abundant in labors. All classes of their work—evangelistic, educational, and medical—have continued to prosper.

The numerous day schools in this district have during another year been instrumental in much good. This important work has been in charge of Rev. G. S. Miner, the faithful and energetic superintendent of this department of work throughout the Foochow Conference. All our day schools are supported by special gifts, for which we are deeply thankful.

Beginning with the early part of the year tidings of the progress of the Boxers in northern China reached us from time to time. Later came news of serious depredations by members of that secret order. The frightful atrocities committed in the north by Boxers and imperial troops during the past summer are now a part of the world's history.

For a time the trend of affairs at Foochow was very threatening. Toward the latter part of July the people in the native city and in some of the towns up the Min River were reported as becoming daily more hostile toward native converts and foreigners. Several Chinese Christians at Foochow told me that they had been kept awake night after night by noisy demonstrations on the streets, the threats being against the schools and hospitals as well as against the native believers and missionaries. I also heard enough to confirm the statements of my informants.

Placards were then being posted in Foochow, ostensibly by Boxers, exhorting their sympathizers in this city to keep up courage as hundreds of their comrades were on the way to help exterminate the hated foreigners and the native adherents of the "Jesus religion." One of these placards I secured and still have in my possession.

Before it seemed necessary to remove my family elsewhere, I had prepared the "plan" of the fourth Quarterly Meetings for this district. They were to begin the latter part of August, but our United States consul, Dr. S. L. Gracey, told me that for months to come I must not think of traveling in this country. He also requested me to discourage large public gatherings, fearing that they might attract the attention of the rabble and precipitate trouble.

Experienced Chinese pastors and others gave it as their opinion that the native Christians, church property, etc., would be safer in the temporary absence of the missionaries, the sight of whom, it was thought, would have an irritating effect on account of their being foreigners. Under these circumstances our consul advised that unmarried ladies and missionaries with families should as soon as practicable go to a safer place. Accordingly some of our workers, whose furloughs were nearly or quite due, left for America; others proceeded to Amoy; while several unmarried ladies and four families—including my own—went to Japan, where we were most hospitably received by our missionaries.

HOK-CHIANG DISTRICT, Hu Calk Hang, P. E.

I was appointed presiding elder of the Hok-chiang District last Conference by Bishop Cranston, but I deeply regret being so unequal to the great responsibility laid upon me. But the work of the Lord is of such importance that I dare not venture to decline laboring for him. Unfortunately rice is unusually dear this year because of the frequent floods, therefore the contributions for church purposes have not seemed favorable. Several cases of persecution have arisen because the people in several places forced our church members to subscribe money for various idolatrous purposes on account of the bubonic plague. Moreover rumors of the destruction of churches by the Boxers have caused the preachers and native Christians to suffer more or less humiliation.

Deng-diong Circuit has had a good year. Several families have joined the church. They have contributed money to rent a house for their chapel, which is evidence that both the pastor and native Christians are in earnest.

Ngu-ka Circuit has had an addition of membership of about twenty families. It is delightful that the pastor is a strong, acceptable young preacher, but there is such a lack of an assistant that the itinerating work is not adequately done. The chapel rented at present is too small, and they have planned to build a new church.

Siong-gong-ing Circuit is the best circuit as regards contributions. The membership is over one hundred families. They have passed through three severe persecutions this year.

On A-gong-ing Circuit the members of the Cieng-dong station are very earnest. Some offer work and some others the land for the site of a new church. This undertaking owes much to the grant of \$50 by Dr. M. C. Wilcox, who is the missionary-in-charge of the district, but the work has not begun yet owing to the revolution in China.

MINGCHIANG AND HAITANG DISTRICTS, Rev. James Simester, missionary-in-charge.

The work on both these districts has suffered from lack of proper supervision. Our force of missionaries is so small that I have had to take these districts in addition to my work in the college.

A visit to Haitang was one of the pleasantest trips of my life. I found a people struggling against such poverty as I had never seen and cannot describe. Nevertheless they were cheerful and full of hope. The meetings we held were well attended, and the homes we visited gave signs of the presence of God. It is not a great work, and never will be, for the island of Haitang is but a small place, the entire population being only about 12,000. But on that island I found some of his "jewels," and my own life was enlarged by coming in contact with these precious ones. According to its means, I think no district in the Conference does so well in self-support. There are few large charges, and so the preaching is mostly done by local preachers.

Mingchiang is perhaps the most "rural" of all the districts; no large cities, but hills and valleys

thickly dotted with small villages. And in nearly every village there is a little church. I think there is not a person living in Mingchiang five miles away from a church. Many of these churches have been established within a year or two, and most of them are less than ten years old. No other denomination has entered this district, and no field offers more encouragement to the missionary.

There has been a great deal of opposition, and in some cases severe persecution during the year, but no persecuted ones have left the faith.

The membership on both these districts has increased, though the amount raised from self-support has decreased. This is owing to a famine on one district and floods on the other. Three new places on Haitang and quite a number on Mingchiang have been opened to the Gospel within the past year.

THE ANGLO-CHINESE COLLEGE.—Rev. James Simester, acting president. The past year has been the most prosperous in the history of the college. The total enrollment of students has reached 310. Of this number less than thirty have received any help from foreigners. Of those who have received help five have borrowed from the Loan Fund and the others have earned their way by teaching.

A new dormitory has been erected at a cost of \$2,500 (gold).

The most encouraging feature of the year's work is the result of a revival meeting held during the latter part of February. The meetings were under the guidance of the Young Men's Christian Association, and the leaders nearly all teachers or students of the college. Seventy young men representing the best classes of the Chinese gave their hearts to the Saviour, and made public profession of their faith in his name. Months have passed by, and I have not heard of one who has been untrue to his profession. One young man, not being able to stand against the opposition of his parents and friends, withdrew before the meetings closed, but the rest have been faithful. The zeal of these young disciples is making itself felt not only in the college, but wherever they go.

Our greatest need is a chapel building in which to hold religious services. At present we have no room large enough to hold all the students, and until this need is supplied we shall be working against a great disadvantage.

REPORT OF MISS SARAH M. BOSWORTH.

On last Thanksgiving Day I was appointed missionary-in-charge of Iong Bing District, in addition to my regular work in the Anglo-Chinese College. This appointment was made necessary by the return of Dr. Worley with his family to the United States. My duties in the college made it impossible to visit the district at once, but a timely visit of the native presiding elder to Foochow gave opportunity for consultations, and a trip over the lower part of the district was planned for the Chinese New Year vacation. This is not the most favorable time for country traveling, as the people are busy, the weather is apt to be bad, and prices for coolies and boats are higher than at other times. But it was the only time

I could go, so, leaving Kucheng, where I had spent a few delightful days in the Woman's Foreign Missionary Society home, February 7, in company with Miss Linam, we went direct to Ciong Hu Buang, the lowest point on the district. Here we were joined by the elder. From this point our trip occupied five and one half days, during which time we traveled one hundred and twenty-seven miles, visited five stations, and the elder estimated that we touched about one tenth of the district, if not more. The field is white as well as large, for we found attentive and willing listeners everywhere, and longed to be able to send out more workers to gather the harvest.

On our return to Ciong Hu Buang a meeting of the preachers on the lower part of the district was held for prayer and Bible study. At this meeting eight of the workers were present, and we believe were greatly helped. The presiding elder is a very earnest man, who feels his responsibility very much, and is untiring in his efforts to carry on the work.

REPORT OF REV. GEORGE S. MINER,
Superintendent of Day Schools and Missionary-in-charge of Ngu-cheng District.

For a time it looked as though the terrible wave of persecution and slaughter from the north would sweep over this province, but its progress has been stayed. Many threats, much uneasiness, the burning and looting of a score or more of chapels and places of worship, the destruction of the American Board property at Shao Fu, the severe persecution of native Christians in many places, but no murders, so far as we have learned, have been visited upon the people of the Fuhkien Province.

The "special gift" day school work has progressed so that this year we have 261 schools with 5,934 pupils, who have contributed \$1,819 toward the support of the schools. The institutes and meetings held with the teachers have resulted, we think, in much good. But O! it requires "line upon line, precept upon precept, here a little and there a little," to make a model teacher of a Chinaman. It is difficult to change the customs of more than two thousand years' standing. We most heartily thank all the kind and generous friends in the "home land" for their continued support of this work.

In October, 1899, in addition to the day school work, Bishop Cranston placed me in charge of the Ngu-cheng District. On our first round we discovered some irregularities that we changed, others that we hope will soon be righted. The boys' boarding school at Ngu-cheng city is doing good work. Rev. Huong Pau Seng, the principal, is an "up-to-date" man, so far as his opportunities afford. There were 28 pupils in attendance, and the examination at the close of the spring term was exceedingly creditable. The girls' and women's schools, located here, are a success, as one might well expect.

It was a great boon to this district when Miss Luella M. Masters, M.D., was appointed to the medical work. A hospital, opened in the building recently erected for the women's school, was soon filled with patients. The persons seen, prescriptions

filled, and receipts received are all far in excess of what was at first expected.

The new church that is now in process of erection at Ngu-cheng city is going to be a model of neatness and convenience. It will be built of cut stone and brick, modeled after one of our Church Extension plans, and will seat about one thousand persons. This enterprise is largely due to the untiring energies of Miss Lydia A. Trimble.

MISSION PRESS, REV. WILLIAM H. LACY, SUPERINTENDENT.

During the greater part of the year Mrs. Lacy and I continued to carry on the "ragged Sunday school" for heathen women and children which we opened at Ching-sing Dong nearly eight years ago. A serious fire near the church last May, which destroyed one hundred houses, lessened the attendance. The terrible flood of June 20, which covered an area of several miles, destroying some seventy houses in the near neighborhood, filled the church to a depth of four feet, making it necessary to close the Sunday school for a few weeks. Then came the terrible news of the Boxer massacre of Christians in the North, exciting the people of Foochow and making this form of mission work unadvisable.

About the end of July, in consequence of the disturbed condition in Foochow and the possibilities of serious troubles here, on the advice of United States Consul Gracey, we with many of the missionaries of our own and other missions left the port for a temporary refuge in Japan. During our absence my first assistant in the office, Mr. Hu Ung Ming, remained at his post, discharging his duties with the utmost fidelity during this time of great anxiety, and making it possible to continue the work of the Mission Press during the entire summer without interruption.

We are indebted to the liberal patronage of the American Bible Society and the North China and North Fuhkien Tract Societies for the bulk of the work done the past year. The grants made by the Tract Society and Sunday School Union of the Methodist Episcopal Church to our Mission have enabled us to reprint considerable denominational literature and continue the usual publications for our Sunday schools.

The plant of the Mission Press has been improved by the addition of some new type, also new machinery for stereotyping and bookbinding. Several hundred dollars have been expended in improvements on the building, and in the purchase of two pieces of land adjoining the Press property on the north. The old Chinese buildings have been removed from this land, and thereby our danger from fire greatly diminished. By the removal of the students from the top floor of our building we now have control of the entire building, a privilege we have long desired. This enables us to provide more healthful sleeping rooms for some of the workmen, better rooms for our constantly increasing supply of foreign stores, where they may be safe from the ravages of white ants, and a small chapel in which the workmen may assemble for morning worship and other meetings.

Hinghua Mission Conference.

THE Hinghua Mission Conference includes the prefectures of Hinghua and Ingchung, in Fuhkien Province, China. Mission work was commenced in 1864, and the Mission was set off from the Foochow Conference, and organized as the Hinghua Mission Conference November 26, 1896.

MISSIONARIES.

Rev. William N. Brewster and wife, Rev. F. L. Guthrie, Rev. Franklin Ohlinger and wife, and Rev. Thomas B. Owen.

REPORT OF REV. W. N. BREWSTER, SUPERINTENDENT.

The year's work is described in one word—"Discipline." We have been obliged to discipline some of our native preachers, and the conduct and spirit of the native members of the various committees of investigation and trial give us faith to believe we are raising up here a Church of Christ that will be in time self-governing as well as self-supporting.

The general situation of the country has affected our work in various ways. We report less probationers than a year ago. This was to be expected. It is remarkable that so many new people stayed with us at a time when their neighbors were telling them that in a few days all Christians would be killed and all churches razed to the ground. But the church members have nearly held their own and bravely faced the prospect of destruction of themselves and their property.

While our people have stood the fire bravely, it must be borne in mind that in no case were they left to their own devices by their pastors. So far as I can learn, not one native pastor has left his station because of the threatened danger. Nearly all our preachers were within comparatively short distances of their homes, and could easily have fled to them. They not only stayed, but they did not send their families away.

No serious damage has been done anywhere to person or property among our 5,000 members and probationers during the entire summer, when in many places, even in this province, property has been destroyed and persecution has been widespread.

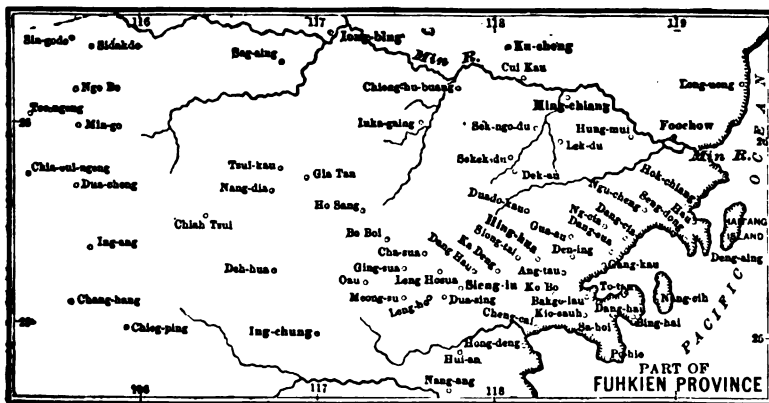
In this connection I wish to express my appreciation of the young men of the Mission, Messrs. Owen, Guthrie, and Bucknall, who have taken their turn in "staying by the stuff" in Hinghua City, so that there has been no time all summer when at least one of them has not been here. The constant presence of foreigners in the city has kept the officials alert to prevent any injury to them. This has also strengthened the faith of preachers and people in the Church. They felt that they were reasonably safe so long as foreigners were on the ground and were undisturbed.

Another reason that we have enjoyed comparative quiet has been the fact that we have been as a Mission exceedingly careful, especially in recent years, to avoid giving needless offense to the people. We have had a few cases of persecution with which to deal, and in settling them we have been as lenient as possible. Thus we have avoided leaving old sores to fester and break out at a time like this. For two years I have been expecting some such trouble as this year has witnessed. Often when the Christians have urged me to insist upon severe punishment upon offenders against our rights I have told them I could secure heavier penalties, but in the end the heathen would wreak vengeance upon us when coming disturbances made protection impossible.

Our statistics show a slight falling off in self-support. This is undoubtedly due in part to the general political conditions, but more to the severe drought which has seriously affected nearly all parts of our work. In Ingchung District famine prices prevailed all summer, and Singtu, while better, has been furnishing rice to the adjoining counties on the west, and so the people have had to pay high to keep their rice at home.

The missionary collection is also reduced by the enforcement of a new rule. Heretofore much of the Home Missionary money has not been paid in until after Conference. Every year there has been more or less loss through failure to collect. This year we resolved to report only what has been actually paid in.

The educational work has had a year of varied experience. The Biblical School was not reopened



last spring. The applicants were too few, and old students returning not numerous. That we must have a school of this kind is self-evident. Our ranks are thinned by death, discipline, desertion, and discontinuance of native agents.

However, let it not be supposed that nothing is now being done to prepare young men for the ministry. In the Boys' High School we have ten young men who had more or less drill in the Biblical School before entering the High School. They still purpose to enter the ministry. They each work five hours a day for their board, and have recently been appointed to do evangelistic and pastoral work. Every day they go out at one o'clock and work till six. They render to the vice principal a written report every evening. They spend rainy half days writing sermons and in Bible studies under competent teachers. From these young men, educated in English and Chinese, with modern methods of thought and practical training in the work of pastors and preachers, we may reasonably expect to see several useful and capable ambassadors of Christ to our people.

The Anglo-Chinese School has had a good year. It is gratifying to announce that the much-needed new building for this school is to become a reality in the near future. We have enough money in hand and promised to put up the main part of one building. Wings can be added when we have the means.

While the year has been one of severe trial, yet we believe it has been one of the best in our history. It is the fitting preparation for a great and permanent ingathering of many people into the Church of Christ in the near future.

POCHENG DISTRICT, Rev. F. Ohlinger, P. E.

Notwithstanding the death of two of our best givers we have held our own as to finances. Had it not been for the complete failure of the fruit crop on one circuit, and the severe persecution on three other circuits, where our people lost nearly all their fall crops, we would probably have recorded an advance in the collections.

We have also held our own as to membership, though we have suffered much from the plague. On one circuit the youngest and most promising man in the Conference, the local preacher, and the brightest pupil in the Sunday school, died inside of a month, and more recently a whole family; consisting of father, mother, son, and daughter, died in four successive weeks, one a week.

We have made some progress in building chapels and parsonages, but are still far behind our urgent needs. Early in the year we held a Class Leaders' Convention, which has borne good fruit. The willingness of the leaders to learn is decidedly encouraging.

My own labors in the district have been much hampered by our isolated situation at Antau. There have been many robberies and much confusion. We are hoping to have ere long a modern government, which will remove some of our hindrances and enable us to make better progress.

Central China Mission.

THE Central China Mission was commenced in December, 1867, by missionaries from the Foochow Mission. It includes Central China, with its chief station at the city of Nanking.

MISSIONARIES.

Rev. R. C. Beebe, M.D., Rev. Arthur J. Bowen and wife, M. R. Charles, M.D., Rev. F. G. Henke, Rev. Charles F. Kupfer, Rev. Robert E. Maclean and wife, Rev. J. F. Newman and wife, Rev. Don W. Nichols, Rev. Harry F. Rowe and wife, Rev. George A. Stuart and wife, Rev. Wilbur F. Wilson, Miss L. C. Hanzlik, Mrs. Louise Walley. *On furlough.*—Mrs. R. C. Beebe, Mrs. C. F. Kupfer, Mrs. D. W. Nichols, Edgerton H. Hart, M.D., and wife, Rev. Edward James and wife, Ernest R. Jellison, M.D., and wife, Miss E. L. Abbott.

No Annual Meeting of the Mission was held in 1900 as all the missionaries were obliged to leave their stations in July and retire to Shanghai or Japan. Some returned to the United States.

At the commencement of the year 1900 the following were the appointments as made November 9, 1899:

SUPERINTENDENT, C. F. Kupfer.

KIUKIANG DISTRICT.—R. E. Maclean, presiding elder. Kiukiang City and Circuit, J. F. Newman, Hu Chi Pin. Hwang Mei, to be supplied. Kung Lung, Kiang Ming Chih. Shutchang, to be supplied. Seosung, Tsai Wen Yuen. President of Kiukiang Institute and Central China Biblical School, J. F. Newman.

NANKING DISTRICT.—G. A. Stuart, presiding elder. Kiang Ling Chen, Edward James. North Nanking, W. F. Wilson. South Nanking, Edward James. West Nanking, Edward James, Huang Tsi Teen. Nanking University: G. A. Stuart, president; A. J. Bowen, W. F. Wilson, professors. Philander Smith Memorial Hospital, E. R. Jellison, M.D. At home on leave, R. C. Beebe, M.D.

NANCHANG DISTRICT.—D. W. Nichols, presiding elder. Fengchen, Wu Teh Yuen. Fu Cheo Fuh Circuit, to be supplied. Kiakiang, to be supplied. Kien Chang Fu, Cheo Teng Yin. Kin Teh Chen, to be supplied. Li Kai Do, to be supplied. Nanchang City, H. E. Rowe, Tai Ku Chen. Nanchang Circuit, Nieh Chen Yi. Nan Feng, Tsing Hien Hien. Yu Lan Tang, to be supplied.

WUHU DISTRICT.—James Jackson, presiding elder. Ho Cheo, Sung Chen Tsi. Tai Ping Fu, Tsu Tsing Chen. Ti Kan, Wu Wei Cheo, and Wuhu Hospital, to be supplied. Wuhu, I Ki Shan. Wuhu Circuit, Chu Mei Fu. Yun Tsao, Li Yuen Shen.

YANGCHOW DISTRICT.—E. S. Little, presiding elder. Chinkiang, E. S. Little. Hsien Nu Miao, Kao Yu. Chinkiang Institute, to be supplied. Yangchow, Tien Yu Ming.

Early in 1900, Rev. James Jackson and Rev. E. S. Little resigned, and withdrew from the Mission, and their districts were united under the name of Chinkiang District, and placed in charge of Dr. G. A. Stuart. In December, M. R. Charles, M.D., and Rev. F. G. Henke sailed for China to reinforce Mission.

In January, 1901, the following reports of presiding elders were received at the Mission Rooms:

KIUKIANG DISTRICT, R. E. Maclean, P. E.

Kiukiang lies at the foot of the range of mountains within which Kuling, the sanitarium for this part of China, is situated. During two different occasions, in June and July last, an exodus of several hundred foreigners from Kuling set this whole region in a fever of unrest, and indeed of panic, which culminated, some days after the last exodus, in the total destruction of our churches and parsonages at Kunglung, Hwangnitang and Hwangmei, and a partial destruction of our property at Hanchialing, while the church at Chichlafang was totally destroyed. The churches at Chwenlel and Tungpavtsen were taken down by the people of these villages to preserve them, and their rebuilding can be easily accomplished, as the original material has been preserved.

Five of our preachers suffered the loss of their property. Two local preachers and about twenty of

wise for us to remain longer at our stations, and we were obliged to abandon our work. I thought then and think now it was a mistake. The only damage done to our property and the only persecution of our people took place immediately following the missionary exodus. The officials took the matter in hand, and no further trouble has occurred.

On the Nanchang District we have suffered the destruction of two of our chapels and parsonages owned by us and one rented place. About thirty Christian families have suffered the looting of their homes and more or less persecution. Brother Chu Doa Chen, our pastor at Li Kia Do, was severely hurt, and he and his family had a narrow escape for their lives. Brother Cheo lost all of his effects in the destruction of our property in Kien Chang Fu. The officials and gentry have since shown a willingness to make good all damage and give us every protection in their power.

With the preachers of the district I returned to Nanchang early in September, where I was received most kindly. The officials object to our carrying



our members also suffered considerable loss. Three were cast into prison who were innocent.

For two of the places, Hanchialing and Chichlafang, we have already been reimbursed by the officials, receiving \$950, including a small amount paid the native helper for losses incurred. All the other claims will probably soon be paid.

A new spirit is already manifesting itself among the people, and we are confidently looking forward to the dawn of a new era in the history of our missions in China.

NANCHANG DISTRICT, D. W. Nichols, P. E.

The work of the Nanchang District was one series of victories after another for the first six months of the Conference year. At San Yang, on the Yulantang Circuit, we had built and paid for a very comfortable little chapel. Up to July we received \$23 on probation, baptized 100 adults and admitted them into full connection, and baptized 22 infants. Total contributions for the half year for all purposes, \$2,484.65.

We had just completed our second round of Quarterly Conferences when the troubles of the north began to so affect us that our consuls deemed it un-

wise for us to remain longer at our stations, and we were obliged to abandon our work. I thought then and think now it was a mistake. The only damage done to our property and the only persecution of our people took place immediately following the missionary exodus. The officials took the matter in hand, and no further trouble has occurred.

On the Nanchang District we have suffered the destruction of two of our chapels and parsonages owned by us and one rented place. About thirty Christian families have suffered the looting of their homes and more or less persecution. Brother Chu Doa Chen, our pastor at Li Kia Do, was severely hurt, and he and his family had a narrow escape for their lives. Brother Cheo lost all of his effects in the destruction of our property in Kien Chang Fu. The officials and gentry have since shown a willingness to make good all damage and give us every protection in their power.

CHINKIANG AND NANKING DISTRICTS, G. A. Stuart, P. E.

The year opened with many discouragements. The reaction against reform and things foreign was felt by all classes. There was a disinclination to in any degree identify themselves with foreigners or Christianity manifested by nearly all the Chinese, from the officials to the coolies. There was a very marked decrease of intercourse between the official and literary classes and the missionary. The attendance at the chapels fell off in numbers and interest. The attendance of pay pupils in the university showed a very marked falling off, much to the distress of our finances.

Among those who were already Christians, few have gone back. Many more have refrained from

openly acknowledging themselves to be Christians, deeming this a prudent course. Quite a number continued to meet regularly for worship.

The work on both districts was prosecuted faithfully, and only for a few weeks was it closed up. Some of the chapels had the usual services held in them from week to week throughout the summer. The hospital was closed only three weeks, but might better have been closed sooner on account of lack of efficient helpers. The university opened two months late with a very diminished attendance. The day schools were in operation all of the time, even during the most alarming period. After the terms of peace are settled the attendance of all of our schools will likely go up with a bound. We stand at the beginning of a new and better era for China.

West China Mission.

THE West China Mission includes West China, with its central station at Chungking, in the province of Szechuen. The Mission was commenced in 1881, but twice since then all the missionaries have been obliged to leave, the first time because of riots, the second time in 1900, on account of the war in North China and the orders of the foreign consuls.

MISSIONARIES.

Rev. Spencer Lewis and Rev. Osman F. Hall, M.D., are in the Mission; Mrs. Spencer Lewis, Rev. Joseph Beech, Rev. J. O. Curnow and wife are at other points in China, and expect soon to return to the Mission; J. H. McCartney, M.D., and wife are on their way returning to the Mission from the United States; H. L. Canright, M.D., and wife, Rev. H. Olin Cady and wife, Rev. W. E. Manly and wife, Rev. Q. A. Myers and wife, and Rev. J. F. Peat and wife are in the United States.

REPORT OF REV. SPENCER LEWIS, SUPERINTENDENT.

All of our missionaries were obliged to leave West China August 2, and all arrived in Shanghai August 10, except Dr. O. F. Hall, who, being doctor for the Chungking Chinese Customs, only came part of the way, and returned with the rest of the staff after spending a few days in Hankow ministering to the wants of a party of refugee missionaries. Some of the missionaries returned to America on furlough.

We are thankful to report that the stations of our West China Mission have been preserved from the violent outbreaks which have so devastated our North China Mission. Our native preachers, with two exceptions, have remained at their stations. Our preacher at Hocheo, where our work was broken up by riot two years ago, took the advice of Chinese officials and returned to Chungking. The work stopped, but no disturbance took place, and we hope the work will be resumed. A supply preacher at Tsicheo came to Chungking, but might have remained at his station, as did the other preachers of the circuit. The preaching and school work have continued as usual at Suiling. At Chentu only the street chapel preaching and the high school have been discontinued.

At Chungking the Sunday services were entirely interrupted only one or two Sundays, and the street chapel and day school only a few weeks. The boys' and girls' boarding schools could not be reopened in the absence of the missionaries who have been in charge of them, but Dr. Hall arranged for a few of the boys of the boarding school in connection with the day schools. Work was also discontinued at Kiangpeh, just across the river from Chungking, for about two months.

Fortunately Dr. Hall, who was absent from Chungking less than a month, was able, in addition to his medical work, to give considerable attention to looking after other branches of work also. While having daily dispensing at Chungking, and twice a week at Kiangpeh, he thought it not best to reopen the hospital, in the absence of Dr. McCartney, until he had a better command of the Chinese language. He lived in his own mission house from the time of his return, and went freely about the city and vicinity. There has been no medical work at Chentu since Dr. Canright left there at the close of 1899.

There has been a hopeful increase in the statistics in most lines. At Chungking the gain in three quarters of a year was from 140 to 158 members, and from 59 to 77 probationers. The Chungking Institute had increased from 40 to 50 boys. All the stations made some increase, but there are probably some losses to report when a later examination is made. We have heard of inquirers turning back because of threats, but we have reason to believe that very few of our members have done so.

REPORT OF REV. H. OLIN CADY.

This record closes with June, and not September, as has been the custom in this Mission. The missionaries felt constrained by the urgent telegrams from the consul general at Shanghai to obey the wish of our consular authorities. The latest news from the field is that all our native preachers, with one exception, are at their posts, and there has been no outbreak of violence against the Christians, so that wherever there are chapels the Christians are able to meet regularly in worship.

First, in June a new church was dedicated at Tien Goo Chiao, the first native church building in our Mission in West China. A special gift from a generous layman supplemented the gifts of the people, and was the only aid from America. It is a humble building with tile roof, walls of pounded clay, and floor of mother earth, but it affords a place to meet for the worship of God and for a schoolroom. At the time of dedication by the superintendent a large class was baptized, and others were taken on probation.

Second, the first probationers have been received at Tsi Yang. The work was begun last year by Brother Chu, who has been faithful in exhortation and prayer.

Third, a beginning was made in Lui Giang by renting a place for a chapel and school, but the exigencies of the work in the other parts of the Mission prevented the superintendent from sending a preacher, and what work has been done was done

by the caretaker and colporteur, a faithful Christian man.

Fourth, there has been a very marked desire on the part of scholars and gentry to listen to Christian teaching and read Christian books, and a manifest intellectual unrest. From many towns have come invitations to open schools and chapels, invitations accompanied by the offer, rent free, of suitable premises. To none of these invitations could we respond, for we have not men. We have reached the point when we must have facilities for testing and training teachers and preachers.

The record at Tsi Cheo, the oldest station on the circuit, closes with a cloud, owing to the improper conduct of the native preacher. The attendance on divine service has been greater than ever before, and the school has largely increased in numbers and efficiency. We are cramped for room. We have no room that will hold all the members, probationers, and enrolled inquirers, and no room large enough for our school.

Self-support is worked for, and all members are expected and do contribute to the support of the Gospel.

The past year has shown a decided advance in the Chentu educational work. The high school has become better organized, better rooms secured, and a graduate of the Kiukiang Institute employed as teacher. The income from tuition was meeting the running expenses. The success of the school work in all departments is due to my wife rather than to myself. She has faithfully carried on the work during my enforced absences on long trips over my circuit, and has labored up to and often beyond her strength. The high school has enrolled over twenty different pupils, many of them from the highest classes of society. The course of study includes a daily lesson for all from the Bible, English, mathematics, and so on. The work is one of the most important, and its needs the most urgent in our field. One of the first needs is a first-class young man fully qualified and called of God for this work. A second is ample grounds and suitable buildings. The educational plans of the Mission include a college to be located at Chentu, which is preeminent in Chinese estimation as an educational center; and the Mission has urged that the attention of givers be invited to the opportunities, which the Mission believes to be unequalled in China. It is hoped there will be a liberal response.

REPORT OF REV. J. O. CURNOW.

In the history of our Sulling mission station this year has been eventful. Its commencement was signaled by the completion of the missionary's house and the subsequent settlement of a missionary family by the opening of our first chapel, and improved school premises, and by the first baptism and formation of a church in March.

The preaching hall on the street has been daily

opened and a better attendance secured than in any previous year.

This is the first year we have had a chapel. Regular services have been well attended, and the church much edified and strengthened. The congregation has varied from 40 to 130.

We have been fortunate in securing a faithful and more efficient teacher for the boys' school. His efforts have been supplemented by the attraction of Western studies. The school has already secured a good name. Our aim is to secure 30 efficient scholars; more than 40 have been on the books.

For the first half of the year a girls' school was carried on, but the lack of funds led to its suspension, and the troubles in China to its close.

The Sabbath school has proved an effective handmaiden agency to the church, with an attendance of from 40 to 80.

The whole of our circuit has been itinerated by



our preacher and ourselves at different times, and interest of a promising character has been discovered over a wider area than we expected.

In July we had to leave our station, but the work in all branches has gone on most promisingly. Not a boy has left the school, and the street chapel and regular services have been continued.

At our June Quarterly Meeting we had reported 4 members and 7 probationers, with 43 asking for admission, a large number of these from the outlying market towns.

REPORT OF REV. J. F. PEAT.

During the latter part of 1899 and the early part of 1900 there seemed to be a peculiar spirit of unrest abroad among the Chinese. Older missionaries, from all parts of China, mentioned that nearly all who were seeking entry to the Church had a lawsuit or some other matter on hand. Brother Chen, our assistant pastor, estimated that nine out of ten who

applied for Church connection, upon being pressed, would acknowledge that there was an ulterior motive in the case. The idea that the Church was the place where unwelcome guests could be avoided seems to have had possession of the Chinese mind.

A proclamation was issued by our provincial judge, treasurer, and foreign office officials, and scattered by them all over the province, "For the purpose of harmonizing the people, and the membership of the Church, and to destroy enmity between them." This proclamation was just out and had not had time to produce results when the recent troubles in the North completely suspended our work.

In view of the above we are prepared to learn that the growth of the Chungking circuit has been slow during the past year. I have not the figures, but the membership would probably not be more than ten per cent ahead of last year.

One native brother, who was converted under the preaching of Bishop Joyce four years ago, writes, "May God very early quiet the rowdy element, that his servants may, on the other hand, go forth to that most beautiful work" (preaching the Gospel).

All of our Mission property is as we left it. When we were ordered away we placed the property in the hands of the officials, who sealed the doors, and thus they are ready and waiting for us to return and re-occupy. The best news is that some of the missionaries are already returning to their fields of labor.

North China Conference.

THE North China Conference includes the provinces of Shantung and Honan, and all China north of them. Mission work was commenced by missionaries from Foochow in 1860, and the Conference was organized in 1893. The war and riots of 1900 resulted in the destruction of considerable property, and most of the missionaries have returned to the United States.

MISSIONARIES.

Rev. W. T. Hobart, Rev. H. E. King, Rev. H. H. Lowry, Rev. G. W. Verity and wife, Rev. W. F. Walker and wife in China. *On furlough*—Mrs. Hobart, Mrs. King, Mrs. Lowry, Rev. F. Brown and wife, Rev. G. R. Davis and wife, Rev. F. D. Game-well and wife, Rev. J. F. Hayner and wife, Rev. I. T. Headland and wife, N. S. Hopkins, M.D., and wife, George D. N. Lowry, M.D., and wife, Rev. J. H. Pyke and wife, Rev. M. L. Taft and wife, Miss Alice Terrell.

ANNUAL MEETING.

The eighth session of the North China Annual Conference was held in Peking May 31—June 3, 1900. No bishop being present, Rev. J. H. Pyke was elected president. The reports showed there had been an increase in the collections amounting to \$730 gold, and that a gracious revival had visited a large number of the churches, deepening the spiritual life of the members and sifting out unworthy probationers.

The statistics reported 39 missionaries, including wives of missionaries and the missionaries of the Woman's Foreign Missionary Society, 23 ordained

and 40 unordained native preachers, 50 male and 8 female native teachers, 11 Bible women, 54 other native helpers; 4,375 members, an increase of 158; 2,079 probationers, a decrease of 330; 50 Sunday schools, a decrease of 15; 3,785 Sunday school scholars, a decrease of 124; 1 theological school with 8 students, 8 boarding and high schools with 198 male and 266 female students; 55 other schools with 555 male and 191 female pupils. There had been 243 children and 544 adults baptized.



PEKING DISTRICT.—G. R. Davis, presiding elder, reported: The spiritual condition of most of the churches has been good, the church attendance better. A gracious revival was experienced in the Asbury Church. A more Christian spirit has prevailed in all the churches. Persecution has been severe in some places, resulting in the wrecking of chapels and the murder of many of the members and their families. Peking University has prospered. There were four members in the graduating class, all of whom are engaged in teaching or preaching. Provision has been made for the erection of a new hospital building through the generosity of Dr. N. S. Hopkins and his brothers.

TIENTSIN DISTRICT.—F. Brown, presiding elder, reported: The past year has been full of trial. The Boxers have been busy on every circuit. We vacated the Yen Shan District and turned over the premises and 36 members and 46 probationers to the London Missionary Society, making the district more compact.

TSUNHUA DISTRICT.—J. Fred Hayner, presiding elder, reported: Sixty-six adults have been baptized, and 95 received on probation. The collections show an increase, and the giving has been generous. All the schools have prospered. The Tsunhua Girls' Boarding School enrolled 76 pupils, and the Boys' School 72 pupils. The 20 day schools have an average attendance of 161. The literacy of our Church membership is encouraging. The Boxers are organizing in all the cities and larger towns and beginning their cruel work. There have been several revivals, making the hearts of the members firm to endure persecution.

South America.

Bishop C. C. McCabe, D.D., has Episcopal Supervision. Residence, Omaha, Neb.

IN 1835 Rev. Fountain E. Pitts visited South America and recommended the establishment of missions in Rio de Janeiro, Brazil, and Buenos Ayres, Argentina. In 1836 Rev. Justin Spaulding was sent to Rio de Janeiro and Rev. John Dempster to Buenos Ayres. The Mission in Brazil was abandoned in 1841. All the work in South America was organized as an Annual Conference July 1, 1893,



and divided in February, 1897, into the South America Conference and the Western South America Mission Conference.

The missions in Chile were commenced by Rev. William Taylor in 1877, and their control was transferred to the Missionary Society first in 1894, and more completely in November, 1897, on the condition that they be conducted as self-supporting missions as far as possible.

The missions in Peru were commenced by Rev. F. Penzotti in 1887, and since 1891 have been under the superintendency of Rev. Thomas B. Wood, D.D.

South America Conference.

THE South America Conference includes the republics lying east of those that border on the Pacific Ocean, and particularly the republics of Argentina,

Uruguay, and Paraguay. Mission work was commenced in 1896; the Conference was organized in 1899 and divided in 1897.

MISSIONARIES.

Rev. S. P. Craver and wife, Rev. J. P. Gilliland and wife, Rev. A. W. Greenman and wife, Rev. J. F. Jenness and wife, Rev. W. P. McLaughlin and wife, Rev. William F. Rice and wife, Rev. S. W. Siberts and wife, Rev. John F. Thomson and wife, Miss E. C. Long, M.D. *In Porto Rico*, Rev. C. W. Drees and wife.

ANNUAL MEETING.

The eighth session of the South America Conference was held in Buenos Ayres, Argentina, February 29 to March 5, 1900, Bishop Ninde presiding.

F. G. Penzotti was received by transfer from Western South America. Charles J. Turner and John W. Price were received on trial. Rudolfo Gerber withdrew from the ministry, but not from the Church. Rodolf Griot was reported as supernumerary.

The statistics reported 2,147 members, a decrease of 86; 1,519 probationers, an increase of 138; 63 Sunday schools, an increase of 5; 3,654 Sunday school scholars, an increase of 600.

The preachers received the following appointments:

BUENOS AYRES DISTRICT.—A. W. Greenman, P. E. (P. O., 718 Calle Corrientes, Buenos Ayres.) Buenos Ayres: Boca, Ramon Blanco, C. J. Turner; First Church, W. P. McLaughlin; Second Church, Remigio Vasquez; Third Church, Martin Arnejo; Fourth Church, Juan Robles. Chivilcoy and Bragado, G. G. Froggatt. Concordia, J. P. Gilliland. Dolores, S. S. Espindola. La Plata and Magdalena, Lino Abledo. Lomas de Zamora, W. F. Rice. Mercedes, S. W. Siberts. Bahia Blanca, Balcarce, Chascomus, and Colon, to be supplied. Superintendent of Porto Rico Mission, C. W. Drees. Agents of American Bible Society, A. M. Milne, F. G. Penzotti. Publishing agent, A. W. Greenman. Nicolas Lowe Institute, C. W. Drees, director; S. W. Siberts, vice director. Evangelical school at Concordia, J. P. Gilliland.

MONTEVIDEO DISTRICT.—S. P. Craver, P. E. (P. O., Montevideo, Uruguay.) Caxias and Forqueta, Carlos Lazzare. Durazno, Fortunato Chiarolla. Montevideo: American, G. P. Howard; Central, J. F. Thomson; L'Agnado, A. W. Tallon; Penarol, to be supplied. Para, J. H. Nelson. Porto Alegre, J. W. Price. Trinidad, Nicolas Duca. Alfredo Chavez, Asuncion, Bento Goncalves, Colonia, Concepcion, Florida, Ita, La Paz, Manaos, Santa Lucia, Santa Maria, and Villa Rica, to be supplied. Director of boys' high school and missionary to seamen at Montevideo, G. P. Howard.

ROSARIO DISTRICT.—William Tallon, P. E. (P. O., Rosario, Argentina.) Mendoza, Harry Compton. Rosario: English, J. F. Jenness; Spanish, Daniel Hall; Tala, O. A. Gossweiler; Dutch, to be supplied; German, to be supplied. Fifteen charges left to be supplied. Director of Pestalozzi Institute at San Carlos, Robert Weilmuller.

Rev. A. W. Greenman writes of the general work of the Conference:

Months of heavy rains and destructive inundations; many persons without work, and many in actual want; lessened attendance at services and depleted resources, form the somber material background of the year's work. An increasing spirit of self-sacrifice and loyalty to the claims of Christ's service, numbers of sound conversions, and a "good testimony" left by those who have died are cause for gratitude and encouragement. The transfer of our stations in the State of Rio Grande do Sul, Brazil, to the Methodist Episcopal Church, South, will give them better care. There is an imperative need for commodious chapels and parsonages in our Conference. The heavy rentals paid for inferior accommodations would easily meet the interest and a considerable payment on the principal.

The presiding elders report as follows:

BUENOS AYRES DISTRICT, A. W. Greenman, P. E.

The Nicolas Lowe Institute has been reorganized, and there was an enrollment of 76 students. The theological school has been closed. The Mission Press has been fairly prosperous. The death of Rev. G. G. Froggatt has removed a faithful worker.

At Bahia Blanca the English congregation and growing day school have developed sufficient self-support to maintain a native assistant. Balcarce has grown somewhat in numbers. The marvel of the community has been the sound conversion of an Italian seventy-four years old who has long been the terror of the town.

In Buenos Ayres the Boca Mission continues to be the center of increasing influence and power. The free day school, largely supported by local contributions, has 382 pupils under 6 teachers; the 3 Sunday schools have 350 attendants; the Sunday services in Spanish and English are held in chapel, tenement house, and public plaza, and count 500 hearers, while class and preaching service fill up the week nights. The First or American Church has maintained itself as one of the most important factors in the religious life of the English community. Three thousand dollars have been raised recently for needed repairs. The Second Church, our largest Spanish congregation in the city, has had nearly a hundred added on probation and is growing in spirituality. The Third Church has had a hard struggle to meet its expenses. The Fourth Church is badly located for efficient work.

Chivilcoy has made its final payment on its church lot and needs \$1,000 to put up a chapel on it. Colon has progressed considerably in spirituality and material efficiency. Concordia has had a prosperous year with several conversions in the Spanish congregation, a Sunday school with 140 in attendance, and a day school with 35 pupils. At La Plata there has been increased interest in the church and Sunday school.

Lomas de Zamora has had a happy and prosperous year. Attendance at both English and Spanish services and Sunday schools has increased; the sal-

ary and current expenses met in full, and an excellent parsonage has been built costing \$2,500. The pastor holds English services at La Plata once a month. Mercedes has prospered under the care of Dr. Siberts, who has superintended the work of the English and Spanish churches as well as the Institute, and only recently has he been able to work for the development of the circuit. In the school of the Woman's Society in Buenos Ayres are 23 boarding pupils and nearly 60 day pupils.

ROSARIO DISTRICT, William Tallon, P. E.

The Rosario District comprises the whole of Argentina save the province of Buenos Ayres and the valley of the river Uruguay, with nearly four million of souls who are as much in need of true Christianity as the inhabitants of pagan or savage lands. We much need an increase of men and means for our work of evangelization. We have had a prosperous year. There have been numerous conversions and an increase of members in every charge of the district.

In Rosario we have four congregations speaking four different languages. The English congregation has a neat building sufficient for its present wants, but the Spanish congregation meets in the old chapel located at one end of the city, and needs a large church or hall in or near the center of the city. The Germau church is not large, but is very zealous and has a large Sunday school, and the pastor has opened a day school. The Dutch church has made some progress. The pastor of the English church, who married during the year, has had good congregations, and is highly esteemed; his church is out of debt and has about \$1,500 toward a parsonage.

The pastor at San Carlos keeps a fine school for the children of the principal settlers, and is in charge of self-supporting church whose influence is felt far and wide.

At Canada de Gomez we have a fine property bought by local resources, and used at present as a school, parsonage, and church. About one hundred boys and girls attend the day school, and seventy the Sunday school. The congregation is not large, but the influence of the work is felt for miles around.

Corloba is the stronghold of Romanism in Argentina, and is noted for the magnificence of its churches. We have here a regular congregation of from sixty to eighty, and it should have a regular pastor. I have visited it monthly.

Venado Tuerto has also been visited monthly. It is chiefly important as a good center from which to carry the Gospel into other regions. We need to have stationed here a good itinerant.

Parana and Santa Fé are two cities on the opposite sides of the Parana River. The pastor resides in Parana, where our congregation worship in a hired house and should have better accommodations; he visits Santa Fé monthly and preaches to a considerable congregation.

In Rosario-Tala we have two congregations, one in the town and the other in the neighboring col-

only about four miles distant. The latter has a chapel built on a high hill which can be seen for a distance of ten miles. The work of the pastor is not confined to these two congregations, but comprises considerable traveling over the country to minister to those who are unable to attend the regular services.

Villa Mantero is visited monthly by the pastor at Rosario-Tala. The people have laid the corner stone of a new chapel, and when it is finished it will be the only place of public worship in the town.

San Juan has a building which serves us as a church, parsonage, and schoolhouse, and the work is making fair progress.

In Mendoza we have an English and a Spanish congregation, and both have prospered. The pastor has also had charge of the small congregations at Villa Mercedes and San Luis. The excellent Sunday school in Mendoza is in charge of the pastor's wife.

The Woman's Foreign Missionary Society has two schools in the city of Rosario that are full, and doing very successful work.

There are hundreds of cities, towns, and villages in our Conference which have never yet heard the true Gospel, and we have neither the men nor means to help them. Several of our old charges would be self-supporting if they had churches of their own free from debt.

MONTEVIDEO DISTRICT, S. P. Craver. P. E.

The Montevideo District includes the republics of Paraguay, Uruguay, and Brazil. The work in Brazil has lately been transferred to the Methodist Episcopal Church, South.

The Asuncion Circuit includes all the work in Paraguay. It needs the supervision of a missionary. In Asuncion are three preaching places and three Sunday schools, and all have prospered. The day schools have also done well. The boys' school has an enrollment of 130, and 15 applications of pupils for the boarding department were declined from lack of room. The girls' school has surpassed any previous year in its enrollment. The work at Ita has continued to be encouraging. At Yeguarizo we have a very hopeful work among the poor, ignorant natives, and, in April, 17 were baptized and received on trial. One of them has given a cow to the Lord, her products and increase to be used for the benefit of the church. In Villa Rica and Sapucay occasional services have been held. Paraguay presents a very hopeful field for young and vigorous workers.

In Uruguay we have had work for years in Montevideo, Santa Lucia, Durazno, and Trinidad. In Montevideo are one English and two Spanish charges. The English congregation has had fair prosperity. The English-speaking community, outside of Anglican circles, is so small that there is not much room for increase except from the children. The Sunday school is prosperous and profitable. The Boys' High School, in charge of Miss Estelle Long, M.D., has 3 teachers and 23 students. The Central Church (Spanish) is very strong and fills the building on Sunday evenings, and there is a

second congregation with its class and Sunday school in a distant part of the city called *Cordon*, and a third in La Union, a suburb, and a fourth Sunday school in the building of the Boys' High School. All of these branches of work are kept well in hand, and a good degree of zeal for the cause is manifested, especially among a fine group of people of both sexes. Dr. Thomson attracts public attention by controversial discourses and by public lectures in the Atheneum. The La Aguada congregation has a chapel worth about \$3,000 built entirely by their own exertions, and, while it is not altogether free from debt, they have begun to raise funds to buy a lot for a second chapel in a neighboring part of the city where they support a mission church and Sunday school service. At Penarol, near the city, is a flourishing Spanish Sunday school. The Girls' School of the Woman's Foreign Missionary Society continues its good work and has prepared for itself an able corps of teachers, and several of its graduates and pupils are doing excellent work in other parts of the Mission.

The congregation and Sunday school at Santa Lucia are flourishing. The acting pastor has renounced the small salary furnished him by the mission so as to live by faith. His joy is to go from house to house and tell the power of Jesus to save.

Durazno has had an unfortunate year. The pastor in June was stricken with mental aberration, and since then has been unable to attend to his work. A new pastor has lately been placed in charge, and the church is preparing again for aggressive work, and has purchased an eligible lot for building a chapel.

The work has not prospered much in Trinidad. We have a good church building, and there are plenty of elements for success under wise management.

Several visits have been made to the city of Mercedes in Uruguay, and a very enthusiastic circle of believers formed of some twenty-five members. We hope to send them a pastor at the next Conference.

The work in Brazil, lately transferred to another Church, has been chiefly on the Porto Alegre Circuit, with seven preaching places, which report good progress. Effective work has been done in Alfredo Chavez, Bento Goncalvez, Caxias, Forqueta, and Para.

Western South America Mission Conference.

THE Western South America Mission Conference includes the republics bordering on the Pacific Ocean in South America. The missions are chiefly in Peru and Chile. Mission work was commenced in 1877, and the Conference was organized in 1897.

MISSIONARIES IN PERU.

Rev. Morris J. Pusey and wife, and Rev. Thomas B. Wood and wife.

MISSIONARIES IN CHILE.

Rev. W. F. Albright and wife, Rev. George E. Allan and wife, Rev. Floyd C. Allen, Rev. G. F. Arms and

wife, Mr. E. P. Currier, Rev. F. M. Harrington and wife, Mr. E. F. Herman and wife, Rev. C. H. Holland, Rev. W. C. Hoover and wife, Rev. I. H. La Fetra and wife, Mr. T. W. La Fetra and wife, Mr. C. W. Ports and wife, Rev. John L. Reeder, Rev. C. H. Wertenberger and wife, Rev. E. E. Wilson and wife, Mr. C. S. Winans and wife, Mr. Harrison B. Shinn and wife.

Misses Adelaide G. Burch, Marian A. Milks, D. M. Richard, Clara M. Iwan, May Tweedie, W. S. Woods, Harriet L. Fields, Estelle Rugg, M. C. Smith, Grace White, J. Carlisle, J. Carpenter, May E. Finney, Elma Wines; Mrs. Jessie A. Hanna.

ANNUAL MEETING.

The third annual session of the Western South America Mission Conference was held in Valparaiso, Chile, January 31 to February 5, 1900, Bishop Ninde presiding.

Charles H. Holland and Charles H. Wertenberger were received on trial. Henry L. Williams was admitted into full membership. F. M. Harrington was transferred to the Upper Iowa Conference. P. B. Cuppett, Indalecio Romero, and Antonio Viteri were reported as supernumerary.

The statistics reported 676 members, an increase of 106; 642 probationers, an increase of 37; 26 Sunday schools, an increase of 7; 1,788 Sunday school scholars, an increase of 383. Of these, 80 members, 120 probationers, 2 Sunday schools, and 190 Sunday school scholars are in Peru, the others in Chile.

The following were the appointment of the preachers:

CONCEPCION DISTRICT.—G. F. Arms, P. E. (P. O., Concepcion, Chile.) Angol, Roberto Olave. Concepcion Circuit, G. F. Arms, J. S. Valenzuela. Los Angeles, Cayetano Signorelli. Temuco, Cecilio Venegas. First Church at Concepcion, Nueva Imperial, and Punta Arenas, to be supplied. Concepcion College: B. O. Campbell, president; G. B. Benedict and C. H. Holland, professors.

IQUIQUE DISTRICT.—W. C. Hoover, P. E. (P. O., Iquique, Chile.) Antofagasta, Carlos Beutelspacher. Coquimbo and Guayacon, H. L. Williams. Iquique Spanish Church, W. C. Hoover. Serena, W. F. Albright. Arica and Tacna, and First Church at Iquique, to be supplied. Iquique College, F. C. Allen and C. M. Griffith.

SANTIAGO DISTRICT.—I. H. La Fetra, P. E. (P. O., Santiago, Chile.) Santiago, Jose Torregrosa. Valparaiso, E. E. Wilson. Farm Home Orphan's School, R. D. Powell, president. Santiago College, I. H. La Fetra, president.

LIMA DISTRICT.—T. B. Wood, P. E. (P. O., Lima, Peru.) Lima Spanish Church, A. T. Vasquez. Tumbes and Guayaquil, Z. E. Iregoyen. Professor in High School at Callao, J. Q. Illescas. Ambato and Quito, Callao, Chanchamazo and Pinar, Chosica and Matucana, Irujillo and Cojamaca, Payta and Piura, Sicuani and Cuzco, Tarma and Huancayo, to be supplied.

REPORTS.

CONCEPCION DISTRICT.—G. F. Arms, presiding elder, reports: In Concepcion we have two large boarding and day schools, one for boys and girls

with upward of 300 students, 12 missionary teachers, and 20 other teachers. The salaries are all paid from the earnings, and there is a surplus which is devoted to the support of native teachers. There is also a parochial school, partly self-supporting, for the benefit of the children of the Spanish-speaking congregation. The church congregations during the past year have been the largest, and the financial support the best in the history of the church. The Sunday school is large. The work on the Los Angeles Circuit is progressing. The past year has been a good one on the Angol Circuit. The work is prospering on the Victoria Circuit, which has fine appointments. At Temuco is a thriving church and a mixed school of boys and girls. The work has been blessed on the Nueva Imperial Circuit. There are 25 members and probationers at Punta Arenas, a town of about 8,000 inhabitants on the Strait of Magellan, and there is certainly great need of a pastor there.

SANTIAGO DISTRICT.—G. F. Arms reports, in the absence of the presiding elder, I. H. La Fetra: In Santiago is a college for girls that enjoys a large patronage from the principal families of Chile, and its influence has been very great. We have also a large and well-appointed printing office, the publications of which greatly aid in the extension of the Gospel. Some progress has been made in the Spanish church in Santiago. The work in Valparaiso is very flourishing. San Fernando and Curico is a new work in a fanatical section, but the people are beginning to lose their fear, and some are interested in their soul's salvation. The future has great promise.

LIMA DISTRICT.—Dr. T. B. Wood writes December 31, 1900: The statistics report for Callao and Lima, English, 18 members, 10 probationers, and 125 adherents; Callao and Lima, Spanish, 70 members, 110 probationers, 300 adherents, 2 Sunday schools with 190 scholars. There is 1 high school with 86 pupils, and 3 other day schools with 183 scholars. There are 2 foreign missionaries, 2 assistant missionaries, 1 missionary of the Woman's Society, with 4 native workers, 4 native ordained preachers, 3 native unordained preachers, 7 native teachers, 6 foreign teachers, and 8 other helpers.

The statistics show but an insignificant fraction of our labors or our results. There are many nuclei of churches and schools partly managed by us, which are not in shape to be tabulated.

Rev. M. J. Pusey and wife have done splendid service in Callao. They need reinforcements or they will break down. The native preachers, teachers, and colporteurs have been faithful and zealous. The transition in Ecuador has been wonderful, and the government has called on me to furnish teachers for a system of new national normal schools. This I have begun to do, transferring from Chile Rev. Henry L. Williams, Miss Alice A. Fisher, and Miss Rosina A. Kinsman, and from the United States Rev. William T. Robinson, Rev. Charles M. Griffith, and Prof. Merritt Harris, with more to follow. They are welcomed by the government not only as educational reformers under its employ, but also as religious reformers under its toleration.

Mexico.

Bishop J. W. Hamilton, D.D., has Episcopal Supervision. Residence, San Francisco, Cal.

REV. WILLIAM BUTLER, D.D., arrived in Mexico in February, 1873, and, aided by Bishop Gilbert Haven who had preceded him, selected headquarters and commenced mission work. Dr. Butler was superintendent of the Mission for six years. It was organized as an Annual Conference January 15, 1885, and then reported 728 members and 633 probationers.

Mexico Conference.

THE Mexico Conference includes the republic of Mexico except the states of Chihuahua and Sonora and the territory of Lower California; it also includes Central America. Mission work was commenced in 1873 and a Conference organized in 1885.

MISSIONARIES.

Rev. H. A. Bassett and wife, Rev. F. S. Borton and wife, Rev. J. W. Butler and wife, Rev. Ira C. Cartwright and wife, Rev. B. S. Haywood and wife, George B. Hyde, M.D., and wife, Rev. L. B. Salmans, M.D., and wife, Rev. W. S. Spencer and wife.

ANNUAL MEETING.

The sixteenth session of the Mexico Annual Conference was held in Pachuca, January 18-22, 1900, Bishop McCabe presiding.

Tranquilino del Valle was received from the Methodist Episcopal Church, South. Miguel Rosales was received on trial. Jose T. Ruiz and Joaquin V. Cuervo were admitted into full membership. Abundio Tovar had died. Macario Briblesca and Edmundo Ricoy were located at their own request. Eduardo Carrero was reported as supernumerary.

The statistics reported 2,742 members, an increase of 477; 2,413 probationers, an increase of 426; 70 Sunday schools, an increase of 3; 2,835 Sunday school scholars, an increase of 27.

The following presiding elders were appointed: Central District, J. W. Butler; Hidalgo District, V. D. Baez; Mountain District, P. F. Valderrama; Oaxaca District, J. M. Euroza; Orizaba District, B. S. Haywood.

The seventeenth Annual Meeting of the Mexico Conference was held in Mexico City in January, 1901, under the superintendency of Bishop J. W. Hamilton.

The following were the appointments of the preachers as announced January 21, 1901:

CENTRAL DISTRICT.—John W. Butler, presiding elder. Ayapaugo and Atlantla, Agustin Rivera. Celaya and Salamanca, Pedro S. Paz. Chicoloapam, R. I. Baez. Cipres, to be supplied. Cuernamaro, to be supplied. Guanajuato, L. B. Salmans and E. W. Adams. Leon, I. C. Cartwright. Mexico: English, H. A. Bassett; Spanish, Tranquilino del Valle. Miraflores, F. Manriquez. Pachuca, English work, B. S. Haywood. Pozas, A. S. Zambrano. Puebla and Colonia, Vicente Mendoza. Puebla, English work, F. S. Borton. Queretaro, Jose Chavez. Silao and Romita, Ignacio Chagoyan. Silao and Romita medical work, George B. Hyde (layman). Tepetzingo, Jose T. Ruiz. Mexico Methodist Institute, William S. Spencer, president; F. S. Borton, professor in Theological Department; Andres Cabrera and George A. Manning (laymen), professors in the preparatory department. Queretaro Institute, B. N. Velasco, president; Gorgonio Cora and J. V. Cuervo, professors. Publishing agent, J. S. Turner. Editors of *El Abogado Cristiano* and books, J. W. Butler and P. F. Valderrama.

HIDALGO DISTRICT.—V. D. Baez, P. E. (P. O., Pachuca.) Huejutla, to be supplied. Nextlalpam, L. G. Alonzo. Pachuca and Acayuca, E. Zapata and P. Constantine. Real del Monte, Carlos Amador and Jose Zambrano. San Agustin, Santiago Lopez. Tezontepec, Norberto Mercado. Tlacuiloatepec, to be supplied. Tulancingo, David Verdusco. Zacualtipan, Leopoldo N. Diaz.

SIERRA DISTRICT.—P. F. Valderrama, P. E. (P. O., Mexico City.) Apizaco, Paulino Machuca. Atlixco, E. Mendoza. Cholula, E. Paniagua. Chietla and Atzala, to be supplied. Jilotepec, Trinidad Diaz. San Martin, Pablo Aguilar and C.



Osorio. Tetela, Tomas Garcia. Tezuttlan and Tlapacoyan, P. V. Espinoza. Tlaxcala, Miguel Rojas. Zochiapulco, S. I. Lopez. Zacaola, Epigenio Velasco.

OAXACA DISTRICT.—J. M. Euroza, P. E. (P. O., Oaxaca.) Cuicatlan, M. Fennesa. Oaxaca, G. Rumbia. Huitzo, Miguel Rosales. Soledad, Magdalena Constantine. Tehuantepec, to be supplied. Tlaxiaco, to be supplied. Zachila, Juan C. Martinez.

ORIZABA DISTRICT.—Benj. S. Haywood, P. E. (P. O., Pachuca.) Atzacan, Raymundo Baez. Huatusco, Plutarco Bernal. Melchor Ocampo, to be supplied. Orizaba and Cordova, Jose Rumbia. Tuxtepec, Vicente Osoria and Ramon F. Salazar.

Dr. J. W. Butler writes: We have 10 new congregations, a net increase of 355 communicants, and 371 conversions. For the support of the medical work we have received \$7,310; for pastoral support, \$7,557; for school support, \$17,157; for church buildings and repairs, \$9,161, and for all purposes,

Including those just mentioned, \$40,229, Mexican currency. This is a gain of forty per cent over the previous year.

The following reports of presiding elders were made in December, 1900:

CENTRAL DISTRICT, John W. Butler, P. E.

The work in the city of Mexico has been prosecuted with encouraging success. The publishing house, with increased facilities, reports a prosperous year. The Miraflores work has made commendable progress, especially in the school. There have been revivals at Poxtla, Guanajuata, Puebla, Pozas, Mexico City, Pachuca, and other points. The English work at the capital has had a precious revival and needs its own place of worship, and an ample building site has been secured. The new church building at Pachuca, with two auditoriums, so arranged as to conveniently accommodate the native and English congregations without clashing, is approaching completion. There has been a marked improvement in the Queretaro school, and the capacity of the school building has been nearly doubled. The Mexico Methodist Institute has had a year of signal success. Four capable young men were graduated from the normal school. The religious spirit has been more pervasive among the students. The medical work connected with the church in Guanajuato has been larger during the past year than previously, and the growth in the income has about doubled. The medical work in Silao and Romita has also had a very prosperous year, the total receipts being over \$5,000. The medical work in Leon has made a beginning, and opened the way for the Gospel.

HIDALGO DISTRICT, V. D. Baez, P. E.

In the district are 10 circuits with 36 congregations; 10 day schools with an attendance of 853 pupils. During the year 188 probationers were received, and the collections amounted to \$1,400. The congregation at El Chico is faithful and full of the Spirit, and the day school has 78 pupils. The Huejutla Circuit, which commenced the year with 5 congregations, has increased to 8 congregations; the 3 new ones, with the communicants, are Tlanchinol with 5, Chicomamel with 20, and Orizatlan with 20. On the whole circuit 90 probationers have been received. The day school at Nextlalpan has 95 pupils. The congregation of Tequisquiac is numerous and enthusiastic, and has bought a well-situated piece of land on which to build a church. The day school in Pachuca has 180 pupils, and of these 50 attend the Sunday school and the preaching services. The new church will be of great value to the work. The Real del Monte Circuit has progressed in every way. There is a large congregation at Acelotla, and a church and parsonage are being erected. We have great influence in Zacacaleco. The Zacualtipan Circuit has 9 congregations, and 36 probationers have been received in six months. The congregation in Tulancingo is small, owing to the extreme fanaticism of the people. There has been one conversion in the city and 19 in country towns. The girls' school at Pachuca, under the Woman's Society, has 270 pupils.

MOUNTAIN DISTRICT, P. F. Valderrama, P. E.

During the year 20 members have been received into full membership and 21 on trial. The pastor at Apizaco reports a new congregation he has commenced to visit, where he has received 6 on trial and 10 into full membership. A new congregation in the village of Santa Ines. At the village of San Adres there is a promising field. The schools continue to be one of the most important factors of the Christian work. All the apportionments made to our district have been fully met and other contributions have been received. The brethren on Tzompantepec have collected the needed amount of stone for the building of a chapel, and other congregations have improved their church property.

OAXACA DISTRICT, J. M. Euroza, P. E.

Our services in Oaxaca are better attended than formerly, but the day school has had a smaller attendance. On the Soledad Circuit there has been considerable persecution, but the young master of the official school has joined us, and when he is not in school he dedicates himself to the teaching of Christian doctrine to his pupils as well as the singing of our hymns. In Culcatlan the attendance on the services has improved, and there are greater facilities for passers-by to listen to the preaching. The services on the Huitzo Circuit have been animated and a high degree of spiritual feeling maintained. A new school has been opened in the village of San Geronimo Sosola with 25 pupils. The brethren at Zachila have suffered persecution. The brethren in Tuxtepec have exhibited fervor and enthusiasm. There has been progress in self-support. The amount received from the pupils of the day schools has nearly doubled.

ORIZABA DISTRICT, B. S. Haywood, P. E.

Orizaba Circuit has four preaching places, and six have been converted. In the prison in Orizaba a night school is held, which has enrolled 80 prisoners. In the Orizaba day school are 93 pupils. At Atzacan, an Aztec Indian town, we have a congregation of over one hundred, a Sunday school of 57, and a good active day school. At Chiquatal is an heroic and zealous congregation composed of pure Aztecs. They have constructed a creditable frame house for a school and church, and a comfortable bamboo house for a teacher, and the teacher is being supported by funds obtained from young men in the homeland given to smoking, who abstain therefrom and give the amount expended formerly for this purpose to me for the teacher. At Huatusco the little room used for worship is crowded with worshippers, and frequently hearers crowd the one window and door until the street is blocked. There is a great need for money to purchase a more central location and erect a building. Atoyac and Melchor Ocampo Circuit reports four preaching places, three of them formed this year. At Zentla, the town authorities offer a good building and furniture for a school if we will supply the teacher. On the district 50 have been converted, three new schools have been started, and seven new preaching places established. Self-support is greater than before.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session February 19, 1901, Bishop Andrews presiding. Devotional exercises were conducted by Lemuel Skidmore, Esq.

On motion, Bishop Andrews, Dr. A. K. Sanford, and Dr. A. H. Tuttle were appointed to prepare a memorial minute in regard to Bishop Ninde. This was afterward presented and adopted.

Leave of absence was given Secretary Leonard to visit officially the Missions in Europe and to attend the Ecumenical Methodist Conference in London.

The reports of the Committees on Finance and on Lands and Legacies were adopted.

The outgoing of Rev. H. E. Ball and wife to Angola was authorized subject to the usual examination, expenses to be paid from appropriation to Angola.

The return to Angola in March of Rev. W.-P. Dodson and wife, Rev. A. E. Withey and wife, and Rev. H. C. Withey; in July of Miss R. J. Mair and Miss Jessie Arms; and in November of Rev. C. W. Gordon and Mrs. M. B. Shuett was authorized, provided the outgoing of Miss Mair and Miss Arms can be accomplished without any supplemental appropriation by the Board, and provided that the outgoing of the missionaries in November be charged to the appropriation for 1902.

Rev. John Harrow was authorized to return from Liberia provided Bishop Hartzell so advise.

Rev. E. H. Richards, of East Central Africa, being in poor health, was authorized to go to some health resort near, or return to the United States, as may be thought best by Bishop Hartzell and himself.

The purchase of some property in Grand Bassa, Liberia, was approved on the conditions named.

Furloughs were granted Rev. William T. McLaughlin and family, and Rev. Harry Compton and family, and permission given them to return to the United States from Argentina.

The redistribution of the appropriations to Norway, Mexico, and Japan were approved.

Rev. E. B. Caldwell was appointed a member of the Finance Committee of the Foochow Mission.

Dr. R. C. Beebe was appointed a member of the Finance Committee of the Central China Mission.

The homecoming of Rev. H. E. King, of the North China Mission, and the return to China of Rev. I. T. Headland and Rev. J. F. Hayner were authorized.

The furlough of Rev. Q. A. Myers, of West China, was extended until September.

It was decided to continue the medical work in Chentu, West China.

The furlough of Rev. Charles Bishop, of Japan, was extended until August.

Rev. E. E. Wilson was made a member of the Finance Committee of China.

Power of attorney was authorized to be given to Rev. I. H. La Fetra, of Chile, to sell the Coquimbo Chapel property in order to procure a better location.

Permission was given Mrs. Kate Russell Olave, of Chile, to return on furlough to the United States.

Power of attorney was directed to be given Rev. L. A. Core to sell a mission bungalow at Moradabad, India, and reinvest the proceeds in a more desirable location.

Rev. W. H. Stephens was approved as treasurer of the Bombay Conference.

Prof. Samuel Culpepper, of Taylor University, was appointed a teacher in Washington Institute, San Juan, Porto Rico, provided he pass the usual examinations.

Provision was made for the purchase of a parsonage for the missionary to the Indians at Round Valley, Cal.

George M. Odium was appointed to the charge of agricultural work at Old Umtali Industrial Mission, East Central Africa.

John McKendree Springer was appointed to evangelistic work in Inhambane, East Central Africa, provided he can make satisfactory arrangements.

Harwin Benjamin Shinn and Mrs. Josephine Rothrock Shinn were appointed to educational work in Iquique, Chile.

Rev. Fred A. McCarl, Rev. Willard A. Goodell, and Rev. Homer C. Stuntz, D.D., were appointed missionaries to the Philippine Islands, provided they pass the usual medical examination.

The resignation of Mr. A. K. Shiebler as a member of the Board of Managers was presented and accepted.

Several appropriations were made for the benefit of the foreign and home Missions. The following was adopted: "The Board has heard with great sorrow of the death of Rev. Jacob B. Graw, D.D., one of the oldest clerical members of the Board, on the 18th inst., and express their sincere condolence with his bereaved family, and hereby appoint General J. F. Rusling, Rev. Drs. James M. King, S. W. Thomas, S. W. Gehrett, and Messrs. Charles Scott and R. W. P. Goff to represent the Board at the funeral services in the First Methodist Episcopal Church at Camden, N. J., February 20." Dr. F. M. North and Secretary Baldwin were appointed a committee to prepare a memorial minute.

The amendment to the By-laws, of which notice was given in the January meeting, authorizing the treasurer to receive and give receipts for all money due the Society, and to indorse checks and warrants in its name and on its behalf, etc., was adopted.

The Committee on Revision of the Manual reported progress.

A medal was ordered presented to contributors of three dollars or more through the Epworth Leagues to the Twentieth Century Fund for Missions.

Memorial Minute on Death of Bishop Ninde.

(Adopted February 19, 1901.)

THE Board of Managers of the Missionary Society adopts, and orders to be entered on its minutes this memorial note concerning the Rev. Bishop William Xavier Ninde, D.D., LL.D., one of the vice presidents of the Missionary Society, who departed this life January 3, in the city of Detroit, Mich., aged sixty-eight years.

He was the son of an eminent minister of Central New York, was converted at the age of seventeen, and immediately began preparation for the work of the ministry. Having graduated from Wesleyan University in the year 1855 he immediately entered upon his life work.

In the Black River, the Cincinnati, and the Detroit Conferences he was the very acceptable and useful pastor of many of our leading churches, and professor and president of Garrett Biblical Institute until the year 1884, when he was elected bishop by the General Conference in Philadelphia. In the episcopal office he continued with great industry, wisdom, purity of motive and conduct, and high honor from his brethren until his sudden death.

In the special service of our Missionary Society he visited all our Mission fields except Africa and West China, in all this foreign administration showing the same qualities which have endeared him so greatly to all parts of our home work.

In admirable balance of intellectual faculty, in natural sweetness and elevation of tone, in profound religious conviction, in earnest devotion to his Redeemer and Lord, and in an all-pervading saintliness of spirit and life, he held the admiration and warm affection of his brethren in our own and in other Churches.

We here render thanks to God for this life of usefulness, and for the crown of righteousness which this apostle of Christ has now at length gained.

Notes on Missionaries, Missions, etc.

Rev. Frank E. Lieden, of the Bengal Conference, was married in Calcutta on December 27, 1900, to Miss Elizabeth Mold.

Miss Charlotte Vimont, formerly connected with the Chile Mission, sailed for Porto Rico January 26, to engage in educational work.

Rev. Wm. Feistkorn, for several years a missionary of our Church in India, died at Champaign, Ill., January 23, aged thirty-seven years.

Rev. Ramon Blanco, one of the best and most devoted of the native preachers in our South America Conference and pastor of the Boca Mission in Buenos Ayres, died in January last.

Miss Florence Smith, who has been connected with our educational work in Santiago, Chile, for over three years, died there suddenly on December 19 last.

Rev. S. Elson Brewster, of our West Central Africa Mission, was married to Miss Cora Zentmire at Malange, November 20, 1900, and Mrs. Brewster died

January 8. Mr. Brewster has gone to England on his way to the United States.

Bishop Parker, who has been very ill at Lucknow, India, was reported on January 17 as somewhat improved, but his recovery will be very slow. Many prayers have been offered for his restoration to health.

Bishop Hartzell sailed from England for Africa February 9. He is to preside over the Liberia Conference March 1.

Bishop Hartzell was accompanied from the United States by Rev. G. A. Odum, who goes to take charge of the Industrial Mission at Old Umtali, and by Rev. G. H. Reibold, who was expected to become principal of the school at New Umtali. Mr. Reibold became ill on the voyage, and was obliged to return to the United States.

Mr. Harwin B. Shinn and wife sailed from New York February 19 for Chile. They will engage in educational work in Iquique.

Rev. Homer C. Stuntz, D.D., expects to leave the United States March 15 for the Philippines to become Presiding Elder of the Philippine District of the Malaysia Mission Conference. He will be accompanied by Rev. Willard A. Goodell. Dr. Stuntz was a missionary in India for seven years, and will be an able leader in the rapidly developing mission work of our Church in the Philippines.

Special Notices.

SINCE the list of Board of Managers printed on page 98 was prepared, Rev. J. B. Graw has died, and Mr. A. K. Shiebler has resigned.

The Annual Report of the Missionary Society for year 1900 is being prepared and will probably be ready by April 1. We have given a condensed report of all the foreign missions except those of Southern Asia in this number. These have occupied so much space that we have been obliged to omit a large amount of other matter. Next month we shall give the reports for India and Malaysia.

The Story of the Life of Pandita Ramabai, written by Helen S. Dyer, is a thrilling account of the spiritual changes that took place in the character of Ramabai, so that the home and school for widows established in Bombay and afterward transferred to Poona has become avowedly Christian. The work deserves the aid of all Christians. The book is published by Fleming H. Revell Co. Price, \$1.

The Illustrated History of Methodism has lately been issued from the press of the Methodist Magazine Publishing Co. of St. Louis. It is a very interesting book for all Methodists, especially on account of the "more than one thousand portraits and views of persons and places identified with the rise and development of Methodism." All branches of Methodism are represented. The authors are Rev. James W. Lee, D.D., Rev. Naphitali Luccock, D.D., and James Main Dixon, M.A. The history gives the story of the origin and progress of the Methodist Church from its foundation by John Wesley to the present day, and will, doubtless, have a large circulation. It is published in cloth at \$2.75.

GOSPEL IN ALL LANDS.

APRIL, 1901.

General Missionary Conference— April 24-30.

A GENERAL MISSIONARY CONFERENCE in the interest of the Methodist Episcopal Church, South, will be held in New Orleans, April 24-30, 1901. An interesting program has been arranged. The Methodist Episcopal Church will be represented by Bishop Thoburn, who will preach the opening sermon on "The Healing of the Nations, or the Agency of the Holy Spirit," and speak on "Woman's Work at Home and Abroad;" by Dr. J. F. Goucher, with an address on "Missions and Education;" and by Mr. S. Earl Taylor, who will speak on "How to Make the Epworth League Most Effective as a Missionary Force."

Christian Stewardship.

THOUGHTFUL men are beginning to see that the responsibilities of Christian stewardship rests with equal weight upon those who go to the mission field and those who stay at home. There seems to be a tacit understanding that he who goes out into the home or foreign field to preach the Gospel should be content with a bare living, and has no right to ask more. But if this understanding is well founded, is not he who stays at home responsible in the same way and to the same extent—that is, to be content with a bare living, holding the rest of his possessions in trust for the Master, to be administered as conscience and the providence of God may direct, to enlighten and uplift the world and extend Christ's kingdom among men?—*Alexander Sutherland, D.D.*

Missionary Work of the New Century.

WE commence the missionary work of the new century with greatly added light as to the best methods of conducting missions. The experiences of thousands of missionaries, employing a vast variety of methods, have been brought together, and invaluable lessons have been learned. The modes of thought of natives of all lands

have been studied, and the best ways of approaching them with the message of the Gospel are now known. The relative value of various branches of effort has been revealed by actual trial. The experiences in Africa, in China, and Japan, of skillful and devoted laborers, have shown what forms of effort secure the best results among these several peoples. What may well be called the science of missions is altogether the product of the century just ended, and it is an asset of vast importance for the century begun.—*Missionary Herald.*

Do Not Believe Newspaper Reports when They Say—

THAT the Chinese hate the missionaries;
That the missionaries caused the Boxer uprising;

That they have shown a revengeful spirit toward the Boxer leaders;

That they urged the ambassadors to insist upon many more decapitations;

That they took part with the foreign soldiers in the looting of stores, houses, and palaces;

That they took possession of a palace and lived therein in royal comfort;

That they went about assessing indemnities at the rate of thirteen times the actual losses;

That, accompanied by soldiers in some instances, they forced the Chinese to pay these exorbitant claims;

That they are presenting, in behalf of their societies, swelled estimates of losses of mission property;

That they have witnessed outrages upon defenseless Chinese by brutal foreign soldiers without protest;

That the missionaries are self-seeking, avaricious, revengeful, and inhuman people.

BELIEVE that such statements are blunders or lies, no matter where you see them. We prefer to think that Mark Twain, in crediting them, was not malicious, but unconsciously humorous.

H. K. CARROLL.

The Command of the Lord.

THE command of Christ, "Go ye therefore and teach all nations," is the basis and authority on which all true missionary effort rests. Arguments for missions based on the immoralities, crimes, and cruelties of the heathen, or on their ignorance and misery, are not for a moment to be put on the same level with this command. Motives drawn from the crimes and miseries of the heathen world are legitimate in their own place, but when dwelt on to the exclusion or neglect of the explicit command, they obscure the true ground of obedience, and lower the motive and authority on which missions rest. The command of the Lord makes missions to the heathen, or non-Christian world, imperative, irrespective of either character or condition.—*James Johnston.*

Mexico Needs the Gospel.

MEXICO needs the Gospel to-day no less than China. She must have it to save her from superstition and vice, from ignorance and priestcraft. While the hold of the Romish Church has been loosened upon the property of Mexico, of which fully one third was at one time in papal hands, and the laws of reform forbid the offensive religious processions on the streets, when anyone who failed to bow the knee was invariably assaulted by the fanatical crowd; yet there has come no sufficient substitute for this corrupt faith to profoundly impress the great numbers who are drifting to infidelity. The complete separation of Church and State has led the officials to absent themselves from all religious services, and the example set by the rulers has become contagious. Distrust of all religious teachers is the result of the abuses to which the people were long accustomed, and confidence in missionaries comes only with intimate contact and acquaintance long enough to test their disinterestedness.—*Bishop E. R. Hendric.*

Effective Appeals for Missions.

IT has been apparent for some years that the old methods of presenting the claims of missions have been gradually losing their force, and the increasing intelligence of our people as to world-wide affairs furnishes a sufficient explanation. New methods of ap-

peal must be adopted and new lines of argument invented. We knew a church which held a monthly missionary meeting, and made an offering for missions every month regularly for years. At one of these meetings an address was given in which the degradation of the heathen and the experiences of missionaries were depicted with thrilling effect. All present said it was an interesting missionary meeting. But the church has never held a missionary meeting nor made an offering for foreign missions since that time. By that one address the missionary impulse of the church was changed from duty and habit to excitement. Loyal obedience to the last command of the Lord Jesus, an absorbing ardor for the glory of our God, and an increasing sense of human brotherhood are the only motives remaining forceful enough to arouse the missionary impulse needed to carry on the foreign mission enterprise.—*Baptist Missionary Magazine.*

The Golden Opportunity.

ALL beginnings, both of days and service, shine with Christ's presence and thrill with the incentive of his trust. Nineteen centuries since the coming of our Lord have had their times of trial, of discouragement, of fear—the twentieth opens with a light of hope and faith. Brighter and clearer grow the purposes of God through all the changes of our years.

There is shadow yet, but not for him who turns his face toward dawn. There are mysteries of life and death, but there is Christ, the greatest of all mysteries, the dearest of all friends. There are sorrows, losses, sins; but there is joy in God, and wealth of love, and help for overcoming.

Widening fellowship of service, enlarging opportunity of work with God, deepening experience of life under guidance of the Spirit, fill our hearts with cheer.

The golden age is yet to come, the golden opportunity of work with God comes every day. There was never a better time to live, a clearer hope, a larger field of witness. Serenity of faith, activity of work, joy of expectation, looking for the perfect reign of love, crown the new century's life. God is with us in our toil and rest. This is the golden opportunity, and in using it we hasten on the golden age.—*Isaac Ogden Rankin, in Congregationalist.*

Evangelization of the World.

WE have ground for hope for the evangelization of the world within the first half of the twentieth century. With the world fully explored, with lines of transportation running out into all the earth, with the enlarged area of human intelligence, and the facilities at our disposal for the dissemination of religious literature and information, the transmission of news with the speed of lightning, the fraternal relations existing among all Protestant Christians, the encouraging progress of great reforms, the decrease of war, the increase of Christian populations, and the growth of Christian missions throughout the world, we have a vantage ground that justifies the hope of universal conquest in the not distant future. All the strategic points are occupied; the institutions of the Christian Church are established in all parts of the world, and the resources of Protestantism are inexhaustible.--*A. B. Leonard, D.D.*

Adaptation in Missionary Methods.

THE just demand for adaptation of all forms of missionary effort to the peculiar conditions and even the superstitions of the peoples is now emphasized by intelligent Christians, and especially by those who assume the attitude of critics. For this reason it is insisted that missionaries should be specially educated in the native characteristics, and be able to see things from their standpoint. It is held to be clearly wrong to insist upon the acceptance of our customs and forms of thought in violation of traditions held sacred and institutions that are religiously revered.

But now when a well-educated missionary with twenty years' experience in China uses his Christian common sense unselfishly to help to establish justice among those people according to their own precedents and customs, meeting with no opposition for the very reason that he is adapting himself to native ways, immediately there is an uproar among the critics of missions, because some nameless newspaper correspondent says he is not acting according to American customs!

Some people have lost their balance a little for the moment, but they will walk more steadily afterward, for they will know the facts and principles better which ought to keep them level. If the government

would make more use of the men who have been trained on missionary ground, and employ the same principle of adaptation to civil and military administration as has been approved in missionary work, the results would probably be more satisfactory. -- *Congregationalist.*

The Methodist Episcopal Foreign Missions.

THE Annual Report of the Missionary Society for year 1900, edited by Dr. S. L. Baldwin, is now printed and will be mailed to anyone on application. The statistical report of the members, probationers, and Sunday school scholars are given below. The total increase of members and probationers is much smaller than usual, being only 853. No new statistics were received from Hinghua, Central China, or West China, and those of the previous year are inserted. The following report a decrease of members and probationers: North China, Japan, South Germany, Sweden, Italy, and all the India Conferences, except Bengal-Burma. The famine and the plague in India and the war in China have combined to reduce our numbers in those countries, but it will not be long before the tide will turn.

METHODIST EPISCOPAL FOREIGN MISSIONS.

CONFERENCES AND MISSIONS.	Members.	Probationers.	Sunday School Scholars.
Liberia.....	2,974	829	2,738
Angola.....	27	10	76
Southeast Africa.....	40	119	130
South America.....	2,147	1,519	3,654
Western South America.....	676	642	1,788
Foochow.....	4,739	4,418	5,829
Hinghua.....	2,338	2,949	2,847
Central China.....	1,531	2,478	1,465
North China.....	4,375	2,079	3,785
West China.....	219	118	501
North Germany.....	5,825	2,944	8,581
South Germany.....	8,380	1,519	12,415
Switzerland.....	7,433	1,013	18,503
Sweden.....	15,691	1,577	18,174
Finland and St. Petersburg.....	682	273	1,124
Norway.....	5,493	560	6,108
Denmark.....	3,203	237	4,434
North India.....	14,086	16,847	44,395
Northwest India.....	13,742	19,872	33,344
South India.....	796	1,229	4,519
Bengal-Burma.....	1,274	1,622	2,721
Bombay.....	1,440	4,677	10,759
Malaysia.....	525	250	1,174
Bulgaria.....	224	45	362
Italy.....	1,714	544	1,256
Japan.....	3,153	1,379	5,319
South Japan.....	765	323	1,715
Mexico.....	2,729	2,777	2,866
Korea.....	792	3,105	1,328
	107,003	75,954	201,908

MISSIONARY MEDICAL WORK IN WEST CHINA.

BY HARRY L. CANRIGHT, M.D.

READING the gospels with medical missionary work in mind, one can but notice how much medical work our Saviour did. He was ever ready at a cry (Luke 18. 38-43), a word (Mark 1. 40-45), or even a touch



DR. CANRIGHT.

(Matt. 11. 35, 36), to apply the "double cross" healing, that is, healing for both body and soul. The Church has long been applying one side of the Gospel toward saving men, but it is coming to learn that if it reaches and holds the masses it must apply

another side of the Gospel as exemplified in the medical work Christ did.

Christ's healing was one of the principal attractions to the crowds who followed him while here on earth. In trying to reach masses of people now, especially in heathen lands, we cannot do better than to follow his great example in this particular, and hold out some little material aid as an attraction toward a deeper work in the heart, when the body is cured. Where the Church has applied this method it has proved very fruitful of good results in many lands. Humanity has been uplifted and souls saved.

Medical work is needed more in China than in many other countries because the people are so destitute of medical knowledge and the proper treatment and cure of disease. There are almost no reliable physicians, although so-called doctors are numerous; but they extort exorbitant prices from their patients before they will attempt a cure, and then hoodwink and cheat them afterward. Hence, the people do not trust them, and the masses cannot employ them if they did.

Practically there are no medical examinations. Anyone can become a doctor (?) who will buy a book of prescriptions and put up his sign, so it is no honor in China to be called doctor. Medical missionary work destroys or limits to a certain extent the profits of these quack doctors and "medicine shops," yet they dare not openly oppose it because of the confidence and trust of the people.

Three of the eighteen provinces are commonly spoken of as *West China*. In these three provinces there are only six hospitals, or if we count the Roman Catholic hospitals, which have all been established since Protestants commenced work in the West, the number will be increased to nine, all comparatively small hospitals for a population as great as is in the whole United States. These hospitals are all in the province of Sz Ch'uen. Since 1893 my work has been in Chentu, the capital of this province. As I am more familiar with my own work than with any other may I be pardoned if I now speak specifically only of that.

People frequently ask: "Do the Chinese really make good Christians?" and "Does

the medical work pay in spiritual results?" To both these questions we unhesitatingly answer, Yes! They make just as true Christians as any other members of the human race, and they are proving their faith almost daily with their life's blood. Medical work associated with evangelistic work also pays well because through its influence lives are regenerated, souls are saved, and some whole families brought to Christ.

The following are a few individual cases selected from our work in Chentu. When we first went to live there Mr. Fung, a venerable looking and highly respectable old gentleman, came to us as personal teacher. From the first he manifested some interest

living on his poor old father of over seventy. I also said if he did not wake up, come into the hospital and break off his opium habit, I would give him no more medicine. This seemed to arouse him to a realization of his condition, or touch his sense of filial piety, for in a short time he came into the hospital, and his old father paid his expenses for the month it took him to break off the habit.

After that he was a different man in many ways, and really seemed to try to do better. He attended church regularly, and usually carried his father's Bible and hymn book, and would never remain seated until his father had a comfortable seat. He gladly united with the church as soon as permitted



DR. CANRIGHT'S HOME AT CHENTU.

in the Gospel. He was afterward employed as school-teacher. His son and daughter-in-law were both miserable opium smokers. The son had been led into it by his associates, and the daughter-in-law, to deaden an aching heart, took it because her husband did. Their children—two boys—came to our mission school and were taught by their grandfather. This is a glimpse of the family as we first knew them.

A few years went by. The grandfather and his wife had meanwhile joined the church. The son became more and more debilitated by his opium, and also more frequently visited the dispensary for medicine. Several years passed and there was no improvement.

One day I spoke to him sharply and told him that he ought to be ashamed of himself,

to do so. Part of the respect he and other Chinese boys show to age could well be imitated by some American boys.

His wife also seemed to take new interest in life after this. By sheer force of will she broke off the use of opium in her own home. This was in the spring. The following summer she became seriously ill with dysentery. I was called to attend her and spared no pains in the treatment given. The Lord blessed our efforts, and after several weeks she recovered amid glad hearts all around. After this of her own free will she came into the hospital to have her feet unbound, and then joined the church. Her oldest son, one of the boys who attended the school and the future head of the family, is now one of our most promising young men. Thus practically the whole family have been

brought into the church through the influence of the medical work. When I came away they gave me their family ancestral scroll, thereby giving up their last hold on heathenism.

Another family by the same name (but no relation) was greatly blessed. The mother had died before we knew them. The father was a victim of the terrible opium-smoking habit. The only son attended our mission school. The time came when there seemed little question that the father would soon die from the use of opium. Not to lose the good already done, keep a hold on the bright boy, Fung Liu Uen, and give him a chance to continue his education, we adopted him. Giving away his only son seemed to arouse the father, for soon after he came into the hospital and we helped him to break off opium. Being a comparatively young man he soon became healthy, and has proved to be an intelligent, well-read man, and a consistent, faithful Christian. The son (our son now) has attended the Chungking Institute for several years and is one of their best students. He is also a fine mathematician and a good Christian. In connection with *Fung Liu Uen* I will mention his friend, *Chang Min San*, who is my second medical assistant, and one of the most genuine and pure Christians I have known among the Chinese. He was not converted through the medical work, but has been so long connected with it that he seems a part of it.

Mr. Liao, a man who had been blind six years, came to the Chentu Hospital from fourteen days away. He was obliged to have a man to lead him all that distance. Upon examination we found he had a cataract in each eye. He stayed in the hospital about three months. While there we operated successfully on both eyes, and before he went away had the great satisfaction of seeing him *read his Bible to us*. He was able to go home alone; he could see now in a double sense. He has since suffered terrible persecution.

A banker's little daughter from a neighboring city came into the hospital to have her eyes treated. They were so bad that in a few more days she would have been blind for life. Very careful treatment for several weeks brought her out of danger, but by her father's request she remained until completely cured. The father was so well pleased that he gave us a number of presents.

A poor widow who came into the hospital

with the little girl as her servant became converted while there. After conversion she was very happy and used to attend every service. When a wealthy woman who was in the hospital at the same time went away she gave this widowed servant two hundred "cash." This amount was actually only about ten cents in our money, but to this poor widow it was as much as \$2 would be to most Americans. She had seldom had all she wanted to eat and was obliged to wear thin second-hand clothing; but she was so thankful she had found her Saviour that she came and insisted on giving her money as a freewill offering to the hospital.

This "widow's mite" was the first money ever received for the Chentu Hospital. From this little nucleus we got our first idea of freewill offerings for this purpose. *Heathen hearts* have been opened to multiply this amount many times. Now the same opportunity is offered to you. Would you not like to show your gratitude for a Saviour found by adding your mite to help build this much needed hospital? Give it a part of your Twentieth Century Thank Offering.

I must also mention faithful Lao Yang. He was one of our first patients. He came to break off opium smoking. After being freed from the habit he meekly asked for work, with us, that he might escape former temptations. We gave it to him, and he has been a faithful friend and servant, as well as true Christian, for several years. Thus we see a little of the Lord's approval of this work.

During one year over ten per cent (14 out of 120) of the hospital patients were interested enough in the Gospel to put down their names as inquirers. About half of these became church members and two, we have good reasons to believe, have since gone to heaven. These are some of the tangible results of a single year's work. But who can measure works of love? Who can tell the results of the influences that were set to work in the thousands of other lives that came under our care in the dispensary and hospital during these years? Who can tell the results of suffering relieved in setting broken bones; bringing would-be suicides back to life; of hope renewed; of mothers restored to their families; of fathers saved to their homes; and children spared? These are some of the influences that will go on for generations.

The medical work reaches the great mid-

dle classes. A good physician has access to thousands of families that do not wish to have intercourse with other missionaries. They are anxious for themselves or friends, and this selfish interest often develops into a saving interest in the Gospel. Many have been brought into the Church through this influence. When a patient comes into the hospital we have an opportunity to come into personal touch with him and come closer to his soul than in any other way. No one can come to us without hearing something of Jesus and his precious love. When people are ailing and discouraged or down-cast there is no better time to show real

lough last year several hundred grateful patients gave me a beautiful embroidered satin garment as a token of their respect and gratitude. The Chinese call it a "ten-thousand-name-garment." This is one of the highest honors they can pay an official when he is leaving one post for another. The coat is covered with wheels of names of patients embroidered with gold thread. The three characters of each name correspond to a spoke in the wheel. In the center of each wheel there is also embroidered one large character, in red. On the front of the garment these red characters make up the Macedonian cry, "Come over and help us!"



FUNG LIN UEN,

CHANG MIN SAN.

kindness and point them to the love of Christ. It is an influence in their lives from which they cannot escape.

Our work calls us into homes of high and low degree. We have worked among all classes, from some of the highest officials in the province to the lowest beggars on the streets. Chentu is such a center that in a single year we have had patients from eight of the eighteen provinces in the empire.

For seven years we have been teaching these people the value of Western medicine. They have learned to trust us in case of sickness, and also have proved their confidence and shown their gratitude in a very marked way. When we came home on fur-

The red characters on the back say, "The medicine cures the body [and] the Gospel saves the soul." This idea is taken from the double cross design on our dispensary tickets.

As these people never saw us in anything but Chinese dress this was a very appropriate way to show their appreciation of our efforts in their behalf. The day we left they decorated our sedan chairs with red silk and escorted us amid considerable display and the shooting of thousands of firecrackers about a mile outside of the city to the "Thunder God Temple," where we drank tea together, then bade them good-bye and boarded our boat. Of course this display

was not in accordance with our Western ideas, but as it certainly was in accord with theirs we did not seriously object, because we try to conform to their customs as far as possible. "I am made all things to all men that I might by all means save some." This cry, "Come over and help us!" coming not from Christians, but from "raw heathen," we feel lays upon those who have already "put our hand to the plow" a still greater responsibility.

In this far-away mission field the medical work is needed to bring the people about the mission, and by healing their bodies arouse in them an interest in the salvation of their

souls. Since the hospital experience I have had I cannot but believe more firmly than ever that the medical work, especially in China, is of great importance in helping to gain the object of all mission work, that is, bringing *souls* to Christ.

Our faith tells us that when peace and quiet reign again in China, mission work will go on in a way never known before.

"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

THE HISTORY OF OUR RAIPUR WORK.

BY BISHOP F. W. WARNE, D.D.

GODAVERY DISTRICT, of the South India Conference, was organized by Bishops Foss and Thoburn early in 1898, in consequence of certain developments in our work. The district embraced three circuits of the old Hyderabad District, namely, Sironcha, Jagdalpore, and Yellandu, with a new station into which we were providentially led (having been invited to occupy it), namely Raipur, in the Central Provinces. This district comprises a territory of forty thousand square miles, with a population open to us for mission work of 4,000,000 souls, and is in charge of Rev. Geo. K. Gilder.



REV. G. K. GILDER.

It is about the work of Raipur Circuit that we wish to give a short account.

Raipur Circuit has a population of 1,584,

427; of this number 285,551 are a people called the Satnamis. This sect was founded some time in the fifteenth century by one called Rohidas, who lived in the country south of Oudh. Rohidas proclaimed the perfect equality of all men, and the worship of the one true God under the title of Satnam, or the true name. Only the lowest of the people availed themselves of the teaching of Rohidas, not all so much by an intelligence of the appreciation of his doctrine as to avoid the degradation and contempt in which they as outcasts were held.

But the most notable feature in connection with the Satnami movement is the revival of the faith, which began to be preached by Ghasi Das, the Chamar reformer, in Chhattis Garh, between the years 1820 and 1830. The mission of Ghasi Das was to raise his followers in the social sect and to free them from the tyranny of the Brahmans.

Ghasi Das, like the rest of his community, was unlettered; he was well known to the whole community. He is described as a man of unusually fair complexion and rather imposing appearance, sensitive, and given to seeing visions, and deeply resenting the harsh treatment of his people by the Hindus. He had the reputation of being exceedingly sagacious, and was universally respected; by all he was deemed a remarkable man. He resolved on a prophetic career, to be preceded by a temporary withdrawal into the wilderness. He selected for his wanderings the eastern forests of Chhattis Garh, and proceeded to a small village

called Girod, on the outskirts of the hilly region bordering the Jonk River, a tributary of the Mahanadi. He dismissed the few followers who had accompanied him with the intimation that in six months he would return with a new revelation, and, mounting the rocky eminence overhanging the village, disappeared into the distant forest.

Meanwhile, the followers who had accompanied him to the foot of that henceforth mysterious hill were active in spreading through the whole of the Chamar community his farewell message, with the warning that all should appear at Girod on the termination of the six months' interval appointed. Among a superstitious people these tidings worked marvelously, and

how he had been empowered to deliver a special message to the members of his community.

The message absolutely prohibited the adoration of idols, and enjoined the worship of the maker of the universe without any visible sign of representation, at the same time proclaiming a code of special equality. It appointed Ghasi Das high priest of the new faith, and added the proviso that the office should remain in his family forever.

The movement which began soon extended to nearly the whole of the Chamar community of Chhattis Garh, but the faith he preached, namely, the belief in an immaterial, omnipresent God, to be worshiped without any visible sign or representation, has been too



FIRST METHODIST EPISCOPAL CHURCH AT RAIPUR.

created a ferment of expectation. During the period of suspense nothing else was talked of. As the close of the appointed time drew near the Chamars from all sides of Chhattis Garh flocked to Girod. The roads leading to this hitherto unfrequented hamlet were traversed by crowds of anxious pilgrims. At last the long-looked-for day arrived.

In the quiet of the morning this self-appointed prophet was seen descending the hill overhanging Girod, and as he approached he was greeted with the acclamations of the assembled multitude. He explained to them how he had been marvelously sustained for the period of six months in the wilderness, how he had held communion with a higher power, and

abstruse for a rude, illiterate class like the Chamars.

Practically all Chamars in Chhattis Garh call themselves Satnamis. They abstain from the use of tobacco, ganja, and all intoxicants. The chief Guru resides in Bandar, some sixty miles to the east of Raipur. The office of Guru is hereditary, Ghasi Das having made it so. While the work of Ghasi Das, by our clearer light, seemed darkened with prejudice, ignorance, and imposture, yet there is no doubt he fought a good fight in demolishing, even within a small area, the giant evils of idolatry, and thus perhaps preparing his community for the reception of a higher and purer faith.

Rev. G. K. Gilder has written me the following:

"I arrived on March 18, 1898, in Raipur. Bishop Thoburn had been long anxious to open aggressive work among this interesting people. The only question in connection with starting a new work was that of money. Nevertheless, believing that the divine hand was leading us in this way when he asked me to take charge of the new district, making Raipur my headquarters, I consented to do so, assured that God would care for the work and provide accordingly. Not a rupee of Missionary Society money did I possess for the work when I arrived. The first three months of my stay were occupied by touring through this extensive district. Actual work in the circuit was not begun until August, when the Master sent me my first native worker. We began operations with a little school of four children, in a veranda of the rented Mission house. Meanwhile, day and night we plead with the Lord of the harvest for the souls about us, who were as sheep without a shepherd. Since that time God has thrust upon us opportunity after opportunity which in his name we have dared to avail ourselves, although at the time we did not know where the money would be forthcoming from.

"For two years we have been systematically preaching the Gospel among the villagers round about Raipur, with the result that this year we are rejoicing in the first fruits of what promises to be a glorious harvest. We have baptized this year over two hundred souls. These people, with few exceptions, are Satnamis. They are farm laborers mostly; a few, however, possess fields which they cultivate. All of them earn their own living; some of them have been subjected to threats and persecution, others to cajolery by their fellow-villagers, but all stand firm in their new faith. In August, 1898, we had not a single Christian in this circuit; now our Christian community is 300. The whole work is amazing. It is all of God, and the glory, therefore, is his. I would add that these converts have come over by families, and belong to villages chiefly west and northwest of Raipur, from seven to forty miles distant. Our great and growing need just now is an additional missionary, and a score of more faithful, consecrated native workers.

"Early this year the Woman's Foreign Missionary Society of our Church was led to begin operations in Raipur. Four Bible women worked under the auspices of the

Society, three in Raipur, and one in a large village seven miles distant. The work developed rapidly, and soon assumed dimensions that urgently called for a lady missionary, and her leadership and supervision. In the course of the year a number of girls (famine waifs) were handed to my care.

"At the same time last May, on the occasion of his visit to Raipur, the chief commissioner invited me to call and see him about famine relief operations. Among other things he encouraged me to do something for deserted women and widows with or without children, since this form of relief as a special measure was not included within the government scheme of famine relief. For weeks before I had been greatly exercised over the question; scores of such women with starving children daily importuned me to provide them with some sort of asylum, since they alleged they were exposed to the dangers of starvation, as well as to what was infinitely worse. Nothing was being undertaken by other missions in the Zila in this connection, hence the need for something to be done was all the more imperative—but of course it was a question of money.

"Two days after my interview with the chief commissioner, while yet praying over the matter, seated one evening in my study, a chaprasi came with a note for me from the commissioner of Raipur, Mr. Younghusband. The note was a kind, cordial indorsement of what I had been encouraged by the chief commissioner to undertake, and contained a check sent to the commissioner from England through his father, by a friend, who specially requested that the money (£20) be applied to the relief of women who from various causes cannot work, and their children, who must be fed. We accepted this gift as signifying the divine command to go forward.

"That week's foreign mail brought a letter from Bishop Thoburn and Mrs. E. B. Stevens, of Baltimore, sanctioning Miss Blackmar's transfer, in the interest of Woman's Work, from Sironcha to Raipur. That same week an elderly, devout Christian woman came in from Nagpore seeking mission work in our Mission. She was immediately received and placed in charge of the shelter or asylum that we, the very next day after receiving the commissioner's letter, were led to open. Thus, in divers ways, God gave us his clear leading on this score.



Miss Warne. Mrs. Warne. Bishop Warne. Rev. G. K. Gilder. Miss Blackmar.
BISHOP WARNE, RAIPUR MISSIONARIES, NATIVE HELPERS, AND FAMINE WIDOWS AND WAIFS.

We have sheltered quite a number of deserted women and widows, some of whom, on their husbands or relatives turning up, have gone to their native villages. A large number, however, remain with us, as there appears to be no one left to claim them or render them any help from among their own people.

"I have spoken of the converts recently made, but inquirers are still very numerous.

In one village, about twelve miles from Raipur, the village being wholly a Satnami village, all the population, which numbers about four hundred souls, are ready to come over, but I am advisably keeping them back. I dare not take more than I now care for, and with my present force of Hindustani workers it is extremely difficult to care for even the 300 already baptized. Who will help us?"

A VISIT TO THE SAUGOR ISLAND MELA.

BY REV. HOMER WROTEN.

I AM on a river steamer moving up the Ganges River toward Calcutta, after two or three days spent at one of the greatest Hindu melas. Saugor Island is just at the Hooghly-mouth of the sacred Ganges, about seventy-five miles from the English capital of India. The island is densely covered with jungle, offering cover for tigers, cobra, etc., so that people do not wander far from the beach. One outstanding feature is the lighthouse which guides marines from every part of the world up the river channel to the commercial metropolis of Asia as well as of India. In the historic storm of 1864 the only people on the island who survived were those living in this lighthouse. As we lay at anchor the past two days my mind went back to the geography lessons I used to learn in the humble school-house of my boyhood—little did I dream then that I should ever see this place.

My eye turn up the river, and in mind I follow its winding course through the lowlands and the plains away through Assam to the Himalayas and even around them into Tibet, several thousand miles away. Casting my eye in the opposite direction over the sand heads and out to the open sea of the Bay of Bengal, I wander on down by Ceylon, under the equator, by Sumatra and Australia, to the South Pacific. As we came down the river here and there a spar or buoy was pointed out as indicating the position of some sad wreck. No more treacherous piece of navigation exists than the Hooghly River from the bay up to Calcutta. But this is not what I intended to describe.

The Saugor Island Mela occurs in January, its precise date being regulated by the phases of the moon. Though it is mid-winter, yet no more comfortable place can be

found than out on the open deck with the breezes fanning one's cheeks. The mela is a great Hindu religious festival. The fakirs and priests, with other devotees, gather from far and near to invoke the blessing of favoring gods and appease the wrath of malevolent deities.

The people come from great distances, at enormous expense and trying experiences, reminding one of the Crusades, only perhaps not on so grand a scale. The distance covered is as great in some cases, though under present methods of transit consuming less time. The place of a mela is determined by its sacredness and the peculiar miracles and wonders which have taken place there. The priests can spread a report which will establish a mela at almost any place. In this instance it is the juncture of different outlets of the great river, all of whose waters have healing and saving virtue. In no place has the river such saving efficacy as at the confluence of the river and bay currents. Another place, perhaps almost as popular, is at the juncture of the Jumna and Ganges Rivers at Allahabad.

The beach at the lower end of Saugor Island offers bathing facilities of no mean order, quite like Long Island near New York. The sand is pure and white, and the tide is powerful—so powerful that its influence is felt a hundred miles up the river. I heard various rumors among the people in regard to what had taken place at this sacred spot. There is a tradition current that a man once lived on the island and had several sons, all of whom bathed in these waters; all of them lived to a good old age and died very holy men. Lame men and blind men have been cured of their infirmities. It recalls the Pool of Bethesda story

in the sacred word, and also Ponce de Leon's search for the fountain of perennial youth in Florida.

If one dies on such a pilgrimage he is sure to escape being born into this world again. The one aim of the Hindu seems to be to escape being born into the world again, and if he cannot escape the world-life again, to at least escape being born a woman, the second time. Poor pilgrims are on this journey to whom twenty-five rupees (about \$8) would be a small fortune. The cost of the pilgrimage represents the savings of many long and weary months.

I saw poor human creatures who had been brought down sick to the water's edge where the tide might play with their feet in the hope that, if they died, they might pass away with their feet in the holy water. Shriveled old women and decrepit old men are conducted thither by children and grandchildren, believing that death on such a journey would mean immediate absorption into the Supreme God.

As they come many of the more earnest of them fast and arrive weak and emaciated. Though the climate is delightful for a European or an American at this season, yet even he must clothe himself very warmly. These poor unfortunates come with less clothing than they ordinarily use, and are pinched and humped up with suffering from the cold. The amount of merit accumulated is commensurate with the intensity of the suffering. After such experiences, lasting a month in some instances, they return with the good gods ready to bestow favor, and the bad ones all satisfied.

I suppose there must have been some thirty or forty thousand worshipers altogether, and out of this number a thousand fakirs. Such a sight I never saw and am wholly unable to describe. The fakir is the ascetic of Hinduism, who denies himself and sacrifices in every possible way (always publicly and with great ostentation). They beg and wander about and keep themselves in the most unkept way, becoming objects that the dirtiest animals might well scorn. To grant them a crust of bread or serve them in any manner procures favor, so that they are never at a loss for means to live. These beastly fellows gathered in Calcutta from various directions, and from that place a wealthy native merchant chartered a small steamer to bring them on down to the island. He would surely get some return

from the gods for such encouragement and help to these holy men, perhaps larger gains in his business than ever before. To help them out of the ship into the smaller boats and get covered with the ashes and filth of their bodies is meritorious. Their hair and whiskers are never cut nor cared for. The hair becomes long, tangled, matted, and bleached in the sun until it is the most ugly and unsightly head imaginable. At death this wealth (?) of hair is presented to the gods. A piece of cloth, perhaps twelve inches square, serves for raiment entire.

I saw many of them lying on beds of spikes, which are made and brought along especially for the occasion and located in the most conspicuous places. Here women come and touch their feet and then their own tongues and foreheads in adoration. I saw some of them even getting down on their knees and bumping their foreheads on the ground in reverence to these frightfully degraded men. I saw two men who had held their right arms in an upright position until they had become stiff and withered and permanent, and I saw one man who had both arms erect and sempiternal. What untold agony it must have cost no one can estimate! The nails on the fingers were never pared, until they had grown to a length of seven or eight inches, and had curled all about the fingers and hands.

In one place I saw 52 of them sitting in a circle eating on the sand from pieces of banana leaves something which some benevolent native had furnished, and in their midst was one of these fellows with rigid arm. As I came near them he motioned with his other hand asking me to stay back, for they were holy, and I would defile them with my presence. It exasperated me so that I ran up and shouted at him "Shut up!" which foolish bravado came near leading me into trouble.

From the appearance of these so-called holy men one would gather that their conception of God is the most horrid the mind can conceive. We gather the Hindu's idea of God from their holy men and their methods of worship. Their temples and idols reinforce this conclusion that the Hindu deities are horrible objects. To me their presence makes hell instead of heaven.

Every monstrosity and deformity which could be found was brought along as an object of worship. Idols big and little, gods and goddesses, animate and inanimate--be-

fore them all they cast their sweets, rice, and flowers. A man with a deformed leg, and foot with only two toes, stood with the help of a crutch and received their gifts and veneration. A blind man lay on the ground, beating his chest with his hands and pounding his head into the sand, calling upon Ram while the people showered him with rice—a man sat near to take care of the money. Some had their heads buried in the sand, and some were entirely under, with the exception of a hand with which they were telling their beads in prayer, and all these received donations from the pilgrims.

Of course there was more or less chicanery about it, but the ignorant and superstitious believed all they saw and contributed accordingly. There were several calves and cows with extra legs or humps on the back, and, adding this to the sacredness of the animal as generally received, they were sources of large income to the owners. A commercial aspect pervaded the entire system—nearly everybody appeared to be endeavoring by “hook or by crook” to get money.

I have said nothing about the obscenity connected with the whole festival, because much of it was deplorable beyond mention. The natural man is not bad enough according to Hinduism, but there is need of manufactured representations to give his evil propensities an added impetus. Men and women together before unnamable shrines, and all this under the name of *religion*. Nothing read from books by the Western world can give a true realization of the depravity of the Hindu mela.

In the midst of the worshipping throng

the Christian feels like stopping his ears to keep out the din and jargon, shutting his eyes to save himself the unseemly spectacle, and closing his nose against the nauseating stench. I wondered at the patience and mercy of a tolerating God, and tried to reason out some excuse why he did not take the foundation from under the island and let the whole disgusting and demoralizing scene drop into the sea and be no more forever. But these races still exist and mercy bends to save them. Blessed promise God hath given, that his Son shall yet have the heathen for his inheritance.

Together with Mr. and Mrs. D. H. Lee and two native preachers and two Bible women (also natives) I came to visit the mela. We desired to study them and their religious ideas. The native preachers could preach the Gospel, and the women could talk with the women. We brought large quantities of Christian literature, consisting of Bibles, Bible portions as Luke's and John's gospels, stories of native conversions, good tracts, etc., and sowed them in that crowd the best we could. For the larger books we charged a very little price, not to cover expenses but to cause them to appreciate them enough to read them. The tracts and booklets were scattered broadcast free gratis. This word will not return unto God void, for I am sure it was sown in the Master's name. We came with large boxes full, and we are returning with scarcely any left. We had literature in four different languages and could have effectively used it in several more. All I can say in closing is “Send the Light.”

Calcutta, India.

SUPPORT OF NATIVE PREACHERS IN INDIA.

BY BISHOP J. M. THOBURN, D.D.

SOME ten years ago Mr. Moody, on a memorable occasion at Northfield, made an appeal for funds to support pastor-teachers in our mission in India, and received no less than \$3,000 in response to his call. In making his appeal Mr. Moody stated that the small sum of \$30 would suffice to support one of these men and his family. It had been explained that the men called pastor-teachers were for the most part recent converts, barely able to read, and only capable of giving ele-

mentary instruction to people of their own class. At that time our great movement in North India was just beginning to gain headway, and the large sum received through Mr. Moody's appeal proved not only helpful for the time being, but became the means of effecting a wide extension of our work. An account of the meeting at which the money was contributed was widely published throughout the country, and attracted much attention. One happy result was that many persons were stimu-

lated to follow the example thus set, while others were led to inquire concerning the situation in India and induced to advance the work in various ways. Without any definite information on our part, an impression was thus widely created that a native preacher could be supported in India for \$30, and this impression prevails to the present day.

It is true now, as it was ten years ago, that \$30 will support a man of the above class with his family for a year, but it was explained at the outset that this man could not be expected to continue long, living upon so small an income. When they are first converted they have no books, have never seen a newspaper, have spent nothing in educating their children, and the clothing of the little folks probably does not cost more than fifteen or twenty cents a year for each child; in other words, they live in a state not only of great simplicity, but in what would be considered in this country as absolute poverty.

If the man thus employed proves a faithful Christian, and which will soon become apparent, he will wish to improve in his style of living; he will wish to buy a book now and then; he will wish to take our weekly paper, which will cost him fifty cents a year; he will dress his family better; in short, he will illustrate what is everywhere true, that civilization adds to the expensiveness of living.

Hence, after one of these brethren has preached, say for three or four years, his pay must be somewhat increased. If he advances rapidly, he will be taken from a remote hamlet and put in a town where people live in brick houses, and his expenditures will, of course, increase very materially when this change takes place, and in the course of five or six years it frequently happens that the man who begins on \$30 a year requires \$50 in order to live in moderate comfort. It would be unwise to the last degree to find fault with this tendency. Christianity is destined to lift up the human race, and we should rejoice rather than find fault when we see this splendid law of our religion illustrated by an improvement of this kind in a Christian family.

The reader can now see at a glance that it will be impossible for us to carry on a work as extensive as that which was first planned on the same amount of money with which

we undertook our task. It is also apparent that the average salary of a native preacher in India cannot be estimated at \$30. We have, and for many years may expect to have, new workers who will begin at that figure; but, on the other hand, those who wish to support a preacher in southern Asia should understand that the larger the sum allowed by them, the greater the probability that they will get an intelligent man and one with some experience, to represent them in the mission field.

In fact, the salaries of our native preachers and teachers vary extremely. While large numbers begin at \$30 a year, we have others who live in cities, who are intelligent and cultivated men, who read both newspapers and books, who educate their children in boarding schools, and who require for a very moderate support from \$100 to \$200 a year. It is very true that not many get the latter figure; but as the years go by it is quite certain that an increasing number will rise to a position where it will be necessary to give them even more than this.

Of course, we may assume that with the improvement in the condition of a Christian community, an increasing number of our preachers will be supported by their own people; but it must be borne in mind that while many are moving upward in the scale of civilization we are constantly bringing in more of the simple people of the villages, who are utterly illiterate, and among whom the cheaper men will be needed at least for a whole generation.

We have now had experience enough to make it clearly evident that in no way can missionary money be better applied than in the support of men and women who are engaged in the direct work of gathering in converts and training them in Christian faith, and I would not for a moment counsel anyone who is supporting a preacher on \$30 a year to think that his work is not important, but I would suggest that where the donor is at all able to do so, it would be in many ways better and more satisfactory to increase the sum to \$50 at least.

“O KING of all the Ages!
We praise thee for our Time
When every sign presages
A future more sublime.
We own, with shame and sadness,
How little we have done,
We celebrate with gladness
The triumphs thou hast won.”

A MISSIONARY EXPERIMENT AT WESLEYPUR, INDIA.

BY REV. WILLIAM A. MANSELL.

THE history of our mission in India is not an unbroken record of successes with no difficulties or discouragements. There are sad chapters as well as stories of glorious triumphs, and it is well to remember at times the trials and hardships the pioneers sometimes had to endure. It is for that reason that I have been led to give a brief account of Wesleypur in North India, which is as follows:

When Bishop Parker first went out as a missionary to India he was stationed at Bij-nour. Soon after his appointment a severe famine prevailed in that district, and as a result a number of poor Christians from the

Naini Tal, trying to regain his health after an attack of smallpox at Bij-nour. He was not favorably impressed with the proposed plan, however, and did what he could to dissuade Dr. Butler from the enterprise, but without success. Accordingly, Mrs. Parker hastened down from Naini Tal to get everything ready and start the colony out. Dr. Butler at the same time started the contingent out from Bareilly, and as soon as Dr. Parker was able he and his wife followed.

They first proceeded to Lakhimpur, where their English friends and the officials strongly urged them to wait till December,



METHODIST BUNGALOW AT WESLEYPUR.

farms in the region came in, and about fifty such refugees were collected in each of the mission stations of Bij-nour and Bareilly.

It was about that time that Dr. Butler went to Lakhimpur to open work, and while there he was told by the chief English official that he could secure a grant of five thousand acres of jungle land from the government for a Christian colony. Dr. Butler immediately took steps to secure the grant, thinking that it would be a fine opportunity to provide for the famine Christians about Bareilly and Bij-nour by establishing a colony on the newly acquired land.

The proposed settlement was called Wesleypur, and Dr. Parker was appointed to begin the work at once. He was then at

as they said it would surely mean the death of the entire colony if they attempted the work of clearing the land until some months after the rains. Dr. Butler, however, felt that they must hasten on, and thought that as the officials were speaking from tradition rather than from personal experience they might be mistaken.

So the colony moved on. A little space in the jungle was cleared, grass huts were built for the people and also one for the missionaries. But one day some one was careless in cooking, and a fire started which soon burned up all the houses in the new Wesleypur.

It was a dark day for the colonists, but there were gleams of light even in the dark-

ness. Dr. Parker, in speaking of his early experiences at a recent meeting of the Historical Society of North India Conference, related the following interesting incidents:

"I was particularly impressed with some of the incidents in this disaster. One woman came along and said, 'I saved my baby. I was off after water and just got back in time to snatch my baby and get out of the fire. 'Let the things go,' she continued, 'I have saved my baby.'

"Another incident concerned my first convert, Brother Gurdial Singh. When I left America I received a present which was to buy a Testament for my first convert. Brother Gurdial Singh had lost everything he had, too, but he saved this Testament. And he was just as happy as the mother who had saved her baby, saying to all he met, 'Let the things go, I have saved my *Kalam*.'"

After the fire they built better houses for the people, and a larger house was built for the missionaries. By the next rainy season a large field had been cleared, an American plow and four large buffaloes procured, and they proceeded to plow up several acres of meadow land. As soon as the rains began, however, it was found that everybody was sick. They were all removed from Wesleypur and brought to Lakhimpur, except one man, who insisted that he was well and would remain to look after the cattle and houses at Wesleypur. He stayed, poor man, until all got away, and soon after he sickened and died suddenly. While Doctor and Mrs. Parker were lying ill at Lakhimpur, with their people also ill about them, Mrs. Gracey said to her husband, who was then stationed at Sitapur, "I have an impression that we should go to see how the Parkers are getting on." They came just in fortunate time and took back their friends to Sitapur to recover.

After a while the Parkers felt that they must again return to Wesleypur and try to recover lost ground. For a time they thought they were quite well again, but it

was not long until the terrible fever came on again. They were barely able to get away, and it took a long time and a forlough in America for them to recover from the effects of the poison which had got into their blood.

It was plain that Wesleypur as a Christian colony could not succeed. About half the people had died, and the rest had fled to their old homes. As soon as an opportunity offered the grant was sold. It is now owned by a Christian gentleman who is interested in the condition of his villagers and anxious to have them instructed in Christianity. The general improvement in the drainage of the whole district makes the climate more endurable, but even now foreigners are able to live only half the year on their estate, and their tenants have to make frequent visits to more healthy parts of the country to enable them to continue living there. The owners, bearing the name of Claxton, are a hospitable as well as religious family, and delight to have the missionary on his rounds make their home his headquarters. They are untiring in their voluntary labors for the natives, holding Sunday school classes for them, and providing for their regular religious instruction.

Their son, Robert, though blind, is an excellent musician on the violin, and a fluent and forcible preacher in the vernacular. The influence he exerts, both by his life and words, is a benediction to all who come in contact with him.

The name Wesleypur still clings to the chief village on the estate, and the old bungalow built by Dr. Parker after the fire still stands. It is used now mainly as a meeting house for religious services, and the writer has enjoyed some blessed experiences in the old rooms, hallowed, even if saddened by memories of the past.

The illustration shows the old bungalow at the left, and Rev. D. P. Kidder, now in charge of the Lakhimpur Circuit, with his assistants at the right. The Lord has been working through them.

CHINESE "CARVOSSO'S" BOYHOOD RECOLLECTIONS.

BY REV. F. OHLINGER.

CARVOSSO: "Teacher, let us journey the four miles together on foot; we shall reach Lautau in time for the leaders' meeting. How short the road when one has traveling

companions! the faster you talk the faster you walk, and one doesn't get half so tired as when you walk alone. Besides we may fall in with people going our way, then we

can preach a mile or two. So many people are just like ourselves—they do love to chat as they walk along, even if they have a hundred pounds dangling from the ends of the bamboo across their shoulder, and I delight to take advantage of their social nature and tell them the Happy Sound Doctrine."

MISSIONARY: "Yes, I shall be glad to take the walk, only I hope it will be more comfortable than our walk the other day. You know the sky was clear, and a strong wind blew so that I could not keep my umbrella open. Next day I was sick. Your Asiatic sun is not kind to the Westerner; it scintillates poison and boils over with fevers. Ah, if I could go bareheaded like you for but half an hour without dying of sun-stroke!"

CARVOSSO: "Yes, truly, I pity all foreigners who have to endure our 'wind and water' (climate), and the abuse you get from the ignorant people. But no one teaches the children, hence one generation of thieves, gamblers, and slanderers simply succeeds the others, and matters get worse without anyone so much as taking notice of it. Truly all might live in comparative luxury if they only stopped gambling, cheating, and fighting. I often tell the children in the Rebecca Orphanage how wicked our Chinese pilfering and lying is, and how sad it is that so few children are rebuked by their parents.

"When I was nine I picked up a sweet potato from a neighbor's field and ate it. He caught me and gave me a beating. My mother heard me cry, and on hearing what it was about gave me another beating and locked me up in a room. Then I heard her weep and say: 'O that my boy would die rather than grow up a thief; would that I had never given birth to this child!' She said this because I was angry when I was punished. But it touched my heart, and I can never forget my precious mother; indeed I cannot tell this without weeping. Of course the neighbors thought my mother was strange, but they all loved her.

"On a New Year's Eve a rich neighbor's house burned down, and the next day all the children, and most of the big people, of the village raked and searched the ashes for money. Some found \$3, others \$8, others \$20, as they happened to strike a particular spot. All were allowed to keep what they found; the man was a capitalist. I found \$210 and took it to my mother. She made me take it back and hand it to the rich

man. She said, 'It is better to starve than take what you have not earned; besides, it is bad enough the neighbor should lose his fine, large house.'

"Ah, it was a heavy task for me to give back the money. All winter I had been carrying wood ten miles over the mountains, earning my scanty food and one cent and a half a day. It was cold, my clothes were short and thin, I had never had a pair of shoes on my feet, my shoulders were blistered from wood-carrying. Why not keep my treasure, like the rest, and be rich all my days? No, mother would not consent.

"Dear mother! how can I ever forget her; how could I ever disobey her! * She was right; I see it now since I'm a Christian."

MISSIONARY: "Your father must have died when you were very young; I never hear you tell of him."

CARVOSSO: "My father, alas, was a gambler! I was thirty when he died, and the first suit of good clothes I ever had he pawned and wasted the money in gambling. Such, alas, is the blind wickedness of avarice!

"Once when I was on Gong-ing Island there was trouble between two villages. A thousand armed men stood on each side ready to open fire. I ran between them flying a signal showing that I was willing to act as mediator if they would let me. All listened. I offered to pay the \$3 about which the dispute had arisen. In less than an hour all was settled.

"Did the yamun men thank me for having prevented serious trouble? No, they cursed 'that silly Christian from the mountains,' saying, 'We as much as had our round \$100 in hand before that dunce came on the scene!'

"It really often takes only a word to accomplish great good."

"O KING of all the Ages,
Help us thy will to do!
What most thy heart engages,
Be our great passion, too!
Then to thy great commission
We shall more faithful be;
And thou, the full fruition
Of all thy travail see!"

* Carvosso, though illiterate, is entitled to dress like a mandarin, an honor conferred upon him by the emperor Kwang-Su for his singular devotion to his mother when she was ill. He is also entitled to a stone tablet or arch at the roadside, but he says a good name is the best of all monuments.

"LIFT UP YOUR EYES."

BY REV. W. F. OLDHAM, D.D.

THE report of the Twentieth Century Thank Offering Commission shows an aggregate of several millions of dollars given to the colleges of the country; and this is well, for no cause is more intimately bound up with the future of the kingdom of Jesus Christ than the cause of Christian education. And yet one might wish that some of the objects of the larger benevolence of individual givers might be found in the schools located in commanding centers in foreign missionary lands. Take, for instance, the rebuilding of the University of Peking. Is that to be left to the slow process of the recovering of indemnities from a government which will find itself almost bankrupt in the face of the multitudinous claims that will be made by the various European Powers?

The man who gives half a million to the strengthening of the Peking University will surely serve his race as well, if not better, than in the placing of that amount in any school in the home land; or, take the enterprise of Bishop Warne in the Bengal College in Calcutta. Here is the metropolis of India and the immediate capital of Bengal, with its 80,000,000 of intellectual people. No more strategic point for Christian education can be found in all that thronging land. Two hundred thousand dollars put into the Calcutta College will mean more for the regeneration of a vast empire than any such sum could procure used in any other way. And similarly with lesser schools scattered all through Asia, Africa, and South America, and with the theological schools in Japan and in parts of Europe; almost any of them promises such returns in the actual help of the human family as ought to stir the Christian zeal of our wealthy donors.

Why has no single gift of any size been designated for any of these great opportunities? I think the reasons are three. First, the locations are out of our immediate vision. It takes a touch of sanctified imagination to make real the clamant wants and spiritual needs of vast peoples who live outside our daily horizon. The school at home is with us. We see its buildings; we see its pupils. Particularly are we in contact with its zealous presidents and financial agents. If not directly connected with these

schools we are acquainted with their trustees, professors, etc. Every city has its association of Alumni, its annual banquets, etc. Any gift made to one of them is at once heralded in the daily papers, and all our local pride is pleasantly stirred by the manifest appreciation of our neighbors.

Again, secondly, there is an appeal to our patriotism, and a worthy appeal. Particularly does this appeal to either the state or the city feeling find response. It is an institution of our State, or of our city. Ministering to it is practically embellishing our own front yard, and increasing the reputation and welfare of that in which we have personal stake.

Again, when the location is close by the results are tangible, and we see for ourselves the outcomes; the increasing rolls of the student membership, the enlarged buildings, the multiplication of departments, all the stir and activity of increased life we take note of, and they pleasantly affect us. We helped in the creation; we see what has been created. Now all these are very worthy and stimulating motives, but over against them all I would put the larger need, the greater destitution, the more splendid outcome in the actual leavening of old and effete civilizations by putting the leaven of Christianity into the higher ranges of national life by high grade schools and colleges in Eastern lands taught by Western men. Great and good as is the strengthening and multiplying the colleges at home there are surely some men in our denomination to whom the larger work of creating a new mental atmosphere for the coming leaders of great nations should appeal.

Mr. Roberts, who made possible the Roberts College, of Constantinople, has perhaps more profoundly affected the history of Southeastern Europe than any diplomat or military general who has ever lived in those lands. The non-Christian world affords opportunity for twenty Roberts in the Methodist Church alone. Let not the Twentieth Century Thank Offering Fund come to a close without there being several magnificent gifts for the strengthening of our feeble school enterprises in the strategic points of the great heathen nations.

Chicago, Ill.

SOUTHERN ASIA METHODIST EPISCOPAL MISSIONS.

Under the Episcopal Supervision of Bishop J. M. THOBURN, D.D., Bombay. Bishop E. W. PARKER, D.D., Lucknow. Bishop F. W. WARNE, D.D., Calcutta.

(Bishop Thoburn is at present in the United States.)

THE India Mission was commenced by Rev. William Butler, D.D., who arrived in Calcutta September 25, 1856. The Mission has developed into the North India, Northwest India, South India, Bombay, and Bengal Conferences and the Burma Mission Conference.

The Malaysia Mission was commenced by Rev. William F. Oldham, who was appointed missionary to Malaysia from the South India Conference in November, 1884. He arrived in Singapore in February, 1885, and the work was organized as a Mission in 1889 and a Mission Conference April 1, 1893. It includes the Philippines as well as Penang, Singapore, and adjacent territory.

James Mills Thoburn, D.D., was elected and consecrated missionary bishop of India and Malaysia in May, 1888. Edwin Wallace Parker, D.D., and Francis Wesley Warne, D.D., were elected and consecrated Missionary Bishops of Southern Asia in May, 1900. The three bishops had been missionaries in India. They have joint supervision of the Conferences and Missions.

North India Conference.

THE North India Conference includes the North-west Provinces east of the Ganges, and the province of Oudh. Mission work was commenced in 1856, and the Mission was organized as a Conference December 8, 1864.

MISSIONARIES.

Rev. Benton Thoburn Badley, Rev. Charles L. Bare and wife, Rev. John Blackstock and wife, Rev. John C. Butcher, M.D., and wife, Rev. Lewis A. Core, Rev. Stephen S. Dease, M.D., and wife, Rev. W. P. Empey and wife, Rev. R. I. Faucett, Rev. J. H. Gill and wife, Rev. George C. Hewes and wife, Rev. Samuel Knowles and wife, Rev. Wm. A. Mansell and wife, Rev. J. H. Messmore and wife, Rev. F. L. Neeld, Rev. J. W. Robinson and wife, Rev. N. L. Rockey and wife, Rev. T. J. Scott and wife, Rev. D. L. Thoburn and wife, Rev. J. N. West and wife, Mrs. Helen J. Wilson. *In the United States*—Rev. J. L. Humphrey, M.D., and wife, Rev. J. W. Waugh and wife, Mrs. L. A. Core, Mrs. F. L. Neeld.

ANNUAL MEETING.

The meeting in 1900 was held in Lucknow January 10-15, Bishop Thoburn presiding.

Yaqub Singh and Robert I. Faucett were received on trial. John H. Walter, James Tomkinson, Bulagi Singh, Lazar Shah, Jukkhan Lal, Nathaniel R.



Childs, and Prem Singh were admitted into full membership. Stephen Paul had died; Benjamin Marquis had withdrawn; J. W. Waugh, Thomas Craven, Abraham Solomon, J. L. Humphrey, and W. W. Ashe were reported as supernumerary, and J. T. Janvier as superannuated.

The statistics reported 15,421 members, an increase of 1,032; 17,597 probationers, a decrease of 102; 1,015 Sunday schools, a decrease of 67; 40,904 Sunday school scholars, an increase of 2,909.

The following presiding elders were appointed: Bareilly District, E. W. Parker; Garhwal District, J. H. Gill; Gonda District, William Peters; Hardoi District, Samuel Tupper; Kumaon District, Samuel Knowles; Moradabad District, L. A. Core; Oudh District, J. W. Robinson; Pillbhit District, H. A. Cutting; Sambhal District, H. J. Adams.

The following reports of presiding elders were made in December, 1900:

BAREILLY DISTRICT, F. L. Neeld, P. E.

Less than two months ago I took over the district from Bishop Parker. There are 21 Quarterly Conferences and 14,781 Christians to be looked after,

horters, and 3 native members of Conference. Our 8 ordained ministers are faithful men.

Our District Conference was a time of refreshing. Our time was given up to literary and spiritual exercises and study of the Scriptures. The headquarters of each preacher in charge is comparatively strong, and a decided center of influence.

Our central school at Pauri is doing much good. About 55 fine Hindu boys occupy rooms in the Mission Boarding House barracks. The roll of the central school in November was 129. The Gadoli girls' school, two miles distant, has 68 pupils.

There are signs of the coming dawn. It has been a struggle in Garhwal to get and keep a foothold, but the tottering system of ancient idolatry is sure to fall.

GONDA DISTRICT, W. Peters, P. E.

We have seven different circuits. The work has been carried on with satisfactory results. In some cases the fear of persecution has prevented persons from accepting Christianity. The Church generally is on a higher spiritual level.

There are 14 schools in the district, and 10 of them are aided by the government. The pupils are im-



besides the work of bringing the remaining 2,000,000 of Hindus and Mohammedans to a knowledge of Christ. I made the round of the Quarterly Conferences in one month and two days, and at the close began our District Conference and camp meeting on December 4, 1900, and continued it one week. We had 898 Christian people in regular attendance.

The statistics show a decrease of 50 in the full membership, and an increase of 261 probationers, with an increase in the Christian community of 354, and an increase in the number of Sunday school children of 933 Christian pupils and 1,263 non-Christian pupils. We have 493 native workers.

GARHWAL DISTRICT, J. H. Gill, P. E.

We have Christians living in 35 villages, a membership, including children, of 812 Christians, 873 Sunday school scholars, 26 local preachers and ex-

proving in their studies, and most of them are learning to cultivate the ground. The Sunday school work is on a better basis, both in respect to numbers and instruction. The Epworth League work has resulted satisfactorily.

We are pushing forward self-support. The Woman's Foreign Missionary Society workers do their work faithfully and enthusiastically.

KUMAON DISTRICT, S. Knowles, P. E.

In April we paid our official visit to Dwarahat, and at the Quarterly Conference 20 preachers and teachers were present. The collections on the circuit were generous, the reports excellent, and the hopes of the workers bright.

From April to October we were engaged in the duties of preacher in charge of the Naini Tal station, and also gave a series of lectures on popular subjects

for the educated natives of the place. Under the able preaching and judicious care of Rev. R. I. Faucett, the English church has been better attended than ever before. The boys' high school (Oak Openings) has had a year of encouragement, and 79 pupils.

In the beginning of October we started on our tour in Eastern Kumaon. The Sabbath was "Missionary Sunday" in Pithoragarh. We preached in the morning to a crowded house on "The Harvest Ripe." After the sermon the *muthi* collection was taken up. *Muthi* means handful, and the collection is what has been gathered in handfuls, at each meal for weeks before. The *muthi* collection was valued at 30 rupees and the cash collection at 30 rupees. The Lord was with us at all the appointments.

MORADABAD DISTRICT, L. A. Core, P. E.

We have a Christian population of nearly 10,000 in a population of over 1,250,000. The district has 14 circuits, each of which is divided into from three to seven subcircuits, and the Christians are distributed among 850 villages and mohullas. We have 295 paid workers and an ever-increasing force of unpaid workers.

The school work comprises three Anglo-vernacular schools, two for girls and one for boys, with a total enrollment of 416 pupils. These three, together with 149 village primary schools, give an enrollment of 2,544.

The district evangelistic work among the women has been under the superintendence of Miss Means and has been very valuable.

We are evidently making progress. The people are making increased contributions for the support of the Gospel. Idolatry is slowly yielding before the onward march of the Gospel. In more than 25 villages, since August, the idolatrous shrines have been destroyed. Christian marriages are becoming more common. There is an increasing number of unpaid workers. There is a large number of inquirers among Hindus and Mohammedans.

We are making special effort to elevate the workers to a higher degree of fitness and consecration. Where there are some Christians in a village or mohulla special effort will be made to get all to accept Christ. We shall make a more extensive use of Bible portions and tracts. We shall use more personal hand-to-hand work and more systematic regular pastoral care. We shall place more emphasis on work among the higher classes.

SAMBHAL DISTRICT, H. J. Adams, P. E.

There are 13 circuits, divided into 77 subcircuits. We work in 849 villages and there are 647 villages where our Christians live and where the work is carried on regularly. All our workers are attending faithfully to their duties.

Our Christians are rapidly abandoning their old manners and customs. Four hundred persons have accepted Christ and been baptized during the year. There are 73 day schools with 1,302 pupils, who receive both religious and secular instruction. There

are 104 Sunday schools with 5,438 Christian pupils, besides a large number of non-Christian pupils.

There are 7,047 Christians, which is less than last year, but there are many inquiries from the poor classes, who buy copies of the Bible and take delight in reading and studying it.

PILIBHIT DISTRICT, H. A. Cutting, P. E.

There are 12 circuits and a Christian community of 6,220, of which 3,015 attend Sunday services. There are 12 hopeful towns where we have no preaching because we have no money to support workers there. Our schools and scholars lessen in number but improve in education.

At our evening meetings each member commits to memory one chapter of the Scriptures daily, turn by turn, and talks before the congregation. Then the pastor questions and comments upon it. In this way our people are being trained in the study of the Bible and our Bible readers get ready to preach.

HARDOI DISTRICT, Samuel Tupper, P. E.

We have 9 circuits, 4 ministers, 8 local deacons, 13 preachers, 22 exhorters, and 30 teachers and helpers. There are 33 schools and 729 pupils, of whom 364 are Christians. The Bible is taught every day. We have also five schools for girls with 135 pupils. There are 75 Sunday schools with 4,798 scholars. All the schools are doing well.

The baptisms this year number 170. Many of our people have been born again this year, and have become real spiritual Christians. The Epworth League work is very strong and is a great help to our work.

OU DH DISTRICT, J. W. Robinson, P. E.

The Oudh District has a population of nearly five million Hindus and Mohammedans. With 9 circuits and 52 centers the mission work has been carried on. We have 1,936 Christians, and 6,980 Sunday school pupils, and the baptisms have been 192. Our Christian community has increased considerably, and made progress in all that goes to make up Christian character.

Several revival meetings were held in all the circuits during the year and were very helpful. About one hundred workers and half as many laymen have signed the pledge in connection with the Twentieth Century Forward Movement. We have had a number of triumphant deaths that have had an excellent effect upon their friends.

In Lucknow we have a large and flourishing Methodist Publishing House, which has 150 employees and does work in four languages. At almost all points on the district work among women is carried on by the wives of our workers, and they report that in the zenanas are large numbers of women who are Christians at heart and long for opportunity to receive Christian baptism. Our 12 Epworth Leagues with their 450 members and our 69 Sunday schools with almost 7,000 attendants are doing a great work.

Our 40 primary and intermediate schools are very successful in preparing our boys and girls for higher education and in making friends for us among the people.

Our great educational center is Lucknow, where we have two colleges, two high schools, one middle, and fifteen primary schools. Both colleges have done splendid work. The woman's college has a fine property nearly free from debt and furnishes nearly all the teachers for the girl's schools in this part of India. The Reid Christian College has had a good year, but it is sadly crippled from lack of endowment. In Sitapur the two middle schools, one for boys and one for girls, have had successful terms with about two hundred students.

ANNUAL MEETING IN JANUARY, 1901.

The thirty-seventh session of the North India Conference was held in Bareilly January 9-14, Bishop Warne presiding.

Rev. J. C. Butcher writes as follows: "The chief interest connected with the session was the financial one. The General Missionary Committee has cut our appropriations for several years and cut down the appropriation of \$57,136 for year 1900 to \$54,000 for 1901. It meant a cut of one sixth on all our native work, including schools, preachers' salaries, and itinerating and house repairs of both missionaries and native preachers. It involved the discharging of 200 or 300 teachers and pastor-teachers, and this when we thought the limit had been reached. The Finance Committee felt that they must cut the work one tenth this year, the balance being made up from a supplementary fund to be raised by contributions from missionaries and friends. I may say that any contributions to that fund, be they small or great, will be thankfully received by our treasurer, Rev. D. L. Thoburn, Lucknow. A committee was appointed to represent the case to the Home Board, and ask permission to allow us to hand over some parts of our field to some other Mission."

The statistics reported 14,066 members; 16,847 probationers; 44,395 Sunday school scholars.

The following were the appointments:

BAREILLY-KUMAON DISTRICT.—F. L. Neeld, P. E. (P. O., Shahjahanpur.) Shahjahanpur: East, J. Blackstock, Prabhu Dayal, Prem Singh; West, S. Philip. Panahpur, Joseph Dysell; Muhamdi, supplied by Sadal Singh; Pawayan, to be supplied; Jalalabad, Misri Charan; Tilhar, H. K. List; Miranpur Katra, B. F. Cocker; Khera Bajhera, Kanhai Singh; Faridpur, Chhiddu S. Paul. Bareilly, S. S. Dease; Hindustani Church, W. R. Bowen; Sadar Bazar, Joseph Wahid ud Din; Theological School, T. J. Scott, principal; S. S. Dease, vice principal; H. L. Mukerji, professor, Jawala Singh, teacher. Naini Tal Circuit, Samuel Knowles, S. Lawrence; Mission School, B. M. Dass; Hindustani Church, S. Lawrence; English Church, R. I. Faucett; Boys' High School, J. C. Butcher, W. W. Scott, lay missionary. Pithoragarh, Benjamin Patras; Dwarahat, N. L. Rockey; Masl, supplied by Pamuchal; Gangolihat, supplied by J. W. Todd and H. Wilkinson; Lahu Ghat, Harkua Wilson; Lobha, supplied by Gauri Datt; supernumeraries, J. W. Waugh, J. L. Humphrey.

BIJNOUR DISTRICT.—W. A. Mansell, P. E. (P. O., Bijnoor.) Basta, Karim Mash; Bijnoor, W. A. Man-

sell, Warren Scott; Dhampur, Fazal Masih; Kiratpur, Bansi Dhar; Mandawar, H. B. Mitchell; Nagina, Charles Shipley; Najibabad, supplied by B. McGregor; Nurpur, supplied by Gulab Singh; Seohara, supplied by Jhabbu Lal; Sherkot, supplied by P. Merrill.

MORADABAD DISTRICT.—L. A. Core, P. E. (P. O., Moradabad.) Kanth, J. Jordan; Chandausi, M. Stephen; Kundarki, Lazar Shah; Thakurdwara, supplied by Mohan Singh; Moradabad, W. B. Empey, Mazhar-ul-Haqq, High School, W. B. Empey, J. Jacob; Bisauli, Bahadur Singh; Bilsi, W. T. Speake; Ujhani, supplied by B. S. Budden; Budaon, G. C. Hewes, J. Robert; Binawar, supplied by Govind Ram; Bhamora, Nizam Ali; Dataganj, Bihari Lal ii; Kakrala, Jashua Solomon; Aonla, Basant Ram.

GARHWAL DISTRICT.—J. H. Gill, P. E. (P. O., Pauri, Garhwal.) Bainoli, F. W. Greenwold; Kainur and Bungidhar, D. A. Chowin, one to be supplied; Lansdown and Kotdwara, supplied by Ghungar Money; Pauri and Gadoli, J. H. Gill, one to be supplied; Ramni, Sabine Mansell; Srinagar, supplied by Edward Thomson; Mission Hospital and Dispensary, supplied by Edward Thomson; transferred to Northwest India Conference, W. W. Ashe.

GONDA DISTRICT.—William Peters, P. E. (P. O., Bahraich.) Bahraich, Arthur S. Wesley; Bulrampur, Bihari Lal; Bhinga, J. F. Samuel; Gonda, S. B. Finch; Kaisarganj, Baldeo Pershad; Karnalganj, Samuel Wheeler; Mankapur, J. S. Samuel; Nanpara, supplied by L. J. McGee; Nawabganj, Crawford Hancock; Supernumerary, Thomas Craven.

HARDOI DISTRICT.—Samuel Tupper, P. E. (P. O., Hardoi.) Bilgram, Jukkhan Lal; Hardoi, Samuel Tupper; Malawan, supplied by Nand Ram; Pihani, supplied by Sada Masih; Saffpur, supplied by John Higginbotham; Sandi, supplied by Robert Turner; Sandila, supplied by Baldeo Parshad; Shahabad, Yaqub Shah; Unao, A. G. McArthur.

ODDH DISTRICT.—J. W. Robinson, P. E. (P. O., Lucknow.) Barabanki, Yaqub Ali; Lakhimpur, D. P. Kidder. Lucknow Circuit, J. N. West; Hindustani Church, Ganga Nath; English Church, to be supplied; Reid Christian College, C. L. Bare, J. N. West, B. T. Badley, G. D. Presgrave; Methodist Publishing House, D. L. Thoburn, C. R. Hawes, lay missionary. Malhabad, Yaqub Singh; Rae Bareilly, G. H. Frey; Sidhauri, J. H. Smart; Sitapur, J. H. Messmore, Chhote Lal, K. Silas; Tikalatnagar, supplied by Mangal Singh; Editor *Kaukab-i-Hind*, J. H. Messmore.

PILIBHIT DISTRICT.—H. A. Cutting, P. E. (P. O., Fatehganj, West.) Bhojipura, N. R. Childs; Bisalpur, supplied by Moti Lal; Fatehganj, West, H. A. Cutting; Jahanabad, supplied by Keshri Singh; Milak, supplied by Giridhari Lal; Mirganj, supplied by Kallu Singh; Nawabgunj, J. Walter; Pilibhit, James Thompson; Puranpur, supplied by Jhabbu Lal; Rampur, supplied by Ase Ram; Shahi, supplied by Kaliyan Singh; Strauli, Bhikki Lal; Superannuate, A. Solomon.

SAMBHAL DISTRICT.—H. J. Adams, P. E. (P. O., Sambhal.) Amroha, D. M. Butler; Babukhera, Bul-aqi Singh; Bahjoi, supplied by C. S. Hunter; Dhan-aura, Mohammed Hasan Jan; Gunnaur, Seneca Falls; Hasanpur, B. S. Phillip; Narainya, supplied by P. S. Morris; Rajpura, supplied by Lachman Singh; Rasulpur, supplied by Manphul Singh; Sambhal, H. J. Adams, R. S. Franklin; Shahpur, supplied by Mauladad Khan and Sharifpur, supplied by Nirmal Singh.

Northwest India Conference.

THE Northwest India Conference consists of that portion of the Northwest Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude. It was a part of the North India Conference until 1893.

MISSIONARIES.

Rev. Philo M. Buck and wife, Rev. D. C. Clancy and wife, Rev. F. S. Ditto and wife, Rev. R. Hoskins and wife, Rev. Mott Keislar, Rev. E. B. Lavalette, Rev. James C. Lawson and wife, Rev. James Lyon and wife, Rev. H. Mansell and wife, Rev. J. T. Robertson and wife, Rev. C. H. Plomer and wife, Rev. James B. Thomas and wife, Rev. J. E. Scott and wife, Rev. W. W. Ashe, M.D., and wife. *On furlough*—Rev. Rockwell Clancy and wife, Rev. Luther Lawson.

ANNUAL MEETING.

The annual meeting in 1900 was held in Muttra, India, January 17-22, Bishop Thoburn presiding.

Mott Keislar was received from the Upper Iowa Conference, Baij Nath from the Bengal-Burma Conference, Ernest B. Lavalette from the South Kansas Conference. Rattan Singh Brave, Khanal H. Joseph, David Claudius, Neal T. Childs, and John W. McNair were received on trial. D. C. Monroe was transferred to the Central New York Conference. Hasan Raza Khan had died. Baig Nath and Joshua Simon were located. Luther Lawson was reported as supernumerary and Edwin W. Gay and Cheda Lal as superannuated. The statistics reported 13,742 members, a decrease of 602; 19,872 probationers, a decrease of 1,457; 33,344 Sunday school scholars, an increase of 80.

The following appointments were made:

AGRA DISTRICT.—J. E. Scott, P. E. (P. O., Muttra.) Ajmere, C. H. Plomer. Bikanir, Purn Mal. Brindaban, Isa Das. Digg, John Little. Hathras, Habib ul Rahman Khan. Kishangarh, Mohan Lal. Muttra, M. S. Budden. Muttra City Schools, Alfred Luke. Phalera, J. S. Joseph. Pisangan, Ishwari Parshad. Sandabad, Taj Khan. Bir and Mahaban, to be supplied. W. H. Daniels, evangelist.

ALIGARH DISTRICT.—J. C. Lawson P. E. (P. O., Aligarh.) Aligarh: Boys' Orphanage and Industrial School, E. B. Lavalette; Hindustani, David Claudius; Isalpur, Chuni Lal. Atrauli, Thakur Das. Delhi, Kallu Das. Gurgaon, Prabhu Lal. Panipat, Isaac Franklin. Rewari, B. S. Edson. Gangiri, Fatiabad, Iglas, Khair, and Somna, to be supplied.

ALLAHABAD DISTRICT.—Rockwell Clancy, P. E. (P. O., Allahabad.) Allahabad: Boys' Orphanage, Mott Keislar; English, D. C. Clancy; Hindustani, R. S. Brave. Banda, Yaqub Cornelius. Chuner, J. F. Deatker. Karwi, K. H. Joseph. Mansuri and Manikpur, to be supplied.

CAWNPORE DISTRICT.—R. Hoskins P. E. (P. O., Cawnpore.) Akbarpore, Kalpi, Orai, and Paphund, to be supplied. Bithur, J. R. Caleb. Cawnpore: American Industrial Mission, to be supplied; English, J. T. Robertson; Central School, N. T. Childs; Condon, to be supplied; Parade, Joseph Cornelius,

KASGANJ DISTRICT.—J. B. Thomas, P. E. (P. O., Agra.) Agra, J. B. Thomas and Elias Massey. Bhogaon, Naim-ud-Din. Firozabad, Ram Sahai. Kasganj, Mahbub Khan. Patiala, Bhola Nath. Shikahabad, J. D. Ransom. Sikandra Rao, Tuls Ram. Etah, Jalesar, Soron, Tajganj, and Aliganj, to be supplied.

MEERUT DISTRICT.—P. M. Buck, P. E. (P. O., Meerut.) Anupshahr, Fazl Haqq. Bulandshahr, Fazl Masih. Ghaziabad, A. R. Wesley. Hapur, Albert Phillips. Khurja, P. M. David. Meerut, P. M. Buck and Chimman Lal. Mowana, to be supplied. Muzafarnagar, Daniel Buck. Rabupura, Tafazal Haqq. Sikandarabad, George Gordon.

MUSSOORIE DISTRICT.—Henry Mansell, P. E. (P. O., Mussoorie.) Deoband, Joshua Sumer. Lahore, James Jacob. Multan, J. W. McNair. Mussoorie Hindustani Church, Anthony Jacob. Patiala, E. T. Farnon. Qazikapur, Sham Lal. Rurki, James Lyon. Principal of Philander Smith Institute, Henry Mansell. Aml, Bhagwanpur, Hardwar, Lakhsar, Landhaura, and Manglaur, to be supplied.

REPORTS FOR 1900.

Rev. J. E. Scott, corresponding secretary, writes:

In spite of famine and poverty and sickness in some parts overwhelming the people, the past year in the Northwest India Conference has been one of great prosperity in several particulars. The work is on a better footing; the converts are growing in spirituality, the workers are more devout and diligent. The camp meetings have been times of refreshing. The summer schools have been very useful. Thousands of converts have been added, and inquirers are found on every hand. Hundreds of famine waifs are being trained as workers. There are 7 large districts, 75 circuits, more than 1,200 workers, 35,000 members and probationers, and a Christian community of more than 55,000.

No statistics for 1900 have been forwarded.

The presiding elders report as follows:

AGRA DISTRICT, J. E. Scott, P. E.

This has been a busy and anxious year. The famine throughout Rajputana continued to grow in severity until September, when there began to be some abatement as to hunger, but great sickness has prevailed since. Kitchens were opened in a dozen centers, where thousands were fed daily, work has been given to many, four orphanages have been organized, and a widows' home, and into these more than a thousand waifs have been admitted.

Our missionaries have often been in great personal danger from climate and contagion and epidemic, but they have attended faithfully to their duties. We are aiming to teach some form of industry to those who have been rescued during the famine and who are still dependent upon us for food and clothing.

Many thousands under the influence of Christian benevolence have turned toward the Saviour. It is estimated that in Rajputana alone there are 10,000 inquirers. More than two thousand have been baptized within the year and nearly a thousand during the past month. At the Ajmere camp meeting, on Sunday, 560 children and widows, who had been carefully trained by the missionaries in the schools, were baptized.

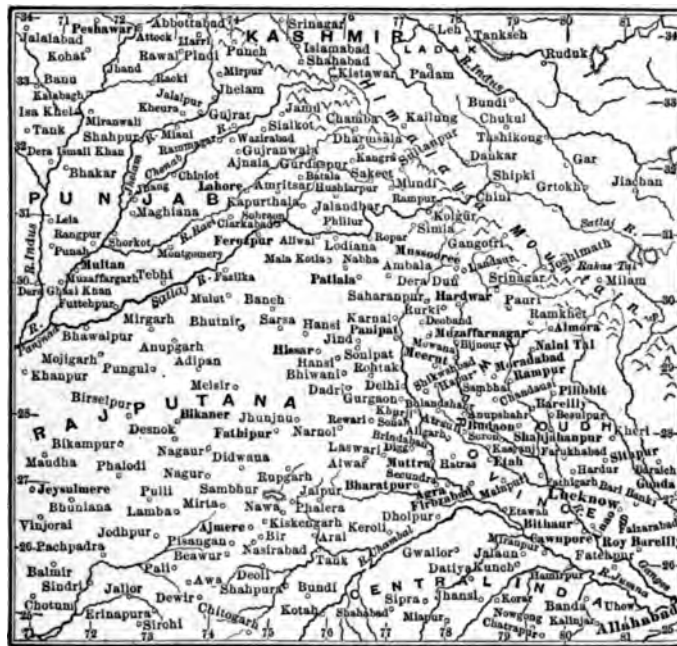
Our new church and dormitories, built of stone,

give considerable attention to street and mela preaching, and also to word work, which consists of preaching, teaching, and house-to-house visitation. The main work is among the lower classes.

Our schools form centers for Gospel work. Our best Sunday schools are in our day schools. Our best educational work is done in the orphanages. About one hundred famine boys can now read the Bible.

We make the tribe leader, if he is a Christian, the leader of the Christian community where he lives. He calls the Christians together for worship, helps the local preacher, collects funds for the work, and, if worthy, is eventually made class leader.

Every male worker is supposed to be a colporteur, and the Scriptures and tracts are distributed everywhere. The District Bible School and Conference,



after a beautiful design, were dedicated in May. Other buildings are being erected. The summer school at Muttra was never better. The Muttra Training School has greatly prospered. We have a following of more than 10,000 converts, and the outlook is glorious.

ALIGARH DISTRICT, J. C. Lawson, P. E.

Much of our time has been spent in trying to rescue the famine stricken, and we now have 400 orphan boys, 330 widows, 50 babes, and 300 orphan girls, and nearly all who are able to work are being taught industries. The brighter ones are being trained as teachers and Bible readers.

There are over four hundred villages in which Christians live and as many more that are visited by our workers. These, with over seven thousand native Christians, keep all of us busy at work. We

held in October, was a season of great blessing. Many souls were soundly converted and the workers much refreshed and strengthened. The district contains about five million of people. Many more helpers are needed.

CAWNPORE DISTRICT, R. Hoskins, P. E.

Our people have felt the depression caused by the famine, and in the southern section they have suffered from want of food. Our mission workshops have been in operation more than a year and our boys have made fair progress.

In October we held revival meetings in connection with the District Conference for twelve days, and we had a large attendance, and much good was done. We also attended several camp meetings, and many of those who were present were raised to a higher level in the Christian life.

The Date Training School has had 10 students. These men are chosen from the village converts and kept at the school for three years. Our most effective workers have been developed in this manner. During the year there have been 207 baptisms, and at the present time there are many awaiting baptism in the villages.

Our English Church has fully met all expenses, and is a valuable element of our work in India. In connection with this is the high school for English girls. We have also a boarding school for native girls with an attendance of 132. It is becoming so attractive as to draw pupils from many distant places.

MEERUT DISTRICT, P. M. Buck, P. E.

We have about 130 men and 70 women on the list of our regular native workers, and they are all employed in evangelistic work or in that of Christian education. The presiding elder is the only foreigner connected with the ministerial force of the district. The district contains more than 8,000,000 of people, and the Christian community numbers more than 15,000.

We had no famine, but wandering bands of famine victims almost flooded the country in search of food, and prices were high and times trying for our people. The stringency of the times interfered much with the prosecution of our work, and many of the people have been compelled to work almost night and day to keep the wolf from the door. The children have also been obliged to work at home, and our village schools have suffered.

Still we have been encouraged. In no year in the past has so much been done to rid our people of the remains of idolatry and customs that ought not to remain among them. The movement of the current toward a worthy Christian social life has never been so marked in this region. There has been not a little of petty persecution. The police of the land is corrupt beyond measure, and ready to work up cases against the innocent.

Since the beginning of the year we have had about 1,600 baptisms. Self-support has suffered from the hard times. Our regular workers have made more than usual progress in mental and spiritual development. Our summer school was very satisfactory. Our annual camp meeting and District Conference were occasions of peculiar spiritual interest. Our boarding schools for boys and girls in Meerut have had a good year. A good building for the boys' boarding school is approaching completion. It is the gift of a Brother Pauls, of Cañon City, Neb. There has been an encouraging revival spirit in our English Church in Meerut.

MUSSOORIE DISTRICT, Henry Mansell, P. E.

The circuits of the district, except Deoband and Rurki, are too far distant from each other to have much influence on each other in combined summer schools and revival meetings, but they should rapidly grow into large native presiding elders' districts. Excellent summer schools were held in Patiala and Rurki.

The Deoband Circuit has suffered from persecution. On the Lahore Circuit the famine pressed hard, and many left to hunt for work and food. The English Church in Lahore is greatly needing a regular pastor. The English congregation in Multan takes great interest in the native work and assists it liberally. The school and orphanage at Rajpur has done well under a graduate of the same school. The English Church at Mussoorie is prospering under its new pastor. The Philander Smith Institute has had another year of success, and will probably soon be self-supporting.

On the Patiala Circuit there are native Christians in six villages, and they have suffered much from famine, flood, and fevers, yet they report 52 baptisms.

On the Rurki Circuit the pastor has baptized over 350, and there are more to follow. Beside the missionary and his wife there are 2 English local preachers, 1 native local elder, 3 local deacons, and 19 preachers, exhorters, and pastor-teachers, and more than half of these native helpers are paid by the English Church. The District Conference held in Rurki was the most spiritual and helpful I ever attended.

ALLAHABAD DISTRICT, Dennis Clancy, Acting P. E.

Rockwell Clancy was appointed presiding elder, and served the early part of the year until he left on furlough for the United States. There is English work in Allahabad and Chunar. Two series of special services have been held in Allahabad which have had a quickening influence upon the people. There is also a satisfactory Sunday school. The work among the British soldiers has been steadily carried on. At Chunar the English, as well as the Hindustani, work has been in charge of Rev. J. F. Deatker, who, with his wife, has given for years his services gratuitously to the mission, as they get a pension from the government. Brother Deatker has been blind for some time, but his wife has been eyes for him, and leads him about to attend to his ministerial and pastoral duties.

The Hindustani work generally is promising. Especially is this true at Manikur. A Hindu festival, held for several years on a large plain near the Mission House, has been abandoned, and a gradual change is seen in the practices of the people and in the respect they show our workers. At Bharwar on the Manauri Circuit, a Hindu landlord has given us a piece of land in his village on which we have built a house for the pastor. New work has been opened in Kydganj. The five days' camp meeting preceding the District Conference was a season of refreshing.

There are four orphanages on the district: Banda, with 20 children; Karwi, with 7; Manikpur, with 10; and Allahabad, with 40 boys and 70 girls, and they are being well instructed.

ANNUAL MEETING IN JANUARY, 1901.

The Northwest India Conference met at Cawnpore January 17, 1901, Bishop Warne presiding. The following were the appointments:

AGRA DISTRICT.—J. B. Thomas, P. E. (P. O., Agra.) Agra, J. B. Thomas, Elias Massey. Allganj, supplied by Mohan Lal. Etah, R. Gardner. Firozabad, Ram Sahai. Jalesar, supplied by Naim-ud-Din. Kasganj, Mahbub Khan, Bhola Nath. Patiala, supplied by Zahur Khan. Shikohabad, J. D. Ransom. Saron, supplied by Tika Singh. Sikandra Rao, Tulsi Ram. Tajganj, supplied by Tori Dutt. Kaimganj, supplied by Wahied Ullah Khan.

ALIGARH DISTRICT.—J. C. Lawson, P. E. (P. O., Aligarh.) Aligarh Boys' Orphanage and Industrial School, Ernest B. Lavalette. Aligarh, C. H. Plomer, David Claudius. Atrauli, Thakur Das. Delhi, Kallu Das. Gangiri, supplied by Kalyian Singh. Gurgaon, Prabhu Lal. Hanu, supplied by Robert John. Iglas, Chunni Lal. Khair, supplied by S. S. Wilkinson. Lahore, James Jacob. Lahore, English, to be supplied. Multan, John W. McNair. Patiala, E. T. Farnon. Panipat, Isaac Franklin. Rewari, B. S. Edson. Somga, supplied by Ezekiel Porter.

ALLAHABAD DISTRICT.—Rockwell Clancy, P. E. (P. O., Allahabad.) Allahabad: English Church, Mott Keislar; Hindustani Church, R. S. Brave. Banda, K. H. Joseph. Chunar, supplied by Bihari Lal. Karwai, Yaqub Cornelius. Manauri, supplied by Bhikha Singh. Manikpur, supplied by Madar Buksh; J. F. Deatker, superannuate; Boys' School, Rockwell Clancy.

CAWNPORE DISTRICT.—R. Hoskins, P. E. (P. O., Cawnpore.) Akbarpore, Jai Ram Caleb. Auriya, supplied by Mohun L. Samson. Bithur, supplied by Dava Singh. Cawnpore: Canning Road (English), J. T. Robertson; Condon Church, supplied by A. L. Plowman; Parade Church, L. Cornelius; Mission Workshops, to be supplied; Central School, N. T. Childs. Kanauj, B. Gardner. Kunch, Birj Lal Titus. Oral, supplied by C. L. Paul.

MEERUT DISTRICT.—P. M. Buck, P. E. (P. O., Meerut.) Anupshahr, Fazl Haqq; Baghpat, supplied by Prabhu Das. Bulandshahr, Fazl Masih. Deoband, Joshua Sumer. Ghaziabad, A. R. Wesley. Hapur, Albert Phillips. Jahangirabad, supplied by Prem Das. Khurja, Puran Mal David. Meerut: Chhimman Lal; English Church, P. M. Buck. Mussoorie, English Church, F. S. Ditto; Hindustani Church, Anthony Jacob. Muwana, supplied by Nanhe Mal McGee. Muzaffarnagar, Daniel Buck. Rabupura, Tafazzul Haqq; Roorkee, James Lyon. Sikandarabad, George Gordon. Philander Smith Institute, F. S. Ditto, Principal; R. C. Busher, Head Master (layman). Henry Mansell, on leave to America. E. W. Gay, superannuate.

MUTTRA-AJMERE DISTRICT.—J. E. Scott, P. E. (P. O., Muttra.) Bhartpur, supplied by Chunni Lal. Brindaban, Isa Das. Digg, John Little. Hathras, Habib-ul-Ruhman Khan. Mahaban, supplied by Agru Singh. Muttra, M. S. Budden; City Schools, Alfred Luke. Sadabad, Taj Khan. Ajmere, Dennis Clancy; native pastor to be supplied. Bikanir, Mohan Lal. Bir, supplied by John N. Ram. Kishengarh, Jhabhu S. Joseph, W. W. Ashe. Phalera, Puran Mal. Pisanagan, supplied by J. Stephens; Evangelist, W. H. Daniels.

South India Conference.

THE South India Conference consists of the Madras Presidency, the native states of Bastar, Haidarabad, and Mysore, together with the Chhattisgarh and Chanda sections of the Central Provinces. Mission work was commenced in 1872, and the Conference was organized November 9, 1876.

MISSIONARIES.

Rev. K. E. Anderson, Rev. W. H. L. Batstone, M.D., and wife, Rev. J. B. Buttrick and wife, Rev. A. E. Cook and wife, Rev. C. W. De Souza and wife, Rev. D. O. Ernsberger, Rev. George K. Gilder, Rev. R. C. Grose and wife, Rev. W. H. Hollister and wife, Rev. William L. King and wife, Rev. R. H. Madden and wife, Rev. H. G. Ozanne, Rev. Ellis Roberts, Rev. F. E. N. Shaw and wife, Rev. Matthew Tindale and wife, Rev. C. B. Ward and wife. *On furlough*—Rev. J. H. Garden and wife, Rev. A. W. Rudisill and wife.

ANNUAL MEETING.

The twenty-fourth session of the South India Conference was held in Madras December 28, 1899, to January 2, 1900, Bishop Thoburn presiding.

Karl E. Anderson and C. W. R. De Souza were received by transfer. Herbert G. Ozanne was received on trial. Thomas R. Toussaint had died. Ira A. Richards was reported as supernumerary.

The following presiding elders were appointed: Godavery District, G. K. Gilder; Hyderabad District, W. L. King; Madras District, J. B. Buttrick; Raichur District, D. O. Ernsberger.

The statistics reported 796 members, a decrease of 64; 1,024 probationers, a decrease of 37; 107 Sunday schools, an increase of 1; 4,161 Sunday school scholars, a decrease of 33.

REPORTS.

The presiding elders reported, December 1, 1900, as follows:

GODAVERY DISTRICT, George K. Gilder, P. E.

The dark shadow of famine has rested on every section of the district throughout the year. Three years ago we commenced work in Raipur, and we have baptized a goodly number of inquirers. They have come over by families. They represent villages varying in distance from seven to forty miles west of Raipur city. Famine has pressed severely on the people of this circuit, and the task of relief has been gigantic.

On the Sironcha Circuit 20 have been baptized in the last few months. There are two day schools which are in good working order. The church collections have been well kept up. Some improvements have been made on the mission property, and a temporary but serviceable church has been built in the bazaar.

On the Jagdalpur Circuit the Lord's work is being regularly carried on, and the Gospel preached to many. Colportage sales have been brisk, while 45 villages have been steadily visited and regularly preached in. The orphanage and the industrial work have prospered.

Of the Yellandu Circuit the pastor writes: "Famine conditions have done us good. They have made our Christians more frugal. Financially the church has done well. There has been no increase in membership. The colportage sales have been good. There has been a remarkable desire for the Scriptures this year."

HAIDARABAD DISTRICT, W. L. King, P. E.

The district is a compact field in the central part of the Nizam's Dominions. The prevailing vernaculars are Telugu and Hindustani. There are only seven Conference appointments. Of these two are English and the rest vernacular. Of the seven appointments five are in Haidarabad and Secunderabad. The outside circuits are Bidar and Vikarabad. The Bidar Circuit lies on the border line between the Kanarese and Telugu fields, but the Kanarese is the prevailing tongue. Bidar is a strong Mohammedan center. Our work here has been opposed in many ways, and yet a fair measure of success has been achieved. Our Christians have, for the most part, proved faithful. The year has been a hard one on account of high prices and scarcity of labor, but they have kept up their usual contributions to the Church.

The regular work in the Vikarabad Circuit has been much broken up this year by the famine condition that prevailed. The number enrolled on the famine relief lists rose to above twelve hundred. A considerable amount of evangelistic work was done. Since the relief works closed the people have scattered. The year closes with the work in good condition. There is a good number of inquirers. The school has been reorganized.

In the Haidarabad Evangelistic Circuit the public services have been fairly attended, and the other work carried on regularly. There have been quite a number of inquirers. We need a larger force of native workers and a good mission property. Our mission is the only one that is attempting to carry the Gospel to the more than 120,000 people within the walled city. The Haidarabad City School is situated in the center of the walled city. It closes the year with 129 on the roll. Of these 21 are Mohammedans, 80 Brahmans, and 28 lower caste Hindus. The attendance has been the largest in its history. Property is much needed.

The Haidarabad English Church has had a good year in most respects. The collections have been met. The church and parsonage have both been repaired and improved. The congregations have been good, and the church is now better prepared than for many years past to engage in definite soul-saving work.

The Secunderabad English Circuit has two appointments, in one of which the work has been encouraging, while in the other there has been opposition on the part of the Ritualists that has to some extent hindered our work. Some, however, have been converted. The work of the Woman's Foreign Missionary Society is carried on in Haidarabad, Secunderabad, and Vikarabad, and has prospered in all departments.

MADRAS DISTRICT, J. B. Buttrick, P. E.

On the Vepery Madras English Circuit congregations have increased; there have been some conversions, and a manifested readiness to work for Jesus. On the Vepery Tamil and Nursingapuram circuits a number of persons have been baptized, and the Sunday schools have advanced; but little has been done in self-support owing to the famine. The educational institution in Nursingapuram continues to receive its financial support from a non-Christian Hindu gentleman.

On the Royapuram Circuit both English and vernacular work have been blessed and souls have been saved; four native day schools and Sunday schools, in different villages, have been held, and advance is evident in each place; there have been 12 conversions and 10 baptisms. Many are ready to join but are prevented by the fact that every Christian is cut off from the means of livelihood previously enjoyed.

The Kodambakam Circuit reports nearly fifty souls who have left heathenism in all its forms and become Christians. During the year there were 15 baptisms, all from heathenism, one of whom was ninety years of age. There are two night schools and one day school attended by young men and children, mostly heathen. The prospect is most encouraging.

The English work in Bangalore, both at Richmond Town and St. John's Hill, has been kept up in all departments, with good congregations. Vernacular work is carried on in Kanarese and Tamil, and in the latter there have been eight baptisms. The Baldwin High Schools have had a quietly prosperous year.

At Kolar the work has been much embarrassed by the presence of the plague and by famine, but these have not prevented growth. Not for years has there been so much evangelistic work done among the heathen, or the educational work made better progress. There has been an addition of over one hundred boys and girls to the orphanages. The outlook was never more hopeful for aggressive work and material and spiritual development. The members of the Kolar Kanarese Church are progressing in Christian character, and have subscribed 1,229 rupees toward the erection of a church building. The people generally are eager to hear the Gospel.

On the Hosur Circuit are four Sunday schools, with over two hundred scholars. The church is growing in grace, and evangelistic work is vigorously prosecuted. On the Kuppam, Mulbagal, and Sriveasapur circuits the native preachers have labored zealously, and there have been some conversions. The Deaconess Homes in Kolar and in Madras are centers of consecrated activity.

RAICHUR DISTRICT, D. O. Ernsberger, P. E.

The district embraces nearly all that portion of the Nizam's Dominions in which the Kanarese language is spoken, with an area of nearly twelve thousand square miles, and a population of nearly two million. We are the only Protestant mission working in the district.

There is no difficulty in getting converts as fast as we can care for them spiritually. We have 7 day schools and 2 boarding schools, and in the latter are 41 girls and 42 boys. We have also a training school for young men who are studying to fit themselves for religious work. There are now 8 students in the school. We hope to keep up a supply of workers from this school and the boarding schools.

Over 1,400 Bibles, Testaments, and portions of the Scriptures have been sold. Famine and consequent high prices have made it necessary for us to help

In spite of famine the collection for the Missionary Society was about the same as last year.

Two young men, one an American and one an Indian, were received into full membership, and two noble India brethren, who have made their way through the four years' course of study with credit to themselves, were ordained elders. There were no ordinations of deacons, and not a single man was received into the Conference on trial. While it is true that no candidates were brought forward, without doubt the financial situation dictated largely the conduct of the presiding elders in the matter.



many of the native Christians. The work on the district is in a hopeful condition.

ANNUAL MEETING IN DECEMBER, 1900.

The twenty-fifth session of the South India Conference was held in Bangalore December 13-17, 1900, Bishop Warne presiding.

Rev. C. B. Ward reports as follows: Though famine conditions disrupted to no small extent the regular work, yet it was found that there had been an addition of more than three hundred converts during the year. Revision of church lists in the English work in Madras reduced the net gain to about two hundred. In almost every item of the statistical sheets there was shown some small gain. The gain under the head of self-support was very marked.

Humanly speaking the situation is overwhelming, were not God in it. Not less than one dozen missionaries are needed to fill the open doors God has placed us upon the threshold of. In the districts of D. O. Ernsberger and George K. Gilder 2,000 people are knocking at our doors asking for instruction and baptism. Could there be given the missionary leaders to officer and train the subpastors these people could be taken in during the year before us.

The statistics reported 706 members, 1,229 probationers, and 4,519 Sunday school scholars.

The following were the appointments:

GODAVERY DISTRICT.—G. K. Gilder, P. E. (P. O., Raipur, C. P.) Drug, to be supplied. Jagdalpur: Industrial Work, supplied by W. Plumley; Boys'

Orphanage, to be supplied; Evangelistic Work, Gattu Chendaya. Raipur, G. K. Gilder, and one to be supplied. Sironcha, B. Luke. Yellandu: Superintendent Industrial Mission, C. B. Ward; Telugu Church and Evangelistic Work, M. Narsaya. R. H. Madden, on leave to America.

HAIDARABAD DISTRICT.—W. L. King, P. E. (P. O., Haidarabad, Deccan.) Bidar, A. E. Cook. Haidarabad: English Church, R. C. Grose; Hindustani Mission, W. L. King and M. L. Harris; City School (layman), S. Paul, head master. Secunderabad, English Church, — Hahn; Vernacular Mission, to be supplied. Vikarabad, W. H. L. Batstone. J. H. Garden, on leave to America.

MADRAS DISTRICT.—J. B. Buttrick, P. E. (P. O., Bowringpet.) Bangalore: English Circuit, C. W. Ross De Souza, Karl Anderson; Vernacular Circuit, to be supplied. Bowringpet, J. B. Buttrick, John Narapa. Hosur, M. Lewis. Kodambakam, Robert Gopalah. Kolar, W. H. Hollister, G. Gershoni. Kuppam, S. M. Job. Madras, Vepery, English Church, F. E. N. Shaw; Narsingapuram, to be supplied; Royapuram, Matthew Tindale; Vepery, Tamil work, W. Raju. Mulbagal, to be supplied. Srinivasapur, S. Noah. Agent of Publishing House, A. W. Rudisill, on leave to America; M. Tindale, Acting Agent.

RAICHUR DISTRICT.—D. O. Ernsberger, P. E. (P. O., Raichur, Deccan.) Bellary, to be supplied. Gulburga, H. G. Ozanne, S. Maigur. Kopbal, Ellis Roberts. Raichur, D. O. Ernsberger. Shorapur, Nanappa Desai. Vondalli and Lingsugar, supplied by T. Amrittaya.

Bombay Conference.

THE Bombay Conference comprises the Bombay Presidency, the Central Provinces, except Chhat-Isargar and Chanda sections, Berar, that portion of the Nizam's Dominions north of the Godavary River, and all of Central India south of the twenty-fifth parallel of latitude. Mission work was commenced in 1872, and the Conference organized December 22, 1892.

MISSIONARIES.

Rev. D. G. Abbott and wife, Rev. A. E. Ayres and wife, Rev. W. W. Bruere and wife, Rev. H. W. Butterfield and wife, Rev. H. R. Calkins and wife, Rev. W. E. L. Clarke and wife, Rev. J. O. Denning and wife, Rev. F. R. Felt and wife, Rev. D. O. Fox and wife, Rev. E. F. Frease and wife, Rev. William H. Grenon and wife, Rev. T. S. Johnson, M.D., Rev. Lewis E. Linzell and wife, Rev. W. A. Moore and wife, Rev. Dennis Osborne and wife, Rev. George W. Park and wife, Rev. William H. Stephens and wife, Rev. William D. Waller and wife, Rev. R. C. Ward and wife, Rev. F. Wood and wife. *On furlough*—Rev. Thomas P. Fisher and wife, Rev. George I. Stone and wife, Mrs. T. S. Johnson.

ANNUAL MEETING IN DECEMBER, 1899.

The eighth session of the Bombay Conference was held in Bombay, December 15-19, 1899, Bishop Thornburn presiding.

Lewis E. Linzell was received by transfer. Zechariah Cornelius, Yusuf Dhanji, and Lakshman Dana were received on trial. William Feistkorn and W. W. Bruere were reported as supernumerary, and G. I. Stone as superannuated.

The statistics reported 1,309 members, an increase of 150; 5,032 probationers, an increase of 462; 253 Sunday schools, a decrease of 15; 9,699 Sunday school scholars, a decrease of 451.

The following presiding elders were appointed: Bombay District, Dennis Osborne; Central Provinces District, T. S. Johnson; Gujarat District, E. F. Frease.

Mr. Frease has been sick for several months. The other presiding elders forwarded the following reports December 1, 1900:

BOMBAY DISTRICT, Dennis Osborne, P. E.

We have 8 English churches on the district, 3 in Bombay, and 1 each in Poona, Karachi, Igatpuri, Lanauili, and Quetta, all having their own building and all their own parsonage except one. At five points the English church buildings are used for vernacular services, and everywhere there is the closest sympathy between the English and the native work—sympathy shown in liberal giving and in cheerful surrender of a large part of the time and strength of the pastor to vernacular missionary work. The services in the Bowen Church have been well attended; Grant Road Church has shown growth, and the church at Mazagon is gaining in attendance and interest. In Poona the Sunday attendance has been inspiring. The church in Karachi has built a soldiers' reading and prayer room, which is much appreciated, and a new organ adds to the interest of the services. The services of the churches in Igatpuri, Lanauili, and Quetta have been faithfully maintained.

The seaman's work at the ports of Bombay and Karachi has been of great value to many weary and wandering seamen. The Taylor High Schools in Poona have enjoyed a year of substantial advancement, and the boys' school has grown almost fifty per cent in attendance over last year. The Anglo-Indian Girls' Home and Orphanage at Poona has been ably superintended and has in attendance 53 girls and 22 boys. The boys' Christian school in Poona has made most decided progress.

In Bombay we have an Indian community of about six hundred, chiefly divided among the Marathi and Gujarati Missions, and there are similar communities in Poona, Karachi, and Igatpuri. It is the aim of our missionaries to build up these small yet growing churches in the faith and fear of God. In Karachi a gracious awakening occurred last year among the Punjabi low caste people, and the Christian community now numbers 300. The awakening spread from these to the Gujaratis, and out of this class also many have been baptized, and others are seeking. In the villages bordering on the Dhond Railway there has been an encouraging spirit of interest and inquiry, and many have been baptized, and large numbers are reported ready for Christian teaching. Also the Gujaratis on Malabar Hill in

Bombay and in adjacent suburbs are eagerly seeking after the truth.

CENTRAL PROVINCES DISTRICT, T. S. Johnson, P. E.

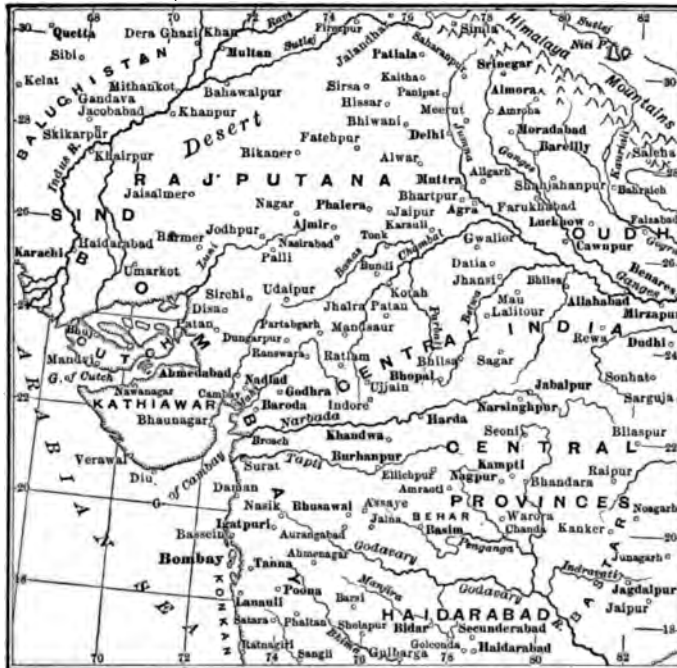
In the district are 11 circuits with their subcircuits. In the whole district we have been afflicted with famine in varying degrees. Scarcity of water added to the distress. Our missionaries and their helpers have been actively engaged in relief work, and this afforded exceptional opportunity for preaching the Gospel. One of the results of the famine is the increased number of orphan children left upon our hands, and for whose support and training provision must be made.

In Jabalpur the English work has had a good year in every respect; the Hindustani work has had a fair year; the zenana work has been prosecuted vigorously; the girls' school has increased to 316, of

baptized. In October 23 more received baptism. This success has stirred up the jealousy of Hindus, who have severely persecuted the native pastor.

In Narsinghpur we have a good church in which Sunday services, Sunday school, Epworth League, and class meeting are doing efficient work. The Gospel is also preached in many villages, mohallas, and homes. Many say they believe in Christ, but caste and fear of persecution prevent their joining us. The Hardwicke Christian Boys' School has had a prosperous year, and probably eighty per cent of the pupils are orphans from the famines. All are professing Christians. We have splendid buildings. The boys are making good progress. Zenana work has been vigorously prosecuted, and nearly all the homes of the city welcome the workers.

Gadarwara is a stronghold of Hinduism, and the



whom about fifteen per cent are children of the Christian community, while the rest are orphans received during the recent famines; all are being well trained.

The work at Lakhnadon was taken up in the beginning of the year in place of Harda. The inhabitants of the surrounding villages are largely Gonds. They have been so much oppressed that they have come to think any powerful person is an enemy, and they offer sacrifices to propitiate him. A God of love is a new idea to them, and very pleasing. In October we baptized our first convert here. There are other inquirers, and the prospect is good.

In the early part of the year the work began to open out among the farmers in Chindwara and four or five of the surrounding villages. In March 70 of them, mostly men and heads of families, were

Gospel has been preached faithfully here and in the surrounding villages. The workers on the Khandwa Circuit have been occupied with famine relief all the year. Regular mission work could not be done. Preaching and Sunday school work was carried on at government relief works as much as possible. None were baptized from among the famine people, although many asked it. There are now hundreds of candidates who desire to become Christians.

At Burhanpur there is a Christian colony and also an orphanage of nearly one hundred boys. The English church in Nagpur is in a healthy condition. The English work at Kampti is mainly among British soldiers, and the vernacular work here and in the villages has been well looked after. The orphanages and day schools are doing good work. Evangelistic work in Basim and in the villages near, fam-

ine relief and orphanages have occupied the time of the workers. Cholera took off nearly forty of the famine girls.

ANNUAL MEETING IN DECEMBER, 1900.

The ninth session of the Bombay Conference was held in Baroda, commencing December 13-17, 1900. Bishop Parker being absent on account of sickness, Dr. T. S. Johnson was elected president. The reports showed a marked gain in several directions.

Rev. H. R. Calkins wrote: Membership and baptisms will show a decrease in the statistics. Famine and plague will account for both. Thousands of inquirers thronged our workers, but the policy of baptizing none during famine times seems necessary and wise. Even hundreds who had been under instruction for several years, and who, under ordinary circumstances, would have received baptism, were held over until the "famine inquirers" were disposed of. We have a legacy of many hundreds of famine children who in a few years will become the nucleus of a very large work throughout Gujarat.

The statistics reported 1,440 members, 4,677 probationers; 10,750 Sunday school scholars.

The following were the appointments:

BOMBAY DISTRICT.—Dennis Osborne, P. E. (P. O., Poona.) Bombay: Bowen Church, L. E. Linzell; Grant Road and Mazagon, H. R. Calkins; Gujarati Mission, F. Wood; Marathi Mission, W. H. Stephens, Sakharam Bhoole; Publishing House, supplied by V. T. Gutteridge; Seamen's Mission, F. Wood. Igatpuri, H. W. Butterfield. Marathi Circuit, Gyanoba Khundaji. Kalyan Circuit, supplied by Shahaji Chitnaji. Karachi, W. D. Waller; Seamen's Mission, supplied by W. H. Dowling. Lahnawil, to be supplied. Pachora, supplied by Charan Das. Panwell, G. B. Kale. Poona: English Church, Dennis Osborne; City Marathi Church and Boys' Orphanage, D. O. Fox; Hindustani Mission, supplied by T. E. F. Morton; Marathi Church and Circuit, W. W. Bruere; Taylor High School for Boys, supplied by Charles W. Atuley. Quetta, to be supplied.

CENTRAL PROVINCES DISTRICT.—T. S. Johnson, P. E. (P. O., Jabalpur.) Basim, W. A. Moore. Burhanpur, S. Benjamin. Chindwara, Paul Singh. Gardawara, to be supplied. Gondla, Zechariah Cornelius. Jabalpur, T. S. Johnson; English Church, W. H. Grenon. Kampti, W. L. Clarke. Khandwa, D. G. Abbott. Laknadon, to be supplied. Nagpur, to be supplied by T. H. Cowsell. Narsinghpur, F. R. Felt; Hardwicke Boys' School, F. R. Felt. Supernumerary, J. O. Denning.

GUJARAT DISTRICT.—E. F. Freese, P. E. (P. O., Camp Baroda.) D. O. Fox, acting presiding elder. Ahmedabad, to be supplied. Baroda Circuit, W. E. Robbins, one to be supplied; Boys' Boarding and Evangelistic Schools, W. E. Robbins, Yusuf Dhanji. Godhra, Robert C. Ward. Kapadvanj, to be supplied. Nadiad, G. W. Park; Boys' Orphanage, G. W. Park. Od, to be supplied. Umreth, to be supplied. Vaso, Lakshman Dana. Wasud, to be supplied. Supernumerary, Thomas Fisher.

Bengal-Burma Conference.

THE Bengal-Burma Conference comprises the provinces of Bengal, Behar, and Burma in India. Mission work was commenced in 1872, and the Conference was organized February 2, 1893. The General Conference of May, 1900, provided for the division of the Conference by setting off the Burma District.

MISSIONARIES.

Rev. William P. Byers and wife, Rev. Benjamin J. Chew and wife, Rev. Joseph Culshaw and wife, Rev. George S. Henderson and wife, Rev. Charles B. Hill and wife, Rev. H. Jackson and wife, Rev. D. H. Lee and wife, Rev. A. T. Leonard and wife, Rev. F. E. Lieden and wife, Rev. James P. Meik and wife, Rev. J. E. Robinson and wife, Rev. George E. Stokes and wife, Rev. Homer Wroten. *On furlough*—Rev. Julius Smith and wife.

ANNUAL MEETING.

The thirteenth session of the Bengal-Burma Conference was held in Calcutta January 25-30, 1900, Bishop Thoburn presiding.

Homer Wroten was received by transfer. Sitol C. Biswas and Chunder K. Das were admitted into full membership. E. S. Ekdahl was reported as supernumerary.

The statistics reported 1,374 members, an increase of 63; 1,622 probationers, an increase of 383; 60 Sunday schools, an increase of 9; 2,721 Sunday school scholars, an increase of 235.

The appointments of the preachers were as follows:

ASANSOL DISTRICT.—J. E. Robinson, P. E. (P. O., Calcutta.) Asansol, W. P. Byers. Bolpur and Rampur Haut, F. E. Lieden, S. M. Mondol. Pakur, J. P. Meik, S. C. Biswas. Editor of *Indian Witness*, J. E. Robinson.

BURMA DISTRICT.—Julius Smith, P. E. (P. O., Toungoo.) Kyauktan, to be supplied. Pegu and Sittang, A. T. Leonard. Rangoon, English Church, C. B. Hill. Than Daung, Julius Smith.

CALCUTTA DISTRICT.—F. W. Warne, P. E. (P. O., Calcutta.) Calcutta: Beg Bagan, D. H. Lee; Bengali, Joseph Culshaw; City Mission and Ballaghata, D. H. Lee, C. K. Das; Diamond Harbor, B. M. Mozumdar, L. C. Sarkar; English, F. W. Warne, Homer Wroten; Hindustani, Charles Dowling; Seamen's Mission and Kidderpur, G. S. Henderson; South Villages, B. J. Chew. Principal of American Methodist Institution, B. J. Chew. Agent Methodist Publishing House, J. Culshaw.

TIRHUT DISTRICT.—Henry Jackson, P. E. (P. O., Mazafarpur.) Bettiah, John Robert. Chapra, Nain Sukh. Darbhanga, Samastipur, and Sitamarl, to be supplied. Mazafarpur, Henry Jackson.

(No reports of the districts or statistics of the Conference have been received at the Mission Rooms in New York later than those made to the Conference in January, 1900, which were for year 1899.)

ANNUAL MEETING IN JANUARY, 1901.

The fourteenth session of the Bengal Conference was held in Pakur, India, January 3-5, 1901, Bishop Warne presiding.

The Conference unanimously approved the setting off of the Burma District as an independent Mission. The following missionaries are connected with the Burma Mission: Rev. C. B. Hill and wife, Rev. A. T. Leonard and wife, Rev. Julius Smith and wife.

The following were the appointments.

ASANSOL DISTRICT.—W. P. Byers, P. E. (P. O., Asansol.) Asansol, W. P. Byers. English Church, to be supplied by John Bjork; Bengali Church, K. C. Mullick.

CALCUTTA DISTRICT.—J. E. Robinson, P. E. (P. O., Calcutta.) Bolpur and Rampur Haut, F. E. Lieden, S. M. Mondol. Calcutta: English Church, George E. Stokes; Hindustani Mission, C. Dowring; Boys' school, supplied by J. Gordon Kennedy; Seaman's Mission, G. S. Henderson. Pakur Circuit, J. P.

afarpur, Henry Jackson. Samastipur, Nain Sukh. Sitamari, supplied by E. John.

We expect to receive and publish the appointments of the Burma Mission Conference next month.

Malaysia Mission Conference.

THE Malaysia Mission Conference includes the Malay Peninsula, Singapore, the Philippines, and the adjacent islands inhabited by the Malay race. The principal headquarters are the cities of Singapore, Penang, and Manila.

MISSIONARIES.

Prof. C. S. Buchanan, Rev. William T. Cherry and wife, Professor W. E. Curtis and wife, Rev. John R. Denyes and wife, Rev. William E. Horley and



Melk. Pakur, S. C. Biswas. Nalhati, supplied by S. C. Mitter. Suti, supplied by A. C. Mondol. Calcutta Publishing House, Joseph Culshaw, Agent. *Indian Witness*, J. E. Robinson, editor.

CALCUTTA BENGALI DISTRICT.—B. J. Chew, P. E. (P. O., Calcutta.) Ballaghata, and Bible Training School, Homer Wroten, principal; Beg Bagan and South Village Circuit, Joseph Culshaw. Calcutta: American Methodist Institution, B. J. Chew, principal; City Missions, D. H. Lee. Dharamtala and Kidderpur Circuit, B. J. Chew (Dharamtala); C. C. Dass, (Kidderpur). Diamond Harbor Circuit, B. M. Mozumdar, L. C. Sarkar.

TIRHOOT DISTRICT.—H. Jackson, P. E. (P. O., Mazafarpur.) Bettlah, supplied by J. Peter. Chupra, supplied by S. Budden. Dharrbhangu, John Robert. Dinapore, supplied by Kali Charan. Maz-

wife, Rev. J. M. Hoover, Rev. H. L. E. Luerling and wife, Rev. Ernest S. Lyons and wife, Rev. George F. Pykett and wife, Rev. W. P. Rutledge and wife, Rev. William G. Shellabear, Rev. H. C. Stuntz, Rev. B. F. West, M.D., Rev. B. F. Van Dyke, Rev. J. F. Wilson, Prof. S. H. Wood. *On furlough*—Rev. W. T. Kensett, M.D., and wife, Rev. F. H. Morgan and wife, Rev. A. J. Amery, Mrs. William G. Shellabear.

In the Philippines: Rev. W. G. Fritz, Prof. T. H. Martin, Rev. J. L. McLaughlin and wife.

The missionaries in the Philippines reinforced the Mission during the year 1900. Rev. J. F. Wilson sailed December 29, 1900, for Penang; Rev. H. C. Stuntz sailed in March, 1901, for Manila.

ANNUAL MEETING.

The Conference in 1900 was held in Singapore February 17-22, Bishop Thoburn presiding.

William T. Cherry was received from the Troy Conference, Ernest S. Lyons from Rock River Conference. Samuel Abraham was received on credentials from the Congregational Church. James M. Hoover, Benjamin F. Van Dyke, Samuel Abraham, Ong Oa Lai, and William E. Curtis were received on trial. John E. Banks was continued on trial. Christopher Eglant and Silas Saleh were discontinued. Lan Seng Chong, John R. Denyes, and William T. Cherry were admitted into full membership. A. J. Amery was reported as supernumerary.

The statistics reported 472 members, an increase of 19; 253 probationers, an increase of 18; 49 Sunday schools, an increase of 11; 1,339 Sunday school scholars, an increase of 112.

The following were the appointments:

PENANG DISTRICT.—B. F. West, presiding elder. Batu Gajah, Bukit Mertajem, Klang, Kuala Kubu, Kulim, Nebong Tbal, Teluk Anson, to be supplied. Ipoh, H. L. E. Luerling. Ipoh Anglo-Chinese school, Chinese Mission, and Tamil Mission, to be supplied. Kuala Lumpur, W. T. Kensett. Kuala Lumpur Chinese Mission, to be supplied. Tamil Mission, Samuel Abraham. Penang: English Church, B. F. West; Chinese, Ong Oa Lai; Tamil, G. F. Pykett; Anglo-Chinese School, G. F. Pykett, principal; J. M. Hoover, professor. Theological School, B. F. West. Thalpeng Chinese work, W. E. Curtis. *Absent on furlough*—W. E. Horley.

PHILIPPINE DISTRICT.—Presiding elder to be supplied. Manila: English, Spanish, and educational work, to be supplied.

SINGAPORE DISTRICT.—W. G. Shellabear, presiding elder. Malacca, Lan Seng Chong. Singapore: English, F. H. Morgan; Chinese, Ling Ching Mi; Malay, J. R. Denyes; Tamil, F. H. Morgan; Anglo-Chinese school, E. S. Lyons, principal; J. R. Denyes, B. F. Van Dyke, professors. Agent of Publishing House, W. T. Cherry. *Absent on furlough*—J. E. Banks.

REPORTS.

The statistics reported in December, 1900: 525 members, 250 probationers, and 1,174 Sunday school scholars.

The presiding elders reported in December, 1900, as follows:

PENANG DISTRICT, B. F. West, P. E.

Bukit Mertajem has been supplied by one of the theological students from Penang. The people here are very migratory, and several times we have lost every member by removal. We are now getting hold of the more permanent residents, and the services are held in the house of a large land owner, thus obviating the necessity of renting a house. There have been three baptisms. Ipoh has four outstations connected with it, and the time of the missionary is fully occupied. The school has done well. The people have given \$2,500 toward the erection of a boarding school, and the government has supplemented this by giving \$2,500. A new station, Kampar, has been opened during the year, and Chinese work has been begun in Telok Anson. The Chinese

and Tamil work has suffered from removals. There are 11 members at Klang, which is an outstation of Kuala Lumpur.

Kulim is a station in Siamese territory. There have been 11 baptisms during the year. We have a farm here of 30 acres and hope, in time, to derive a sufficient income from it to support the work.

Kuala Lumpur is a growing city. We have here a parsonage, a church building, and a girls' school building. It has been without a resident missionary most of the year and has suffered much in consequence. The Tamil church and school have done well. Arrangements have been made to open Chinese work at Nibong Tbal and to add Tamil work and an Anglo-vernacular school.

Penang has generally advanced. Several additions have been made to the English church. The Chinese work has been of a very satisfactory character. The Tamil work has been disappointing but is now improving. The Anglo-Chinese School and the Anglo-Tamil School for boys have done well, and there have been 35 baptisms among the scholars. A boys' school has been maintained at Telok Anson in charge of a Chinese Christian teacher. At Thalpeng, W. E. Curtis has taught in the boys' school, done work among the Chinese, and contributed from his salary \$223 toward the support of the girls' school. We have carried on work in the English, Tamil, Hakka, Hokkien, Malay, and Telugu languages. The women's work has prospered.

SINGAPORE DISTRICT, W. G. Shellabear, P. E.

Our work in Singapore has developed so much along the lines of English education that our missionaries have few opportunities in their daily work of using what little they learn of the native languages. The result is that our evangelistic work among the natives is much neglected. We need reinforcements to our teaching staff that our missionaries may enter upon evangelistic work.

The only work we have been able to establish outside of Singapore is in the settlement of Malacca, one hundred and ten miles northwest of Singapore. It has a membership of 26 and is prospering.

In Singapore we have four pastoral charges in the English, Chinese, Malay, and Tamil languages, respectively. The English church is self-supporting. There have been a few additions to the membership, but these are more than counterbalanced by losses through removals. There is a wide field for aggressive work among the English-speaking residents. The Chinese church is composed chiefly of immigrants from Foochow and Hinghua, but few of them settle permanently here. The largest class of Chinese who are permanent residents are the Hokkiens from Amoy, and we hope to do some aggressive work among them. The attendance of young men and boys at the Malay Sunday school has considerably increased, and there have been some conversions. The Tamil community is a moving one, and in consequence the work lacks stability. A school is conducted in which Tamil and English are taught.

The Anglo-Chinese school consists of a day school with an average daily attendance of over five hun-

dred and ninety boys and a boarding school of about sixty-five. The English Presbyterians have handed over to us their large day school known as the Eastern School, which has a daily attendance of over two hundred boys. The Mission Press has taken on a new lease of life. The work of the Woman's Society is well managed. They have a fine new school building.

BISHOP WARNE'S REPORT.

An unusually large number of missionaries have come to and gone from this Mission chiefly because of failure in health. Well-known missionaries who have been here are Drs. Oldham, Floyd, Kelso, and also their wives. I have a list of over thirty names of missionaries who have been in this Mission and gone from it.

Prominent among those who remain is the Rev. W. G. Shellabear, Presiding Elder of the Singapore District. He was a captain in the Royal Engineers at Singapore when he was converted in our English Church in Singapore. He soon resigned his commission, and joined the Mission. He has since thoroughly mastered the Malay language, written and published a splendid Malay grammar, written many tracts, and translated a number of religious books into Malay. While on vacation in England he learned the printing trade, and on his return he founded our Press at Singapore, including type-founding, lithographing, and stereotyping departments. He has also studied the Dutch language in hopes of being able to work for and print in the Dutch language, used in some of the Malay Islands. He has learned enough of several other languages to do proofreading. The Press does printing in thirteen different languages. He is in good health and promises to give many more years of excellent service.

Rev. B. F. West, M.D., Presiding Elder of Penang District, is another man abundant in his knowledge of languages and in labors. He has mastered the Malay language, and preaches in two Chinese dialects, and can also read and talk the Tamil language. He has been in school work, English work, and has been used in many ways, among others in securing excellent properties for our mission in Penang, Kuala Lumpur, Ipoh, and even up to Siam, where he has secured 27 acres of land, and has a flourishing Chinese church, and is planning to develop industrial work.

Perhaps the work by which he will be longest remembered is the founding of a Theological School. He wearied waiting to get workers from our Anglo-Chinese schools in Singapore and Penang. He devised the plan of getting earnest, converted men, called of God to preach, from among the common village people, and brought them together for a three years' course. He gives each one \$2.50 (gold) a month on which to live, and lets them feed themselves.

When at Kuala Lumpur I found the pastor was a bright Chinese man, a convert from our church in Siam. Four years ago he was a poor, ignorant, withered-up opium-smoking cooly in Siam. He was converted, called to preach, and was brought by Dr. West to the Penang Theological School. He has

since learned to read the Chinese Bible, arithmetic up to square root, writing, geography, and has read in Chinese three volumes of Church history, the Discipline, the Catechism, the *Philosophy of the Plan of Salvation*, Binney's *Theological Compend*, *Evidences of Christianity*, a life of Christ, an account of the religions of China—Buddhism, Confucianism, Tautism. He has learned in the tonic-sol-fa system to read music at sight, and to lead the congregation in singing in tune and time. When I saw this man, an intelligent preacher, and thought what he was four years ago I felt the days of miracles were not passed, and that no one should doubt the value of missions and the elevating power of the Gospel.

I saw in the same school a man who four years ago was Dr. West's cook, and has since taken all the above-named studies in the Theological School and is



reading the gospel of John in Greek, and Dr. West hopes to make him a teacher in the Theological School. The students in this school are kept down, so that when they graduate they will not be in their ideas above the ordinary village life of the common people. Dr. West's experience is an exceedingly interesting one, and deserves the prayers, sympathy, and support of the whole Church.

Besides the two presiding elders named, there is an excellent corps of missionaries. Dr. Luering is a linguist of great note, and of equal experience with the two brethren who are the presiding elders, and is doing a great work for the people of the Malay peninsula. There are a goodly number of young men who seem eminently suited to be missionaries, and it is hoped that the future will have a permanency in the personnel of the missionaries such as this Conference has not enjoyed in the past.

Dr. B. F. West reports: "During some special meetings in Penang in January two of the Chinese teachers of the Anglo-Chinese school professed conversion and were received on probation, and another teacher was baptized and received into full membership."

THE EPWORTH LEAGUE AND MISSIONS.

(General Missionary Committee: S. Earl Taylor, William I. Haven, Charles V. Vickrey.)

Missionary Campaign of the Epworth League 1901-1902.

BY S. EARL TAYLOR.

AIM.

THE aim of the missionary campaign is to bring returned missionaries and students from the colleges into personal touch with the young people of the Methodist Episcopal Church. The campaign is not organized primarily to raise money, nor is it a scheme to side-track the League in the interests of any one of the benevolences of the Church. It is simply a plan to give the young people of the Church a world-wide vision, and thus bring the great work of the salvation of the world to its proper place in the thought of our future leaders.

SUPERVISION.

From the first the campaign has been under the direction of the General Cabinet of the Epworth League, and working as an integral part of the first department. The official provision of the missionary work of the Epworth League is shown by Article 4, Section 1, of the Epworth League Constitution. As revised by the Board of Control at the Chicago meeting in August, 1900, the article reads: "It shall also endeavor to interest the young people in the missionary enterprises of the Church. To this end, it shall appoint a Missionary Committee for each chapter."

In pursuance of the constitutional provision, Mr. Willis W. Cooper, the First Vice President of the General Cabinet of the Epworth League, has appointed a general Missionary Committee to superintend the missionary activities of the entire organization. The campaign is under the immediate supervision of this general Missionary Committee.

The Missionary Society of the Methodist Episcopal Church, at its regular meeting February 20, 1900, by a unanimous vote made provision for a field secretary to be elected by the Missionary Board, such secretary to have the direction of the missionary campaign and other work among young people. Mr. S. Earl Taylor is also chairman of the general Missionary Committee of the League, so that both the Epworth League and the Missionary Society of the Church are officially represented in the management of the campaign.

PLAN.

There will be two classes of campaigners:

I. Missionaries at home on a furlough who have offered their services for the promotion of the missionary spirit in the Epworth League.

II. Students from various Methodist colleges and theological seminaries, who agree to devote a portion of the summer vacation to visitation of Epworth Leagues in the interest of missions. Only those students are appointed to do campaign work who have been heartily indorsed by the presidents of their respective institutions, and who have had adequate training for this special work.

THE COST.

The campaigners agree to serve without compensation. They willingly give their time, frequently at great sacrifice, since many of them are obliged to earn money during the vacation period with which to pay their way through college. Rev. William I. Haven, D.D., under whose direction the campaign was inaugurated, characterizes the work of the campaigner as a "most wonderful achievement of self-denying service for the Master."

Each chapter, of course, is expected to provide entertainment and its proportionate amount of traveling expenses. This expense includes railroad fare and such other items as are clearly incidental to travel. The expense will seldom exceed two dollars (\$2) for each place visited, and frequently will be much less than that amount.

THE VISIT.

The following program for the visit is given merely in outline, and, of course, is subject to the judgment of the pastor and to local conditions:

1. Consultation with pastor, League officers, and Missionary Committee in the afternoon of the first day.

2. Young people's missionary rally on the first evening.

3. A brief conference with the League Cabinet and Missionary Committee after the meeting on the first evening.

4. A full conference with the Missionary Committee on the afternoon of the second day. At this conference methods of interesting the young people of the church in missions will be considered in detail.

5. A church rally on the evening of the second day, provided the pastor deems it wise. At this meeting, should the pastor approve, a plan for systematic giving may be launched.

It will be clearly understood that the campaigner does not come as an official to introduce innovations. He does not pose as a great speaker. He comes as a young man to speak to young people. While in years past the addresses of the campaigners have been most effective, perhaps the most important feature of the visit as regards permanent results will not be the public address, but will be the conference with the League Cabinet and the Missionary Committee on plans and methods of work. The campaigner is preeminently a student of successful methods of work.

GENERAL POLICY.

Where the pastor and the cabinet approve, it will be the purpose of the campaigner to accomplish six things in every chapter visited:

1. To organize the Missionary Committee, the appointment of which has been made obligatory by the recent amendment to the general League Constitution.

2. To plant a missionary library.

3. To arrange for a mission study class.
4. To arrange for more effective monthly missionary meetings.
5. To promote definite, intelligent missionary prayer.
6. To secure signatures to a systematic-giving pledge card when, in the opinion of the pastor, this would be advisable.

PREPARATION FOR THE VISIT.

The following suggestions are made to Leagues preparing for a visit of a campaigner :

1. Appoint a committee on arrangements.
2. Correspond with the campaigner, find out the probable amount of his traveling expense, and secure his suggestions for the arrangement of the meetings.
3. Provide for his entertainment.
4. Meet him at the train and give him a hearty welcome.
5. Be with him as much as possible and get all the information he can give.
6. Advertise meetings thoroughly :
 - (1) In local papers.
 - (2) In church papers.
 - (3) From the pulpit.
 - (4) By personal work.
7. Appoint a subcommittee on place of meeting, and spare no pains in making the room attractive, where the meeting is to be held.
8. Make special provision for the music, but do not prepare an elaborate preliminary program so as to encroach upon the speaker's time.
9. The campaigner gladly gives his time. Be sure to have the money for his traveling expenses placed in his hands soon after his arrival.
10. Above all things, be prayerful.
 - (1) Offer special prayer for the campaigner's visit, at the regular devotional meeting.
 - (2) Let the committee on arrangements have frequent meetings for special prayer.
 - (3) Enlist a number of the most earnest Christians in your church for special, specific, secret prayer for the outpouring of the Holy Ghost.

CORRESPONDENCE.

All correspondence regarding the missionary campaign in the Epworth League should be addressed to Mr. S. Earl Taylor, 57 Washington Street, Chicago, Ill.

Ways to Promote Giving.

BY S. EARL TAYLOR.

THE Young People's Societies should by all means bestir themselves to promote scriptural habits of giving. They may well hold a public meeting when the idea of Christian stewardship is fully presented. This meeting should be a meeting extraordinary, and should be very carefully worked up. Preparations should be begun weeks beforehand. Members should be asked to engage in daily prayer that the meeting may be especially honored of God. A special card may be printed soliciting prayer and

inviting attendance. Leaders should be carefully selected, and should have placed in their hands literature bearing on the subject. In this meeting especially we should follow Carey's motto, "Attempt great things for God; expect great things from God."

At the close of the meeting pledges may be taken, stating clearly the amount, daily or weekly, which each propose to give. Dr. Gordon once said: "Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any of you up to a determination to do generous things you would run down again before next Sunday unless your resolution was fastened by a ratchet. This is what a solemn pledge to pay money to God amounts to, a ratchet to hold us up to the pitch we have reached."

The public meeting may be followed by a personal canvass by a carefully appointed committee, that no one who was not at the meeting may be overlooked, and that those who canvass may find out and correct erroneous impressions that may have been given.

It goes without saying that collections of payments should be made regularly and promptly, whether the envelope plan is adopted, or the mite box, or whatever it may be. A great responsibility is upon the committee to see that the payments are regularly made. Those who are young, and are in the formative period of life, will not acquire scriptural habits of giving without much help.

Some Missionary Books.

AMERICA.

- Amid Greenland Snows. By Jesse Page. Revell. 75 cents.
- Kindashon's Wife. An Alaskan Story. By Mrs. E. S. Willard. Revell. \$1.
- Life in Alaska. By Mrs. E. S. Willard. Presbyterian Board. 75 cents.
- Oowikapun; or, the Gospel among the Nelson River Indians. By E. R. Young. Methodist Book Concern. \$1.
- South America. By L. E. Guinness and E. C. Millard. Revell. 75 cents.
- Sketches of Mexico. By J. W. Butler. Methodist Book Concern. \$1.
- Mexico in Transition. By William Butler. Methodist Book Concern. \$2.
- Through Mexico. By J. H. McCarty. Methodist Book Concern. 90 cents.
- Mexico of To-day. By C. F. Lummis. Harpers. \$2.50.
- Mexico Past and Present. By H. M. Johnson. Presbyterian Board. \$1.50.
- Porto Rico. By W. Dinwiddie. Harpers. \$2.50.

AFRICA.

- Among the Wild Ngoni. By W. A. Elmelle. Revell. \$1.25.
- The Redemption of Africa. 2 vols. By F. P. Noble. Revell. \$4.
- The Story of Uganda. By S. G. Stock. Revell. \$1.25.
- Madagascar. By W. E. Cousins. Revell. \$1.

- Among the Matabele. By D. Carnegie. Revell. 60 cents.
- Seven Years in Sierra Leone. By A. T. Pierson. Revell. \$1.
- A Lone Woman in Africa. By Agnes McAllister. Methodist Book Concern. \$1.
- Pictorial Africa: Its Heroes, Missionaries, and Martyrs. Revell. \$2.50.
- The New World of Central Africa. By Mrs. H. G. Guinness. Revell. \$2.
- CHINA.
- Village Life in China. By A. H. Smith. Revell. \$2.
- The Siege in Peking. By W. A. P. Martin. Revell. \$1.
- Chinese Characteristics. By A. H. Smith. Revell. \$2.
- A Cycle of Cathay. By W. A. P. Martin. Revell. \$2.
- Glances at China. By G. Reid. Revell. 80 cents.
- Among the Mongols. By J. Gilmour. Revell. \$1.25.
- Story of the China Inland Mission. By M. G. Guinness. Revell. \$1.50.
- A Young Folk's History of China. By W. G. E. Cunningham. Southern Methodist Book Concern. \$1.
- The Chinese Slave Girl. By J. A. Davis. Presbyterian Board. 75 cents.
- China and the Chinese. By J. L. Nevius. Presbyterian Board. 75 cents.
- Overland to China. By A. R. Colquhoun. Harpers. \$3.
- The Crisis in China. By G. B. Smyth and others. Harpers. \$1.
- China. By Eliza R. Scidmore. Century Company. \$2.50.
- The Religions of China. By J. Legge. Scribner. \$1.50.
- A History of China. By S. Wells Williams. Scribner. \$2.
- The Middle Kingdom. By S. Wells Williams. Scribner. 2 vols. \$9.
- Things Chinese. By J. D. Ball. Scribner. \$3.
- Home Life in China. By M. I. Bryson. American Tract Society. \$1.
- China. By R. K. Douglas. Putnam. \$1.50.
- The Cross and the Dragon. By B. C. Henry. Randolph. \$2.
- China's Only Hope. By Chang Chih Tung. Revell. 75 cents.
- The Dragon, Image, and Demon. By H. C. DuBose. Presbyterian Committee. \$1.
- INDIA.
- Across India. By Lucy E. Guinness. Revell. \$1.50.
- Tales of a Telugu Pariah Tribe. By Emma R. Clough. Revell. \$1.50.
- Our Sisters in India. By Rev. E. Storrow. Revell. \$1.25.
- The Cobra's Den. By Jacob Chamberlain. Revell. \$1.
- Among India's Students. By R. P. Wilder. Revell. 30 cents.
- Laos Folk Lore of Farther India. By K. N. Fleeson. Revell. 75 cents.
- The Conversion of India, 193-1893. By George Smith. Revell. \$1.50.
- Protestant Missions in India. By M. A. Sherring. Revell. \$2.40.
- Indian Gems for the Master's Crown. By Miss Droese. Revell. 80 cents.
- In the Tiger Jungle. By J. Chamberlain. Revell. \$1.
- Once Hindu, Now Christian. Autobiography of Baba Padmanji. Revell. 75 cents.
- Land of the Veda. By William Butler. Methodist Book Concern. \$2.
- From Boston to Bareilly and Back. By William Butler. Methodist Book Concern. \$1.35.
- From the Himalayas to the Equator. By Bishop Foss. Methodist Book Concern. \$1.
- A Winter in India and Malaysia. By M. V. B. Knox. Methodist Book Concern. \$1.20.
- India and Malaysia. By Bishop Thoburn. Methodist Book Concern. \$1.50.
- Missionary Life in India. By T. J. Scott. Methodist Book Concern. 90 cents.
- Indika. By Bishop Hurst. Harpers. \$3.75.
- Everyday Life in South India. By E. Whympier. Revell. \$1.
- JAPAN.
- Fairy Tales from Far Japan. By Miss Ballard. Revell. 75 cents.
- Rambles in Japan. By H. B. Tristram. Revell. \$2.
- The Gist of Japan. By R. B. Peery. Revell. \$1.25.
- People and Missions of Japan. By Jesse Page. Revell. 75 cents.
- The Ainu of Japan. By J. Batcheler. Revell. \$1.50.
- Diary of a Japanese Convert. By Kanzo Uchimura. Revell. \$1.
- Joseph Hardy Neesima. By J. D. Davis. Revell. \$1.
- The Religions of Japan. By W. E. Griffis. Scribner. \$2.
- An American Missionary in Japan. By M. L. Gordon. Houghton. \$1.25.
- The Mikado's Empire. By W. E. Griffis. Harpers. \$4.
- Japanese Girls and Women. By A. M. Bacon. Houghton. \$1.25.
- Life in Japan. By Ellen Gardner. Cumberland Presbyterian Board. \$1.50.
- Japan in History. Folklore and Art. By W. E. Griffis. Houghton. 75 cents.
- The Story of Japan. By D. Murray. Putnam. \$1.50.
- Real Japan. By H. Norman. Scribner. \$1.50.
- KOREA.
- Korea and her Neighbors. By Isabella Bird Bishop. Revell. \$2.
- Everyday Life in Korea. By D. L. Gifford. Revell. \$1.25.
- Korean Sketches. By J. S. Gale. Revell. \$1.
- Korea, the Hermit Nation. By W. E. Griffis. Scribner. \$2.50.
- Life in Korea. By W. R. Carles. Macmillan. \$2.50.

- Life of William J. Hall, M.D.** By R. S. Hall. Eaton & Mains. \$1.50.
- Korean Tales.** By H. N. Allen. Putnam. \$1.25.
- PERSIA.
- Persian Life and Customs.** By S. G. Wilson. Revell. \$1.25.
- Persia.** By J. Bassett. Scribner. \$1.50.
- TURKEY.
- Among the Turks.** By Cyrus Hamlin. American Tract Society. \$1.50.
- Rule of the Turk.** By F. D. Greene. Putnam. 75 cents.
- Missions in Eden.** By Mrs. C. H. Wheeler. Revell. \$1.
- Romance of Missions.** By M. A. West. Randolph. \$2.
- ISLAND WORLD.
- Heroes of the South Seas.** By M. B. Banks. American Tract Society. \$1.25.
- Transformation of Hawaii.** By B. M. Brain. Revell. \$1.
- Life in Hawaii.** By Titus Coan. Randolph. \$1.50.
- Hawaiian Archipelago.** By I. Bird Bishop. Putnam. \$2.25.
- Islands of the Pacific.** By J. M. Alexander. American Tract Society. \$2.
- Philippine Islands and Their People.** By D. C. Worcester. Macmillan. \$4.
- Philippines and Roundabout.** By G. J. Younghusband. Macmillan. \$2.50.
- Philippine Islands.** By J. Foreman. Scribner. \$5.
- BIOGRAPHY.
- Eminent Missionary Women.** By Mrs. J. T. Gracey. Eaton & Mains. 85 cents.
- American Heroes on Mission Fields.** By H. C. Hayden. American Tract Society. \$1.25.
- Picket Line of Missions.** By W. F. McDowell. Eaton & Mains. 90 cents.
- Heroines of the Mission Field.** By Mrs. E. R. Pitman. Randolph. \$1.50.
- Lady Missionaries in Foreign Lands.** By Mrs. E. R. Pitman. Revell. 75 cents.
- Modern Heroes of the Mission Field.** By W. P. Walsh. Whittaker. \$1.50.
- James Chalmers.** By W. Robson. Revell. 75 cents.
- Samuel Crowther.** By J. Page. Revell. 75 cents.
- James Hannington.** By E. C. Dawson. Randolph. \$2.
- David Livingstone.** By W. G. Blaikie. Revell. \$1.50.
- Robert Moffatt.** By W. Walters. Carter. \$1.25.
- James Gilmour.** By R. Lovett. Revell. \$1.75.
- Robert Morrison.** By W. J. Townsend. Revell. 75 cents.
- Wm. Carey.** By J. Culross. Armstrong. 75 cents.
- Mary Reed.** By J. Jackson. Revell. 75 cents.
- Adoniram Judson.** By E. Judson. Randolph. \$2.
- Joseph Hardy Neesima.** By J. D. Davis. Revell. \$1.
- Guido F. Verbeck.** By W. E. Griffis. Revell. \$1.50.
- Fidella Fiske.** By D. T. Fiske. Congregational Publishing House. \$1.75.
- James Calvert.** By R. Vernon. Revell. 75 cents.
- John G. Paton.** Autobiography. Revell. \$1.50.
- Cyrus Hamlin.** Autobiography. Congregational Publishing House. \$1.50.
- GENERAL.
- Foreign Missions of the Protestant Churches.** By S. L. Baldwin. Methodist Book Concern. \$1.
- Nineteen Centuries of Missions.** By Mrs. W. W. Scudder. Revell. \$1.
- Missionary Expansion Since the Reformation.** By J. A. Graham. Revell. \$1.25.
- Modern Missions in the East.** By E. A. Lawrence. Revell. \$1.25.
- Apostolic and Modern Missions.** By Chalmers Martin. Revell. \$1.
- Missions and Politics in Asia.** By R. E. Speer. Revell. \$1.
- A Concise History of Missions.** By E. M. Bliss. Revell. 75 cents.
- Christian Missions and Social Progress.** 3 vols. By J. S. Dennis. Revell. \$7.50.
- Foreign Missions after a Century.** By J. S. Dennis. Revell. \$1.50.
- Strategic Points in the World's Conquest.** By J. R. Mott. Revell. \$1.
- The Missionary Pastor.** By J. E. Adams. Revell. 75 cents.
- The Holy Spirit in Missions.** By A. J. Gordon. Revell. \$1.25.
- Medical Missions.** By John Lowe. Revell. \$1.50.
- The Crisis of Missions.** By A. T. Pierson. Revell. \$1.25.
- Growth of the Kingdom of God.** By S. L. Gulick. Revell. \$1.50.
- Arabia.** By S. M. Zwemer. Revell. \$2.
- From Far Formosa.** By G. L. Mackay. Revell. \$1.25.
- Among the Tibetans.** By I. B. Bishop. Revell. \$1.
- Around the World.** By T. H. Stacy. Revell. \$2.
- The Miracles of Missions.** By A. T. Pierson. Funk & Wagnalls. 3 series, each \$1.
- A Hundred Years of Missions.** By D. L. Leonard. Funk & Wagnalls. \$1.50.
- The Encyclopedia of Missions.** By E. M. Bliss. Funk & Wagnalls. 2 vols. \$12.
- Moravian Missions.** By A. C. Thompson. Scribner. \$2.
- Short History of Christian Missions.** By George Smith. Scribner. \$1.
- The Christless Nations.** By Bishop Thoburn. Methodist Book Concern. \$1.
- Oriental Religions and Christianity.** By F. F. Ellenwood. Scribner. \$1.75.
- Missions and Missionary Society of the Methodist Episcopal Church.** By J. M. Reid and J. T. Gracey. Methodist Book Concern. 3 vols. \$4.
- Missionary Addresses.** By Bishop Thoburn. Methodist Book Concern. 60 cents.
- My Missionary Apprenticeship.** By Bishop Thoburn. Methodist Book Concern. \$1.20.
- Christian Missions in the Nineteenth Century.** By E. S. Todd. Methodist Book Concern. 75 cents.
- Addresses on Foreign Missions.** By R. S. Storrs. Congregational Publishing House. \$1.
- Questions and Phases of Modern Missions.** By F. F. Ellenwood. Dodd & Mead. \$1.50.
- Great Value and Success of Foreign Missions.** By J. Liggins. Baker. 75 cents.
- Missionary Methods for Missionary Committees.** By David Park. Revell. 25 cents.

MISSIONARY READINGS AND RECITATIONS.

I Wonder.

BY ALICE MAY DOUGLAS.

I WONDER what my Saviour'd say
Were he a boy like me,
I'm sure he'd not speak cruel words,
Nor taunt men carelessly.

I wonder what my Saviour'd do,
Were he here in my place—
He'd make the best of everything,
With simple humble grace.

I wonder what my Saviour'd do
For children far away,
Who never heard of their great God,
Who never learned to pray.

I'm very sure he'd do for them
The very best he could,
And if I too do all I can,
T'will surely do them good.

Triumph of the Gospel in Nanappa Desai.

BISHOP F. W. WARNE had the privilege of ordaining as an elder Nanappa Desai in the Richmond Town Methodist Episcopal Church, Bangalore, India, on Sunday, December 16, 1900. As the case is one of peculiar interest, inasmuch as it shows the transforming power of our blessed religion, a few features of Rev. Nanappa's successful career deserve our attention.

Nanappa was born in a village called Kakti, four miles away from Belgaum, where the London Mission has been carrying on Christian work for over half a century. His parents belonged to the Lingayat sect. In accordance with the desires of his maternal grandfather, Nanappa and his elder brother proceeded to Belgaum to be educated.

Having finished their vernacular studies in a private school, both the brothers turned their steps to the London Mission High School for learning English, a thorough knowledge of which is believed by all Hindus to be indispensable for enabling a young man to get on in the world. Here for the first time Nanappa came in contact with Christian teachers. But orthodox Hindu as he was, he despised them, and their Bible teaching apparently had no effect upon his mind. He used to buy Gospel portions from the colporters and tear them up in their presence.

As a schoolboy Nanappa needed an Anglo-vernacular dictionary, and one by Rev. Baba Padmanjee was recommended. As soon as Nanappa became aware of the fact that Rev. Baba Padmanjee was a Hindu convert to Christianity, he would not buy it, but preferred another made by a Hindu. To the glory of God be it said that Christianity has power to convert its enemies. Like the apostle Paul of old, Nanappa soon had to say, "Lord, what wilt thou have me to do?"

Nanappa's elder brother used to read and expound a Hindu religious book called *Shivadevumrit*. Having listened to its teachings for several days together, young Nanappa's mind began to make comparisons.

He had learned from *Shivadevumrit* that the mere taking of the name Shiva would absolve a man from all sins, however heinous they may be; and he had also learned in the Mission school the twenty-first verse in the seventh chapter of the Gospel of Matthew, which verse says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The truth at once dawned upon his mind. He went to his Guru and expressed his honest conviction. Whereupon his Guru and all his people began to fear that Nanappa would one day become a Christian. The seed thus germinated began to fructify. Vernacular Christian literature published by Rev. Baba Padmanjee (whom he hated before) was carefully read. Thus his faith in Hinduism was thoroughly undermined. The Christian teachers and colporters whom he hated before, he now began to love and reverence.

In the providence of God Nanappa went to Poona where he heard Mr. A. W. Prautch preach at the race course. The sermon made such an impression upon his mind that he there and then made up his mind to become a Christian. His friends tried to dissuade him, but he stood firm.

He was taken to Bombay, where he was baptized by Rev. W. W. Bruere in the Grant Road Methodist Episcopal Church in October, 1888. Soon after his conversion Nanappa was asked if he would like to take up God's work. He hesitated, fearing lest his people might construe it as a mode of earning loaves and fishes; but the call became clear and he accepted the work, and he was sent to Shorapur where there was only one Christian. He has labored there for ten years and has gathered a Christian community of 190.—*S. Maigur, in Indian Witness.*

Easter Saturday in China.

TO-DAY is Easter Saturday. Many girls and boys at home are glad, for holiday time has come and they are hoping to enjoy some bright and happy days. Perhaps you ask: Do the people in far-away China know anything about Easter? No, for the greater number of them know nothing of the true God, and have never heard that his Son our Lord came down to the world to save us. Easter time does not remind them of an empty grave and a risen Christ.

Were you with me in China to-day you would see numbers of people carrying good things to eat and drink, and little bits of paper covered with gilt and tinsel. These people are going to the graves of their dead friends. What are they going to do? Let us follow them and see. Graves in China are not in a cemetery or churchyard, as at home, but are found anywhere. Each grave is known by a little mound covered with grass.

When the people come to the grave they spread out their eatables—fish, fowl, pork, eggs, fruit, cakes, etc., and cups of tea; then they kneel down

and wave the paper up and down, bowing themselves before the grave; then they burn some of it, and stick some into the little mound, light incense sticks, and set off crackers. They then sit quietly by the grave for a short time; by and by they gather up their good things and go home to feast on them.

Why do they do this? Because to-day is the feast day called Cheng-Meng, when the Chinese specially worship their ancestors; they believe that there is a spirit in the grave, who eats the food they spread out. They think that when burned the paper is changed into money, and this money the spirit receives for its own use. The crackers are let off to frighten away evil spirits. They do this because they are afraid the spirit will harm them if they don't, and they believe the spirit of a dead man can help them if they pay due worship to it.

I said to some of them that I had not seen the paper turn into money when it was burned, and that though the spirit, as they said, had eaten until it was satisfied, yet no food had disappeared. They laughed, and asserted that all the taste had gone from the food, and that the spirit was pleased and satisfied, and would help them.—*Helen Lecky, in Messenger.*

On Easter Day.

BY ELIZA CARROLL SNELL.

ON Easter Day—O glorious uprising!
Our dear Lord left the silent, rock-bound tomb;
Leaving his glory where there had been gloom—
Men's timid hearts amazing and surprising.

ON Easter Day—if we have not so striven—
Shall we not seek—our hearts with God's love rife—
To bring one soul from death unto that life
Whose glad continuation is in heaven?

Then Easter Day—O triumph of the living!
Shall be a glorious resurrection day
For many souls, and shall remain alway
An Easter Day worth living and worth having.

Easter Mission Hymn.

BY FRANCES BURROWS.

Jesus, my Saviour, o'er death and the grave
Victory gained, and the power to save;
Unto believers the glad message gave,
Victory full, and free;
Yes, 'tis for you, for me,
Victory full and free;
O, it is wonderful, how can it be?
Victory o'er death for me.

Jesus, my Saviour, the message sent wide,
At early dawn of the first Easter tide,
Mary, who sorrowed when Jesus had died,
Spread the glad news for me,
Forth into Galilee,
Over across the sea,
"Unto all nations" commissioned are we,
Publish the tidings free.

Jesus, my Saviour, to Emmaus went,
Unto sad hearts the same wondrous event
Quickly revealed, and yet others were sent.
Thus doth he speak to me.
Jesus revealed to me,
Risen with Christ are we,
Wondrous the message we herald to thee,
Our risen Lord we'll see.

Jesus, my Saviour, to spread the glad news
Only the meek and the lowly did choose;
Service of humble hearts Jesus can use.

Lord, here am I, send me,
Service for me, for me,
Spreading the news for thee.
O, it is wonderful! How can it be?
Canst thou use *even me*?

Jesus, my Saviour, has given to all,
Working, or waiting, a wonderful call.
So, if we humbly before him will fall,
Plainly our work we'll see.
Jesus receive from me,
Thou who the heart canst see,
Unto the least of thine, whate'er it be,
Lovingly wrought for thee.

What Will You Do?

NUMBER ONE.

WHAT would you do if you had bread,
Yes, plenty of bread to spare,
And some poor children, ready to starve,
Should ask for a little share?

CLASS SING TOGETHER.

CHORUS.—We would give, gladly give, unto those
in need,
And the poor and the hungry would haste to feed.

NUMBER TWO.

What would you do if in your hand
You carried a healing cup,
And all around you the sick and sad
In pitiful pain looked up?

CHORUS.—We would give, gladly give, unto those in
need,
If the sick and the suffering for help should plead.

NUMBER THREE.

What would you do if you were rich,
And if you were strong and wise,
While others near you were weak and poor,
With no one to help them rise?

CHORUS.—We would give, gladly give, unto those in
need.
We would help all the lowly; the weak would lead.

NUMBER FOUR.

What *will* you do? For you *have* bread—
The Bread of Life, and to spare;
There are millions who need what you have now:
How much for them do you care?

NUMBER FIVE.

What will you do? You have each a chance,
Though not very rich or great:
There are heathen at home and heathen abroad:
For what you can give they wait.

NUMBER SIX.

What will you do? Will you give what you have,
And do what you can, to-day?
What will you do? For they die so fast:
You must not, dare not, delay.

CHORUS.—We will give, freely give, unto those in
need;
The command of the Saviour we'll gladly heed.

The six then repeat in concert: "Remember the
words of the Lord Jesus, how he said, 'It is more
blessed to give than to receive.'"

—*Julia H. Johnston, in Westminster Quarterly.*

TIDINGS FROM MISSION FIELDS.

Mission Notes from Montevideo, Uruguay.

BY ESTELLE C. LONG, M.D.

IF Africa is the dark continent I am impressed that South America is the neglected continent. I am not sure how deep that neglect is, but for a year past I have been searching our Church papers in vain for some tidings from our South American cousins. There was ample information about China, India, Japan, and the islands of the sea, but very little about this field.

Would you believe me if I should say that, being unable to learn what I desire any other way, I came down to learn by personal observation? No? Well, I'll not put it that way. But, in response to the call of our missionary secretaries, I came last fall to take charge of our boys' high school in Montevideo. If it is the fault of the missionaries on the field that we know so little of this work at least one missionary will try to increase the knowledge of the home workers.

At present I have but little knowledge of any work beyond Montevideo. This is a city of about two hundred thousand inhabitants. It is a really beautiful and fairly clean city. Our parent society owns one church and a little chapel, and the Woman's Foreign Missionary Society owns a good school property. The former society also owns some vacant lots where for some twenty odd years they have hoped to build a church, a boys' school, and a parsonage. There is an Anglican church here, and aside from the central church and chapel our society sustains two or three Sunday schools in rented rooms.

Miss Hewett is alone in the Woman's Foreign Missionary Society work. Three pastors shepherd the little flocks here of the Methodist persuasion, two of which are Spanish, the other one English-speaking people. The work of the Anglican Church seems to be entirely for the English.

Of churches Montevideo seems to have an abundance. But Rome's power is weakening; hundreds are turning from the Catholic Church in disgust at its corruptions; but they are like sheep without a shepherd. Very pathetic were the words of a young woman as she spoke to me of this condition, "Many, many of these people who are leaving the Catholic Church have never heard of any other religion." And so, for lack of teaching, they drift off into materialism. It seems like the great opportunity now for our Church to turn a nation to Christ.

They have fairly good public schools, and a university; but private schools are in high repute. Our girls' school is especially popular, and patronized by Catholics as well as Protestants. An unchangeable law of the school is that every pupil who enters must receive instruction in the Bible. Some few object at first, but finally yield when they find their girls will be received only on this condition.

And now about our boys' high school, which, by the way, is not a high school at all. It has had a checkered life, and, as some one well put it, was

just in its last gasps when I came. I found nine boys and two native teachers, who had been keeping the school alive, for the tuition they could collect. There were not a dozen books in the whole school, and the few that were there seemed to belong to the teachers. It had been a perplexing problem to the missionaries here what to do with this school. There was no teacher to take charge of it, and no appropriation for the support of one. Sometimes it seemed as if it would be better to close the school, but they were reluctant to turn even these few boys away, and so it was continued.

With the coming of the writer, "a teacher from the States," the school seemed to take a new lease of life. We left the old quarters, changed the name of the school, and took it into a clean, pleasant location. Within two months I enrolled 24 boys. They are bright fellows, from ten to seventeen years of age, and very eager to learn. All instruction is given in English, for they all understand and speak this language after a manner. One object in their coming to our school is to learn English. The fact that the writer is learning Spanish makes her especially sympathetic with them. One Spanish teacher is employed who initiates the beginners into the dreadful mysteries of our language.

Our Church has possession of the entire field so far as English schools are concerned. There are French schools, German schools, and Italian schools, but no other English school in the city, and I think none in the republic of Uruguay. This school is expected to be largely self-supporting, for every boy pays a tuition. However, for a time it must be helped financially by the Missionary Society. Next year we will be able to receive 50 boys.

It is almost impossible to secure competent teachers here, or indeed any English-speaking teachers. Mr. Byern, of Harvard University, comes at his own expense next month, and will teach in our schools during the year. Later on we are hoping for another missionary who is ready to come as soon as the way is provided.

One of the leading men on the school board of the government schools is a member of our Church. He is trying now to open positions in these schools for boys and girls who graduate from our schools. Think of it, Methodists in Catholic schools in a Catholic country! In the recent examinations in the normal school one of the examiners asked many questions on Bible history, and urged the study of the Scriptures.

In Buenos Ayres the Bible has been introduced into the schools. This is because of the high moral tone which the officials had found in the private schools taught by English clergymen. Do not mistake, these advances are not made by the Romish Church, but by those who are termed liberals, who have left the Church. Few of them would acknowledge themselves Protestants. What an opportunity for our Church to come now to these seekers after truth with the Gospel of Jesus Christ!

They give us their children to educate in our

schools, for God has given us favor in the sight of this people. The educational methods of the United States are held in high repute, as justly they deserve to be. But, in spite of all this, it means much slow, patient, prayerful work.

Meeting of the Hyderabad District Conference.

BY REV. FAWCETT SHAW.

THE Hyderabad District Conference of the South India Conference convened in Hyderabad, Deccan, in the English Methodist Episcopal Church, of which the Rev. W. L. King, B.A., B.D., presiding elder, is also the temporary pastor. Bishop F. W. Warne was present, and took the chair. The division of this district at the last Annual Conference has reduced its numerical strength considerably. It nevertheless covers an immense tract of ground. The personnel of the Conference was as follows: W. H. L. Batstone, F. E. N. Shaw, W. L. King, preachers in charge; A. E. Cook was detained at Bidar owing to his wife's illness; I. Plunkett, W. Morrett, and R. Guanappa, local preachers; C. J. Müller, Miss Evans, Mrs. King, J. Chamarett, Sunday school superintendents and district stewards, and a score or more of native exhorters.

Considerable time was given to the examination of the native brethren in their courses of study, made all the more heavy by the few missionaries in the district upon whom the whole work fell.

Reports were received from each of these workers, some of which were extremely interesting, telling of success in leading souls to Christ. There were a fairly good number baptized from heathenism during the year. The work was greatly retarded by the famine. Much village work had to give place to direct famine relief operations, and while the word was preached to many of these sufferers the opportunity was not the very best to bring about the best results.

The meetings for prayer and devotion were made very helpful by Bishop Warne. He had an excellent interpreter in the head master of the Hyderabad city school, Mr. Paul. His hearers were benefited greatly. One man working in the Telugu field, and having a slight knowledge of English, was so impressed with an address of the bishop on the text, "We, then, as workers together with God," and anxious to go more leisurely and deeply into the subject, handed the bishop a slip on which were these words, as far as I can trust my memory: "Dear Warne: Please write out for me that sermon on 'We.' I want to read it. Yours obediently, ———."

Every evening was devoted specially to the English congregation. Bishop Warne preached, and at the close of each service the altar was crowded. Souls were saved and believers were sanctified and blessed. The children's service was remarkable in this line; thirty to forty young people and children earnestly sought and professed to find Christ. Sunday was a high day. The number of seekers was greater, and the interest was at its height. For a time it seemed as if the appeal would meet with no

response, but the break came and the rails were thronged. Praise the Lord! May this be as the droppings only.

Secunderabad.

A Genuine Missionary Meeting in Japan.

BY MISS CLARISSA H. SPENCER.

ONE of the most impressive meetings I ever attended was recently held at the Tokyo District Conference at Ajiki, a small village not very far from Tokyo. The church at Ajiki is one of the oldest Methodist churches in Japan, but it has not been prospering spiritually for some time. Its membership is composed largely of elderly and middleaged men and women, but almost no young people aside from the children of the Sunday school.

At the recent District Conference, evening meetings were held primarily for the unconverted, but the subject of holiness was also strongly dwelt on. At first the church membership were not specially touched, but as the meetings advanced, God's spirit made a deep impression on some of them, and one evening when the Conference was almost over, several of them earnestly sought and obtained a great blessing.

Rev. D. S. Spencer, the presiding elder, being of a practical turn of mind, thought it well to put those who had given themselves to the Lord to a test, and so at the close of the meeting he asked them a few questions.

First he questioned them as to the rightfulness of using tobacco, and there was no question in the minds of some of those who had been using it that it was not a proper thing for Christians to do. Henceforth several promised to give it up.

When the question of keeping the Sabbath was brought up, a barber with a wife and seven little children depending on him for support said that hereafter he intended to close his shop and keep the Sabbath even if he was obliged to fast to do so. Anyone who knows the difficulty of persuading Japanese Christians to really keep the Sabbath will appreciate the courage and faith shown by such a promise.

The question in regard to family worship also elicited the promise from several that hereafter they would set up the family altar.

We that were present at this meeting rejoiced to see that consecration was not merely a matter of the lips with these Christians, but a practical, heart-searching experience which would seriously affect their everyday lives and really make them different men and women. May God give them the grace to be true to their promises.

Yokohama.

BISHOP VINCENT writes that it was a great day in Rome on December 20, 1900, when "Crandon Hall" was dedicated. It is the name of the fine four-storied white structure that stands on one of the highest points of Rome, and on the Via Veneto, the widest street of Rome. The Crandon International Institute is for girls, and belongs to the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met at the Mission Rooms March 19, 1901, Hon. George J. Ferry, Vice President, presiding. Devotional exercises were conducted by Rev. J. O. Wilson, D.D.

On motion of Secretary Leonard, Dr. S. L. Baldwin was appointed Acting Assistant Corresponding Secretary during the absence of the Corresponding Secretary, to take charge of such fields as are assigned to him, and also Acting Treasurer of the Rindge Publication Fund during the same time.

On motion of Mr. E. L. Dobbins it was ordered that during the absence of the Corresponding Secretary the First Assistant Corresponding Secretary be authorized to sign drafts and bills of exchange.

The reports of the Committees on Finance and on Lands and Legacies were adopted.

Miss Harriette E. Johnson was appointed as a teacher to New Umtali, East Central Africa, her outgoing to be provided from special gifts.

Rev. Robert E. Beetham was appointed to New Umtali, East Central Africa, his outgoing to be charged to the appropriation.

The Board decided that the financial arrangements made by Rev. John M. Springer in reference to going to East Central Africa were satisfactory.

The return of Rev. B. S. Haywood from Mexico to the United States was authorized.

Provision was made for the return of Mrs. W. A. Main to China.

Several appropriations were made for the benefit of the China Missions.

The furloughs of Rev. H. O. Cady and Dr. H. L. Canright, of the West China Mission, were extended until August.

The furlough of Rev. Milton S. Vail, of the South Japan Mission, was extended for one year.

Miss Elsie M. Stockton was appointed as a kindergarten teacher in Chile provided she pass the usual examination before the Committee on General Reference.

Rev. C. H. Holland was authorized to return from Chile to the United States.

It was decided to arrange for the purchase of certain property in Lausanne, Switzerland, if the same should be approved by Secretary Leonard after he had visited Lausanne and inspected it, and that the property be decided to the Missionary Society of the Methodist Episcopal Church. In the event that it is necessary to decide the matter before the examination by Secretary Leonard it was referred to the Committees on Europe and Finance with power.

Dr. N. Walling Clark, of the Italy Mission, was given a six months' furlough commencing with October, 1901.

The resignation of Dr. N. Walling Clark as Treasurer of the Italy Mission, to take effect June 30, 1901, was accepted, and Dr. William Burt was elected as his successor.

Oscar Buck, son of Rev. P. M. Buck, of Northwest India Conference, was authorized to return to America to attend school.

The following were approved as members of the Finance Committee of the North India Conference for 1901: Bishop Parker or Bishop Warne, President; C. L. Bare, Secretary; D. L. Thoburn, Treasurer; F. L. Neeld, J. H. Gill, W. Peters, S. Tupper, L. A. Core, J. W. Robinson, H. A. Cutting, H. J. Adams, W. A. Mansell, J. C. Butcher, S. S. Dease, J. Jacob, H. L. Mukerjee, W. R. Bowen, S. Knowles. *Alternates*: M. Stephen, F. W. Greenwold, T. J. Scott, J. H. Messmore.

The redistributions of the appropriations of the Northwest India Conference and of the Finland Mission were approved.

Mr. Simon Yandes, a Presbyterian of Indianapolis, Ind., having sent \$2,000 to the Missionary Society to be expended to the best advantage in Colorado, the Board sanctioned the proposed distribution.

The following were approved as Trustees of the German Mission House Association for the port of New York: F. K. Keller, Peter Blank, Egbert Winekler, and Fred Mergenthaler.

Dr. C. W. Drees, Superintendent of the Porto Rico Mission, was granted a furlough of two months to visit the United States.

Mr. C. C. Corbin was excused from attendance on the Board meetings for the next six months on account of his proposed absence from the United States.

The following recommendations of the Committee on Nominations and General Reference were approved: Samuel Culpepper as missionary to Porto Rico; Miss Harriette E. Johnson and Rev. Robert Emory Beetham as missionaries to New Umtali, Africa, if health certificates are satisfactory; Rev. H. E. Ball and wife as missionaries to East Africa; Rev. Stephen Stanton Myrick as missionary to Southern Asia.

Mr. John Bentley, of Brooklyn, was elected a member of the Board of Managers to fill vacancy occasioned by the resignation of Mr. A. K. Shiebler.

Rev. James W. Marshall, of the New Jersey Conference, was elected a member of the Board of Managers to fill the vacancy occasioned by the death of Dr. Jacob B. Graw.

The Committee appointed at the last meeting to prepare a memorial minute on the death of Rev. J. B. Graw made their report, and it was unanimously adopted.

Several appropriations were made for the benefit of the missions in India, Japan, Mexico, and the United States.

A memorial to the United States Government was adopted urging it to use its influence with other governments in the negotiations now being carried on in China, to abolish the opium traffic in the Chinese Empire.

(The April meeting of the Board will be held on April 22 instead of April 15.)

Rev. Jacob B. Graw, D.D.

(Memorial Minute adopted by the Board of Managers
March 19, 1901.)

JACOB B. GRAW was born in Rahway, N. J., in 1832. He was converted in early life, and in 1855, at the age of twenty-three, was admitted on trial in the New Jersey Conference. Of the forty-six years of his ministry, twenty-five were spent in the pastorate, one year as Chaplain of the Tenth Regiment of the New Jersey Volunteers, and twenty years in the presiding eldership.



He had excellent rank as a preacher of the Gospel, of an earnest and evangelistic type. Gracious revivals of religion were frequent in his ministry, under which hundreds of souls were converted. His great ability in the presiding eldership was everywhere recognized. Tactful in dealing with both preachers and churches, of very genial disposition, he succeeded in securing the confidence of those with whom he had relation. He was well known as an efficient presiding officer, and a wise counselor.

He was eight times elected delegate to the General Conference, and while his ardent and impulsive temperament and radical views brought him in collision with others, yet in matters of Church polity he was conservative and cautious, and always kept in good fellowship with those who with him were endeavoring to serve the Master, however much he might differ with them in regard to the measures to be adopted.

He was an ardent supporter of the temperance reform, preaching, lecturing, and writing unceasingly in its favor. No one ever doubted his position as an uncompromising advocate of total abstinence and legal prohibition.

In his personal life he was a devout and pure-minded man, and one whose influence in all family circles was ever good.

He returned home from his district work Monday morning, February 11, expecting to resume his duties that day, but was unable to do so. His strong constitution succumbed to severe disease, and he

passed on to his eternal reward early on Monday morning, February 18, 1901.

He was elected a member of the Board of Managers by the General Conference of 1880, and has rendered faithful service during the twenty years following. We miss the presence of the genial and beloved brother and faithful friend, and ardent and earnest Christian minister. We sorrow with his family in the bereavement that has come upon them, and direct that a copy of this memorial minute be forwarded to them.

Memorial Respecting the Opium Traffic in China.

(Adopted by the Board of Managers March 19, 1901.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church are deeply impressed that the negotiations to be carried on between the Allied Powers and the Chinese government present an opportune time for our government to assist in bringing to an end the opium traffic in that empire. This traffic has been a terrible curse among all classes of the Chinese people, has brought desolation and sorrow into many thousands of homes, and its victims are multiplying with every added year.

The position of our government is most favorable for taking the initiative in this matter. Our own treaty, concluded with China in 1854, absolutely prohibiting all American citizens from engaging in the traffic, and all American vessels from carrying opium to or between the ports of China, expressing as it does the sentiment of the American people and our cordial good will toward China in helping to relieve her of this traffic, gives us strong vantage ground for asking the other nations to join in this commendable purpose.

As foreign nations will be urging a great extension of commercial privileges at this time, including the abolition of internal duties, and these privileges are necessary for the increase of commerce, they can most happily reciprocate what may be granted by China in this respect by giving her their powerful help in delivering her from the multiplied evils of the opium traffic.

While objections will doubtless be made by some interested parties to the great decrease of trade, which will be occasioned by the interdiction of traffic in opium, it ought to be borne in mind that this traffic is one of the greatest obstacles to all legitimate trade, absorbing, as it does, more than the whole amount of the value of the export trade in tea, and impoverishing the people so that they cannot expend, as they otherwise would, large sums for the products and legitimate manufactures of other countries. The Chinese government has repeatedly declared its willingness and desire to sternly prohibit the cultivation of the poppy, as soon as foreign countries consent to the prohibition of the traffic. Such an act of humanity and justice on the part of our government at this time will tend greatly to increased good feeling among the Chinese officials, and the vast multitudes of people.

No one thing could have greater effect in overcoming the revengeful feelings aroused, especially in those regions of the country which have suffered most during the late troubles, and its whole influence throughout the land would be most beneficial. It would be a most happy inauguration of the first new treaties of the twentieth century between Western nations and China to carry out so humane and beneficial a purpose in the revision of treaties with that empire.

We therefore respectfully and earnestly urge upon our government to take the initiative in this important matter, and use its influence with the other nations concerned to bring about so desirable a result.

Notes on Missionaries, Missions, Etc.

Secretary Leonard sailed for Europe March 20, to be absent for six months. He expects to attend the annual meetings of all the European Conferences and Missions.

Dr. Henry Mansell and wife, of the Northwest India Conference, sailed from Bombay February 15 for Europe. After reaching the United States their address will be 28 Vassar Street, Poughkeepsie, N. Y.

Rev. J. F. Hayner and Rev. I. T. Headland, of the North China Mission, expect to sail this month from the United States with their families, returning to China.

Rev. S. Elson Brewster, of the Angola Mission, arrived last month in the United States. His address is South Gilboa, N. Y.

Rev. A. L. Buckwalter and wife, formerly of the Liberia Mission, and afterward at Inhambane, South-east Africa, are at 1917 Webster Street, San Francisco, Cal.

Rev. J. H. Garden, of the South India Conference, is at 305 Broadway, Cincinnati, O. He writes: "I have a large number of sciopicon-slides, and during my stay in America will be glad to deliver illustrated lectures to Sunday schools and Epworth Leagues; also addresses in connection with the Twentieth Century Thank Offering Collection."

Dr. Charles W. Drees, Superintendent of the Porto Rico Mission, writes from San Juan, Porto Rico, making an earnest plea for a share of the Twentieth Century Thank Offering to be used in Porto Rico. He has organized the "Washington Institute" in San Juan, and says that "at least \$50,000 should become available within a year to secure ground, erect a building, and provide the beginnings of endowment; and at least \$50,000 more is needed for church buildings and property, and the gifts may be designated for San Juan, Arecibo, Guayama, places already occupied; and for Ponce, Mayaguez, Utuado, Hurnacao, places whose occupation awaits the larger liberality of the Church."

Rev. Wm. N. Brewster, Superintendent of the Hinghua Mission, reports the imperative need of a building and equipment for the Mission Press. The three million people in Hinghua speak a distinct dialect of their own, and their colloquial literature

must be written and printed in Hinghua. Two thousand dollars are required to put up the building and furnish the things needed. The Press will be self-supporting. This is a good place to invest missionary money.

"Business Opportunities for God's People."

BY REV. DAVID WHITE.

I WAS greatly interested in reading the article "Business Opportunities for God's People," in the February number of the GOSPEL IN ALL LANDS. The writer compares the family with \$600 income with the family of \$900, and at once cuts off the \$300, but does not take into account the possible conditions that may exist; as greater number of children, larger children, and therefore more expensive, care of aged parent, etc. He then deducts the tithe from the \$600 and gives us a plan of disbursement, then takes out 10 cents per day for self-denial, leaving a salary of \$508.50, and then informs us that a plan of those proportions "IS A REASONABLE SERVICE."

He does not take into account that if six are to live out of that salary, it means only \$84 a year for each one for food, clothing, house rent, etc.; and many are compelled to support eight and nine from that salary.

He then gives us the opportunities of a man with \$300 per year salary. He deducts arbitrarily \$30 from his meager income. I consider the deduction unreasonable.

A man with three or four children and only \$300 a year, if he spends anything in tobacco, his wife must take in washing, or do something else to eke out an uncomfortable support. If he spends nothing in tobacco he must supplement his salary by keeping a cow and perhaps the ownership of a small house and garden lot, if he lives comfortable and separates \$10 a year for God's cause.

I speak from experience in country charges. I feel ashamed sometimes to receive toward my support two or three dollars from families who in my opinion haven't and cannot get what I consider the ordinary necessities of life, and yet are earning about \$300 per year.

I wondered how much per year the writer's salary was, the size of his family that are dependent upon him, whether sickness ever came to his home, leaving him to pinch and save for the next two or three years to pay the bills incurred. I believe in the tithe I could boast a little, but I forbear. I do feel thankful to believe that the dear Lord who had "not where to lay his head" is more reasonable than some of the brethren.

East Charlton, Pa.

Burma Mission Conference Appointments for 1901.

PRESIDING ELDER, Julius Smith. Pegu and Sit-tang Circuits, A. T. Leonard and J. Krull (supply). Rangoon: English Church, C. B. Hill; Tamil work, supplied by E. Peters; Telugu work, supplied by R. Cully; Chinese work, supplied by Go Te. Thongwa Circuit, to be supplied. Than Daung, Julius Smith.

Changes among Foreign Missionaries.

Since January, 1900, the following changes have taken place among our missionaries:

INDIA.

Rev. J. L. Humphrey, M.D., and wife, Mrs. T. S. Johnson, Rev. Rockwell Clancy and wife, Rev. Julius Smith and wife, and Rev. J. H. Garden and wife returned to the United States. Rev. F. L. Neeld, Rev. W. W. Bruere, and Rev. L. A. Core returned to India. Rev. William A. Mansell and wife, Rev. William L. King, Rev. T. S. Johnson, M.D., Rev. E. W. Parker and wife, and Rev. F. W. Warne came to the United States and returned to India. Rev. T. M. Hudson died in India June 27, 1900. Rev. E. W. Parker and Rev. F. W. Warne were elected Missionary Bishops for Southern Asia. The following new missionaries went out: Rev. George E. Stokes and wife, Rev. R. C. Grose and wife, Rev. W. B. Empey and wife, Rev. D. G. Abbott and wife, Rev. H. R. Calkins and wife, Rev. A. E. Ayres and wife, Rev. F. C. Ditto and wife.

MALAYSIA.

Rev. J. E. Banks, Rev. W. T. Kensett, Rev. F. H. Morgan and wife, and Mrs. W. G. Shellabear returned to the United States. Rev. J. E. Banks and Rev. C. Eglund, M.D., resigned. Rev. William E. Horley visited England. Rev. Wm. P. Rutledge and wife went out as new missionaries to Singapore. Rev. J. L. McLaughlin and wife, Prof. T. H. Martin, Rev. W. G. Fritz, Rev. W. A. Goodell, and Rev. Homer C. Stuntz went out as new missionaries to the Philippines.

CHINA.

Miss Mary F. Wilson, J. E. Skinner, M.D., and wife, E. H. Hart, M.D., and wife, E. R. Jellison, M.D., and wife, Rev. F. D. Gamewell and wife, Rev. J. F. Hayner and wife, N. S. Hopkins, M.D., and wife, Rev. M. L. Taft and wife, Geo. D. N. Lowry, M.D., and wife, Rev. H. Olin Cady and wife, H. L. Canright, M.D., and wife, Mrs. J. H. Pyke, Miss E. L. Abbott, Rev. Wilson E. Manly and wife, Rev. Q. A. Myers and wife, Rev. J. F. Peat and wife, Rev. Edward James and wife, Rev. G. R. Davis and wife returned to the United States. Rev. R. C. Beebe, M.D., Rev. W. F. Walker and wife, and J. H. McCarty, M.D., and wife returned to China. Rev. H. H. Lowry and Rev. C. F. Kupfer visited the United States and returned to China. Rev. F. Brown and wife went to England. Rev. E. S. Little resigned. Rev. J. Jackson resigned and joined the Church of England. Rev. G. S. Miner and wife went to Switzerland. Mr. J. Victor Martin, Rev. F. G. Henke, M. R. Charles, M.D., Rev. Harry R. Caldwell, W. W. Williams, M.D., and Miss Kate E. Kauffman went out as new missionaries. Prof. Ben H. Marsh married Miss E. C. Pinkney. Rev. M. L. Taft retired temporarily from the service of the Society. Mr. J. V. Martin is now teaching in Japan.

JAPAN.

Rev. Charles Bishop, Rev. E. R. Fulkerson and wife, Rev. M. S. Vail and wife, and Mrs. J. C. Davison returned to the United States. Rev. Julius Soper visited the United States and with his wife returned

to Japan. Mrs. J. O. Spencer died in the United States May 14, 1900, and Rev. J. O. Spencer resigned. Rev. A. M. Brooks and wife went to Japan from Korea, and Mr. J. V. Martin to Japan from China. Rev. A. E. Rigby went out as a new missionary to Japan, his wife remaining in the United States. Rev. H. B. Schwartz and wife, who had previously been missionaries in Japan, returned to that country.

KOREA.

Rev. H. G. Appenzeller and wife returned to the United States. Rev. W. B. Scranton, M.D., and W. B. McGill, M.D., and wife returned to Korea. Harry C. Sherman, M.D., and wife returned to the United States, and Dr. Sherman died July 25, 1900. Rev. A. M. Brooks and wife were transferred to Japan. Rev. Geo. C. Cobb resigned. Rev. C. D. Morris went out as a missionary to Korea.

MEXICO.

Rev. J. W. Butler and wife, and Rev. F. S. Borton and wife, visited the United States.

EUROPE.

Rev. William Burt and wife returned to Italy.

SOUTH AMERICA.

East. Rev. J. F. Thomson and wife and Rev. J. H. Nelson visited the United States and returned to South America. Rev. J. F. Jenness married Miss Beulah Wood Steele in Rome, Italy, January 22, 1900. Rev. C. W. Drees was made superintendent of the Porto Rico Mission and entered upon his duties. Miss E. C. Long, M.D., went out as a new missionary to Montevideo.

West. Rev. T. B. Wood and Rev. I. H. La Fetra visited the United States and returned to South America. Rev. B. O. Campbell and wife, Miss Nettie Wilbur, and Miss Charlotte C. Vimont returned to the United States. Rev. F. M. Harrington and wife returned to Chile. Miss Alice H. Fisher and Miss Rosina A. Kinsman left Chile to enter upon educational work in Ecuador. Rev. George E. Allan and wife, Miss May Tweedie, Miss W. S. Woods, Mr. Harwin B. Shinn and wife, and Mr. C. W. Ports went out as new missionaries to Chile. Rev. B. O. Campbell and wife and Miss Charlotte C. Vimont have recently gone to Porto Rico.

AFRICA.

Miss R. Mair and Miss J. Arms returned from Liberia. Miss Susan Collins, Rev. C. W. Gordon, Mrs. Mary B. Shuett, and Miss H. Larsen returned from Angola. Rev. A. L. Buckwalter and wife returned from Rhodesia and resigned. Rev. E. H. Greeley went to Rhodesia, and on March 16, 1900, married Mrs. Anna J. Arndt. Rev. S. E. Brewster married Miss Cora Zentmire November 29, 1900, and on their way to the United States Mrs. Brewster died, January 8, 1901. Rev. Geo. B. Nind and wife went out as new missionaries to the Cape Verde Islands. Rev. David A. Carson, Rev. Eugene R. Gravelly and wife, and Rev. J. A. T. Foust went out as new missionaries to Liberia. Rev. A. E. Withey and wife, Rev. H. C. Withey, and Rev. Wm. P. Dodson and wife returned to Angola. Rev. H. E. Ball and wife went out in March, 1901, as new missionaries.

Foreign Missionaries of the Methodist Episcopal Church in the United States.

- Mrs. Effie L. Abbott (China), Dowagiac, Mich.
 Rev. Arthur J. Amery (Malaysia), Madison, N. J.
 Rev. Henry G. Appenzeller (Korea), 128 Vassar Street, Wissahickon, Philadelphia, Pa.
 Mrs. Ella Dodge Appenzeller (Korea), 128 Vassar Street, Wissahickon, Philadelphia, Pa.
 Miss Jessie Arms (Liberia), Spencer, Ia.
 Rev. Charles Bishop, 206 Bloomington Street, Greencastle, Ind.
 Mrs. Olive W. Bishop, Greencastle, Ind.
 Mrs. William W. Bruere (India), 86 Mt. Hermon Way, Ocean Grove, N. J.
 Rev. H. Olin Cady (China), 892 W. Adams Street, Chicago, Ill.
 Mrs. Hattie Yates Cady (China), Chicago, Ill.
 Harry L. Canright, M.D. (China), Battle Creek, Mich.
 Mrs. Margaret M. Canright (China), Battle Creek, Mich.
 Rev. Rockwell Clancy (India), Albion, Mich.
 Mrs. Charlotte F. Clancy (India), Albion, Mich.
 Mrs. Lewis A. Core (India), 1634 Oakland Avenue, Des Moines, Ia.
 Rev. George R. Davis (China), 265 N. Sandusky Street, Delaware, O.
 Mrs. Maria B. Davis (China), Delaware, O.
 Mrs. John C. Davison (Japan), 2 Eppirt Street, East Orange, N. J.
 Rev. John O. Denning (India).
 Mrs. Margaret B. Denning (India).
 Rev. Thomas P. Fisher (India), Flushing, O.
 Mrs. Helen H. Fisher (India), Flushing, O.
 Rev. Epperson R. Fulkerson (Japan), Howard, Kan.
 Mrs. Kate J. Fulkerson (Japan), Howard, Kan.
 Rev. Frank D. Gamewell (China), 287 William Street, East Orange, N. J.
 Mrs. Mary P. Gamewell (China), East Orange, N. J.
 Rev. Joseph H. Garden (India), 305 Broadway, Cincinnati, O.
 Mrs. Frances B. Garden (India), Cincinnati, O.
 Rev. Charles B. Gordon (Angola), Hackettstown, N. J.
 Edgerton H. Hart, M.D. (China), North Tarrytown, N. Y.
 Mrs. Rose E. Hart (China), North Tarrytown, N. Y.
 Mrs. William T. Hobart (China), Evanston, Ill.
 Nehemiah S. Hopkins, M.D. (China), Wellfleet, Mass.
 Mrs. Fannie H. Hopkins (China), Wellfleet, Mass.
 Rev. J. L. Humphrey, M.D. (India), Little Falls, N. Y.
 Mrs. Nancy B. Humphrey (India), Little Falls, N. Y.
 Rev. Edward James (China), Ft. Atkinson, Wis.
 Mrs. Mary E. James (China), Ft. Atkinson, Wis.
 Ernest R. Jellison, M.D. (China), 1547 Hewett Street, St. Paul, Minn.
 Mrs. Rosa B. Jellison (China), St. Paul, Minn.
 Mrs. T. S. Johnson (India), Campbell, Ia.
 Rev. Wm. T. Kensett, M.D. (Malaysia), Oakmont, Pa.
 Mrs. Elizabeth B. Kensett (Malaysia), Oakmont, Pa.
 Mrs. Harry E. King (China), Coldwater, Mich.
 Miss Hilda Larson (Angola), Evanston, Ill.
 Mrs. Wilbur C. Longden (China), Fredonia, N. Y.
 George D. N. Lowry, M.D. (China), 396 Eighth Street, Brooklyn, N. Y.
 Mrs. Cora C. Lowry (China), Brooklyn, N. Y.
 Mrs. Hiram H. Lowry (China), 5173 Heston Street, Philadelphia, Pa.
 Mrs. William A. Main (China), Whitesboro, Ia.
 Miss Rachel Mair (Liberia), Plainfield, N. J.
 Rev. W. Edward Manly (China), Plainfield, Ia.
 Mrs. Florence B. Manly (China), Plainfield, Ia.
 Rev. Henry Mansell (India), 28 Vassar Street, Poughkeepsie, N. Y.
 Mrs. Nancy M. Mansell, M.D. (India), Poughkeepsie, N. Y.
 Miss Agnes McAllister (Liberia), 204 Amherst Street, Buffalo, N. Y.
 Rev. Fred H. Morgan (Malaysia), 1 Albion Street, Lawrence, Mass.
 Mrs. Gusta M. Morgan (Malaysia), Lawrence, Mass.
 Rev. Quincy A. Myers (China), Newport, Ind.
 Mrs. Cora L. Myers (China), Newport, Ind.
 Mrs. Frank L. Neeld (India), Middletown, Conn.
 Mrs. Don W. Nichols (China), 410 N. Fourth Street, Louisiana, Mo.
 Mr. Don Eugene Osborne (Liberia), Irvington, Ind.
 Mrs. Alma L. Osborne (Liberia), Irvington, Ind.
 Rev. Jacob F. Peat (China), Edwardsville, Ill.
 Mrs. Emily M. Peat (China), Edwardsville, Ill.
 Mrs. Arabella G. Pyke (China), Kokomo, Ind.
 Mrs. A. E. Rigby (Japan), Fonda, Ia.
 Rev. Abraham W. Rudisill (India), 1227 Myrtle Avenue, Baltimore, Md.
 Mrs. Bessie F. Rudisill (India), Baltimore, Md.
 Mrs. William G. Shellabear (Malaysia), 420 South I Street, Tacoma, Wash.
 Mrs. Mary B. Shuett (Angola), Hackettstown, N. J.
 James E. Skinner, M.D. (China), 730 Taylor Street, Chicago, Ill.
 Mrs. Susan Skinner, M.D. (China), Chicago, Ill.
 Rev. Julius Smith (India), Baldwin, Kan.
 Mrs. Mary E. Smith (India), Baldwin, Kan.
 Rev. George B. Smyth (China), 1037 Market Street, San Francisco, Cal.
 Mrs. Alice H. Smyth (China), San Francisco, Cal.
 Mrs. David S. Spencer (Japan), 50 E. Fourth Street, Bloomsburg, Pa.
 Rev. George I. Stone (India), Titusville, Pa.
 Mrs. Marilla M. Stoné (India), Titusville, Pa.
 Mrs. H. C. Stuntz, Mt. Vernon, Ia.
 Miss Alice Terrell (China), Hastings, Fla.
 Bishop J. M. Thoburn (India), Christ Hospital, Cincinnati, O.
 Mrs. Anna J. Thoburn, M.D. (India), Christ Hospital, Cincinnati, O.
 Rev. Milton S. Vall (Japan), Saratoga, Cal.
 Mrs. Emma C. Vall (Japan), Saratoga, Cal.
 Rev. James W. Waugh (India), 75 Oak Hill Avenue, Delaware, O.
 Mrs. Jane T. Waugh (India), Delaware, O.
 Rev. James H. Worley (China), Delaware, O.
 Mrs. Imogene A. Worley (China), Delaware, O.

REV. MARCUS L. TAFT, D.D., late of the North China Mission, is at 70 Lenox Avenue, East Orange, N. J., and can be secured to preach, or deliver addresses on Mission work in China.

GOSPEL IN ALL LANDS.

MAY, 1901.

OUR MISSIONARY SOCIETY MEDALS

are the only souvenirs of their kind, so far as we know, commemorating the coming of the twentieth century, and also, what is far more important, the forward movement of the Methodist Episcopal Church for the world's evangelization. These medals should find their way into every Methodist home. In many instances the largest one can be easily secured. Any person contributing five dollars or more over the previous year's gift will win it, and will attest the loyalty of the owner to the cause of Christ. Every Epworth Leaguer who gives three dollars and above will be entitled to the Epworth League medal, and every Sunday school scholar who gives one dollar will be entitled to the Sunday school medal. A large medal for every member, a smaller one for every Epworth Leaguer, and the smallest for every



BISHOP ASBURY SUNDAY SCHOOL MEDAL.

Given to all Sunday school scholars who contribute one dollar or more.



JOHN WESLEY MEDAL.

Given to all who contribute five dollars or more above previous year.

Sunday school scholar should be the motto. Indeed, in many instances all three can be easily obtained by the same person: first, an increase over last year of five dollars for the largest, and an additional four dollars for the other two, making a total of nine dollars as a thank offering. Epworth League

presidents, and Sunday school superintendents are requested to report to the Missionary Secretaries, through their pastors, the number of each kind they will need, and the orders will be filled as promptly as possible. These medals are not given to classes, or Sunday schools, or Epworth Leagues or churches, but to individual contributors. The names of those entitled to them should be sent by the pastor to the Missionary Office, in every case.



BISHOP NINDE EPWORTH LEAGUE MEDAL.

Given to all Epworth Leaguers who contribute three dollars or more.

The Circumference of Our Christianity.

IT is bad enough for a man to use his body only for his own gratification; worse when he counts his intellectual powers as given him simply as a toy to play with for his own amusement; worst of all, when he dreams of surfeiting his soul with all that ministers to a feeling of what he calls spiritual ecstasy. It is quite true that to make this practical and real is not easy to do. It means that we are not to live with the one idea of each man saving his own soul; that we dare not leave out the fact that the salvation of self—that is, a selfish salvation—is a contradiction in terms; and that we have got to go outside of this self-centering into an ever-widening circumference. The center exists only as a point from which to make a circle. Equators are imaginary, and axes are undiscernible. The poles are real, and the earth lies between them. And that means what? When one leg of a pair of compasses is fixed in the point from which the other leg is to draw the circle what do men do? They do not put the other leg as close as possible to the fixed point which would only make a hole in the center, but they spread it out to describe the outer line. I believe our mistake is made largely here: that we magnify the center, the starting point, and that when we go out from it we narrow the distance that we attempt to go.—*Bishop Doane.*

Churches as Missionary Organizations.

WE support a church not for what we can get out of it, but for what we can do through it for the good of humanity and the glory of God. There are many organizations that are constituted for the sole and avowed purpose of benefiting the members. Each one pays a fixed sum for insurance, sick benefits, social privileges, and the like. But the church is radically different from these societies. Its primary object is not the good of its members, but the good of the world. Of course, there is a great benefit to the members, but this is incidental; the fundamental thought is organization for evangelization. Many a church has died, and many more are dying, because this fundamental character of the church has been lost sight of, and the membership benefit idea has prevailed. Every true church in

its essential constitution is a missionary organization, and when money is furnished to maintain such a church in America by its members it is just as truly giving as it is to send money to carry on the work in Africa. When Jesus sat over against the treasury at the temple he saw them casting in their gifts—not paying their bills, but casting in their gifts. The poor widow did not pay, nor attempt to pay, for what she had received, but out of a heart of gratitude gave all that she had.—*Rev. J. W. Conkey.*

A Valuable Method of Raising Missionary Money.

OUR Epworth League of Dorchester, Ill., used the following method to raise missionary money in its effort to secure the banner offered by the Alton District:

A debate was held on the following question: "*Resolved*, That the United States is more greatly benefited by the foreign missions of the Methodist Episcopal Church than by its home missions." At the close of the debate all were given an opportunity to express their opinion as to which side had won, by placing in one or the other of the two baskets any amount they wished to give to missions. One basket was for the affirmative and the other for the negative, and the side securing the most money for missions was declared the winner.

The following are a few of the splendid results of the above plan:

1. Several speakers were induced to make a thorough personal study of the missionary enterprises of our Church.
2. The presence of an unusually large audience was secured.
3. A number of persons were present who had not been in the church before.
4. The whole audience received valuable instruction on the subject of missionary work, under circumstances that held their closest attention, compelled interest, and made each one specially anxious to note each point made.
5. A more intense sympathy for fallen humanity was created.
6. The fact that missionary work promotes national prosperity was made clear.
7. Many received clearer conceptions of the part our Church is taking in the salvation of the world.
8. Christians and others were more thoroughly imbued with the missionary spirit.

9. A splendid contribution to missionary work was secured.

10. A number have since been found to be more benevolently disposed toward the missionary work.—*Gye Park.*

Chang Chi Tung, a Great Chinese Viceroy.

CHINA has eight viceroys, or governor-generals. Each of these is practically independent in his own sphere. He is liable to be called by the central government at Peking to give an account of his stewardship; but that is only done on very rare occasions. As long as the viceroy continues in office he is, to all intents and purposes, a king.

During the past year three names of viceroys have become familiar to all newspaper readers. They are Li Hung Chang, Liu Kun I, and Chang Chi Tung. These three viceroys rule eight of the wealthiest and most important provinces of China. Their three capitals—Canton, Nanking, and Wuchang, with Hankow—are the greatest cities in the empire after Peking. These men took their stand in opposition to war, and refused to be coerced by those who had usurped the imperial power. On their decision more than anything else depended the fate of China.

Chang Chi Tung is in many respects the first man in China. Li Hung Chang and Liu Kun are old men, and must soon finish their course. Chang is a younger man, and the likelihood is that, in the China of tomorrow he will play a conspicuous part. With the exception of the reformer, Kang Yu Wei, no man stands higher in Chinese scholarship.

His record for a Chinese official is remarkably clean. He is a reformer in many things, and is well acquainted with the books on history, philosophy, and political economy published by the Mission Press in Shanghai. He has also been a voluminous writer on subjects dealing with the reform and regeneration of China, but he seems to lack the courage of his convictions. The part he has hitherto played corresponds somewhat to that of Erasmus in the Reformation of Germany.

No Chinaman has taken more heartily to the benefits that Western civilization has conferred on mankind, especially by way of

machinery. His boast and ambition is to beat the occidental with his own weapons. The mint which he established in Canton is one of the largest and finest in the world. It has ninety-six coining presses.

During the French hostilities with China Chang was viceroy in Canton. At that time much French mission property was destroyed. To the application of the French consul for indemnity Chang sent a characteristic reply: "When you pay for the wanton destruction of Chinese ships and property at Foochow I shall be glad to consider your demand for indemnity."—*Rev. W. Bridie, in Work and Workers.*

The Partition of China Unwise.

AS a Christian people we cannot be blind to the effect of the partition of China on missionary work in China. In the Russian section Protestant missions cannot hope for a long lease of life, judging from the exclusiveness of the Russian State Church elsewhere. In the French section we may expect to see the Roman Catholic aggressions on Protestant missions assume still more acute and intolerable forms than ever, not to mention the inevitable increase of papal assumptions over Chinese within the French sphere. In the German section the missionaries have little cause to rejoice at the coming of the Mauser. In the British sphere, even though "missionaries are not popular at the Foreign Office," we may justly hope that matters would improve. But speaking of China as a whole, including the British section, the effect of partition on missionary work would be bad: 1. Because partition would still further exasperate the people against foreigners. They would hate us more than ever. 2. The connection of Christianity with politics would be indelibly impressed on the Chinese mind, and nothing could dissuade them that our object, as they all along suspected, was not to prepare the way for division and spoliation. 3. Converts would all the more be charged with following the foreigner, and hence regarded as traitors. 4. The temptation to enter the Church from bad motives would be infinitely increased. 5. The converts would inevitably lean too much on governments. 6. A Chinese national Church would be impossible.—*Rev. D. Macgillivray, of Shanghai, China.*

HISTORY, CHARACTER, AND PRESENT STATUS OF ISLAM.

BY REV. T. J. SCOTT, M.A., D.D.

WHAT is Islam? Passing years, with more careful and dispassionate study, bring us a better answer. As a religious phenomenon, in the history of our race, this system, in its sudden rise from the deserts of Arabia, and in its rapid spread in a marvelous wave of conquest—religious, social, and political—challenges admiration. In A. D. 609 Mohammed proclaimed his mission; in 622 he fled as an outcast to Medina; ten years later he died mourned by thousands of devoted and zealous followers in a united Arabia.

Islam almost immediately burst like a volcanic eruption on the world. Four years after the death of Mohammed, in 636, the Caliph Omar captured Jerusalem, and in 640 was master of Alexandria and Egypt. The advancing wave swept North Africa, and in 711 Tharik, with his impetuous followers, crossed the Straits of Gibraltar, and Spain fell. Twenty years later the advancing Moslem host received a final check in western Europe at the battle of Tours, where Charles Martel, the mighty Hammer, beat back the confident hordes of Abdur Rahman, and the West was saved from a torrent of volcanic scoria from Islam that might have required centuries to remove it, as in eastern Europe.

Returning to Asia, thirty-two years after the death of the prophet, Mohammed Kasim reined up his cavalry on the banks of the Scind; thence onward waves of invasion with varied fortune poured into the peninsula, swallowing up provinces and settling into empire, until decay set in, in the seventeenth century, amid the crowning splendors of the mighty Moguls. Meantime Persia had been overrun, and the conquerors pressed far into central Asia.

In the thirteenth century the Ottoman dynasty was founded, and in 1453 Mohammed II was thundering at the gates of Constantinople; southeastern Europe became a prey to the Ottoman Turks, who were finally checked, in 1683, at the gates of Vienna, by John Sobieskie, King of Poland. In twelve hundred years, say from the death of Mohammed to the more recent Turkish wars, Islam had extended its sway over far more of the earth's surface than Christianity had done in the same time.

Here is marvelous history, and we have

before us a question of perennial interest. What in reality is Islam, what the source of its power, and what are the causes of its extended sway? The right answer to such questions suggests the best methods of dealing with the system as missionaries. Closer and more unprejudiced study of the subject has changed somewhat our view of the prophet of Islam, and the energetic system which he gave to the world.

It is now generally conceded that Mohammed, in the earlier years, at least, of his supposed mission, was influenced by sincere and worthy motives. Recognition of this fact is of advantage in reaching the Moslem. The Jewish and Christian basis of the system goes far in explaining the plausibility and power of the teaching of the Koran. A slight acquaintance with the book will show how largely, although often in a very distorted manner, it has drawn on the Jewish and Christian Scriptures, which Mohammed, in his own way, as far as he knew them, claimed to acknowledge as divine. Jews and Christians were the "people of the book."

Islam may be regarded as a Christian heresy rather than an independent system. Indeed, in the eighth century it was so considered. Dr. J. M. Arnold, in his very valuable treatise, *Islam and Christianity*, indicates how John of Damascus and his disciple Theodorus Abacura, assailed the system as a new heresy. And yet it was not new. Beryllus, Bishop of Bostra, in Arabia itself, denied the divinity of Christ and his preexistence. Christianity, before the time of Mohammed, had spread in Arabia. He was familiar with the bitter controversies waged with Ebionites, Basilidians, Nestorians, Docetians, and Arians. Attacks on the incarnation, the divinity of Christ, the Sonship, and the Trinity were familiar to him. He espoused the Bible as opposed to idolatry and polytheism.

It would seem that his early efforts were intended to bring his countrymen into the faith of "the book" as he understood it. Indeed, he tells his followers that he is not promulgating a new religion, but a faith already given them by God. Thus in Sura 11, verse 12, it is written: "He hath ordained you the religion which he commanded Noah and revealed to thee, O Mohammed, and

Abraham and Moses and Jesus, saying, observe this religion." Touching the incarnation, the divinity of Christ, his Sonship, and the Trinity, he seems to have taken the side of the heretical doctrines as he had heard the discussion. His references to these subjects in the Koran show how his mind had been influenced.

Later experience repelled him from Jew and Christian, and he began to build up a system of his own. Archdeacon Grant says, in his Bampton Lectures, Islam "offers the most formidable obstruction to the faith of Christ from the fact of its being, as it is, a counterfeit of the truth itself." We must keep in view these facts in dealing with Islam.

Dr. T. P. Hughes has advanced the theory that Mohammed's first effort was to convert Arabia to the Jewish faith, but, repelled by the Jews, he pushed out on an eclectic path of his own.

Our views of the man and his system have been somewhat modified by more careful study and investigations, with less prejudice. The charges of unmitigated fraud, and the impression that Islam has been forced on an unwilling world simply by the bloody scimitar, have not contributed to conciliation and the winning of Islam to the Gospel. Extremes must be avoided. The tendency in some more recent writers is to swing too far away from the view just hinted at, and give us a prophet and a system almost, if not quite, inspired, benign in spirit, and seeking by peaceful methods to conquer the world. From such adverse contention it is important that we glean the golden mean.

Among more recent books seeking in an appreciative spirit to throw some light on this subject is Professor T. W. Arnold's *The Preaching of Islam: A History of the Propagation of the Moslem Faith*. The author, for some time Professor of Philosophy in the Mohammedan Anglo-Oriental College at Aligarh, seeks to maintain the thesis that Islam has been spread over so vast a portion of the globe chiefly by "the unremitting labors of the Moslem missionaries, who, with the prophet himself as their great example, have spent themselves for the conversion of unbelievers." The author, in his valuable book of 388 pages, gives us some interesting facts in the study of the system; nevertheless no explanation of its rapid, widespread sway can quite ignore

the powerful persuasion of the sword, nor overlook the grave possibility of conscious imposture in the founder, at least in some periods of his career.

In very recent years we have the spectacle in the Soudan of the pretended Imam Mehdi, with his desolating wars, and at the present moment we see the blasphemous pretense, or imposture self-imposed, of one Mirza Ghulam Ahmad, of the Punjab, who throws out bold challenges for discussion to the missionaries, bishops, and even the imperial government itself.

With all this, and more before us, we have clew enough for much in the origin and spread of Islam. Peaceable methods there were, and mild persuasion, but no showing of toleration in this system must overlook the part the sword has played in the triumph won. If peaceful propagation be inculcated in the Koran so is force.

This paper need not be enlarged with many quotations in point: "Fight thou against them until they pay tribute by right of subjection, and they be reduced low" (Sura 9. 29). "Fight in defense of God's true religion as it behooveth you to fight for the same" (Sura 22). "Fight thou against them till strife be at an end and the religion be all of God's" (Sura 9. 29). "Permission is granted to those who take arms against the unbelievers" (Sura 22. 40). "Fight against the idolaters till the religion be the Lord's alone" (Sura 2. 89). Professor Arnold writes of the myth of the man with the Koran in one hand and the sword in the other, but the Koran and history will not permit this phase of Islam to be resolved into a myth.

Dr. Jessup, missionary of the American Board in Syria, and who has spent a life in that field, where the spirit of Islam is not held in check as it is in India, writes: "Whenever Islam holds the sword it uses it for the oppression and humiliation of all infidels." And Professor Stobart, formerly of Lucknow, and who studied the subject carefully in history and in India, writes: "It cannot be denied that the normal condition of Islam is one of missionary aggression by the sword" (*Islam*, p. 226).

In illustration of this spirit Dr. Jessup writes: "In the great Mohammedan missionary university, in the Mosque of Azhar, in Cairo, Egypt, where 10,000 students are assembled from all parts of the world, studying the Koran and preparing to teach it throughout Asia and Africa, a missionary

prayer is offered every evening in which the whole 10,000 unite. The following is a literal translation of it: 'O Lord of all creatures, O Allah, destroy the infidels and polytheists, thine enemies, the enemies of the religion. O Allah, make their children orphans, and defile their abodes. Cause their feet to slip, give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems.'

Dr. Jessup gives another illustration of the Moslem spirit as manifested in prayer at the reading of a firman, by the sultan, in Constantinople. A venerable dignitary stepped forward and prayed, "O Allah, grant the victory to his imperial majesty the sultan Abdul Hamid Khan. Destroy all his enemies; destroy the Russians; O Allah, destroy the infidels. Tear them in tatters, grind them in powder, rend them in fragments, because they are the enemies of the Mohammedans."

A mouly of excellent attainments not only in the learning of his people, but also in English, told me that the early method of Islam was to give a *dawat*, or "call," to a people approached; the call refused, the sword was the alternative.

It is little to the point to parade, in opposition to all this, chapters in the history of the propagation of Christianity in the world where unworthy motives and force have been used. Such things are in manifest conflict with the plain spirit of the Gospel, and are entirely exceptional. And it must be frankly admitted, in dealing with this subject, that Moslems have at times, and in some places, shown an admirable spirit of toleration, and that the propagation of this faith has not always been one of force. Professor Arnold's book is a valuable study in bringing out this phase.

The aggressiveness of Islam as a missionary religion should be noted in properly estimating the system. It was launched on the world as a faith that was to be promulgated, and its peaceful methods have lessons in them for the Christian missionary. Islam has really no priesthood or ecclesiastical organization as Christianity has, but the great lay multitude are inspired with a remarkable spirit of proselytism. Its merchants, shopkeepers, traders, travelers, literary men, artisans, and common laborers

are its missionaries, ever ready, whatever their moral character may be, to defend the honor of Allah, proclaim his unity, denounce idolatry, and make one more convert, though he become twofold more the child of hell.

It can hardly be said that Islam has any great propagandist societies like the well-organized and zealously sustained Christian missionary societies. In some measure, in India, Islam has adopted the methods of Christian missionaries, such as street preaching, the press, tract distribution, and other agencies. Yet at times there have been formed centers of propagandism striving by peaceable, if not spiritual, means to push the Moslem faith far and wide. Notably such a center at the present time is the great missionary university in the Mosque of Azhar, at Cairo, with its 10,000 students gathered from all parts of the world. These men live as ascetics, and when thoroughly trained in the Koran and Moslem theology pour forth as missionaries, especially for Africa and Asia.

Dr. Jessup mentions a Moslem missionary society formed at Constantinople before the outbreak of the Turko-Russian War which had as its special aim sending missionaries to central Africa. Of these men he writes, "They are men zealous, hardy, fearless, who would welcome death in the swamps of Africa as the sure passport to paradise."

One must feel that if we in India could inspire the lay element in the Christian community, European and Indian, with more zeal like this, but in a worthier cause, much of the problem of India's evangelization would be solved. Professor Arnold brings out the fact that often women zealots played no small part in the propagation of Islam.

Touching the nature of what may be called the peaceful conversions to Islam, one can find no better comment on the subject than Professor Arnold's book. This is the side of the subject to which he gives preferential prominence, and yet the fact is undisguised that the element of spirituality and genuine moral life entered but little into the so-called conversion. Arnold notes that "of many nominally Moslems it may be said that they are half Hindus. They observe caste rules, join in Hindu festivals, and practice numerous idolatrous ceremonies." Secular benefit was the great motive. Certain immunities attached to the change of faith, as freedom from taxation, grants of land, offices be-

stowed, social position acquired, and without amounting to actual coercion, official pressure was often brought to bear, notably in India, in the reign of Aurangzeb. In the sixteenth century masses of low-caste people and aboriginal tribes in Bengal found in the Moslem faith a more congenial social condition.

A passing remark is in place on what is spoken of as the revival of Islam, a matter which illustrates its still aggressive missionary spirit, and which should be understood by the Christian missionary. A little insight just here will help us to understand the present state of Islam. This faith as a political and religious power has had its stages of aggressive development and then of decay, its flow and ebb tides. At times it has threatened to overrun all Europe, first from the West, when, in A. D. 711, Tharik crossed over into Spain. The onrolling wave was checked at the battle of Tours, in France, A. D. 732, and was finally rolled back from western Europe in 1492, when Boabdil was defeated at Granada, by King Ferdinand of Spain.

In eastern Europe we may note that the development of Ottoman power culminated in the capture of Constantinople, in 1453, by Mohammed II, about forty years before the expulsion of the Moors from western Europe. The advancing wave in eastern Europe was finally checked at the gates of Vienna by the King of Poland, 1683. In 1856, at the end of the Crimean War, the treaty of Paris stayed in some measure the receding wave by an agreement among European Powers to not interfere in the affairs of Turkey. Nevertheless there came the storm of the Turko-Russian War, in 1878, and the independence of Bulgaria was secured. By the treaty of Berlin, England occupied Cyprus, and by the Anglo-Turkish treaty, and with the promise by England of the defense of the frontier of Asiatic Turkey against Russia, and a guarantee by Turkey of certain reforms, the political life of the "sick man" has been prolonged till this hour.

The conquering wave of Islam struck India in the conquest of Scind, A. D. 711, at the very time it entered western Europe. The climax in India was reached in the brilliant reign of the tolerant Akbar, begun 1556, three years after the capture of Constantinople by the Turks, and decay set in one hundred years later with the rise of the Mahrati power in the middle of the seven-

teenth century, and of the Sikh power early in the eighteenth century. The decay of Islam in India synchronizes with its decay in eastern Europe. The Turks were rolled back from the gates of Vienna by the victorious Poles at the time the final reverses began in India. A hundred years earlier Moslem rule had vanished from western Europe.

The decay of Islam was thus marked by a great loss of political power and prestige in the world. Large geographical areas were wrested from it and restored to Christian rule, or brought for the first time under Christian power. With the decay of secular power came a decline of secular propagandism and Islamic glory. Great centers of learning waned for want of patronage. Splendid mosques fell into ruin, and much of the glory of dominion and architectural splendor that had marked the spread of Islam was forever dimmed. With all this came an age of general depression to the spirit of Islam, and a feeling that its glory had departed only to be restored when Imam Mehdi comes to lead the faithful to final victory.

But in what sense has there been a revival of Islam on which Palgrave has given us an interesting chapter, and more recent writers have something to say? Within the last forty years there have been, in various parts of the Moslem world, certain movements which, as an increase of zeal in an effort to restore the original faith, or recover influence and prestige, or to bring Islam more abreast with the age, or to resist the aggression of Christian missions, may be called a revival.

These movements show that the system, although it has undergone an era of political decay, has not lost its original self-assertion and aggressiveness. To indicate briefly some of the most marked of these revival movements, Palgrave mentions the fact that the numerous purely secular schools which were established in the Ottoman empire now nearly half a century ago, were, some twenty years later, turned into strictly Moslem religious schools. In the beginning the education was nonsectarian and liberal; Christian children, as well as Mohammedan, freely attended these schools. Some years after the education was narrowed to a curriculum strictly promoting Islamic dogma. This reaction was the result of a widespread, popular feeling, in which the

government bore its part, that Islam was being Europeanized and was in danger.

Strange as it may seem, about the time this reactionary zeal, seeking to safeguard Islam and reestablish its dogma and spirit, was at work in the Levant, the liberal and enlightened Moslem school in India, with its center in the Aligarh Mohammedan Anglo-Oriental College, was getting under way. Sir Saiyad Ahmad sought to revive and strengthen Islam by a liberal European education, and by putting the system in touch with the enlightened progress of the times. The revival of Islam was thus reactionary in one part of the Moslem world and progressive in another. The Aligarh movement is steadily widening throughout the country. It has many followers in the Punjab, where I have heard it spoken of as *Nechari*, or natural religion. Dr. Murray Mitchell suggests that this liberal creed may resolve itself into simple theism.

Again Palgrave found the sign of a revival of the spirit of Islam in a great reform in abstinence from fermented and alcoholic drinks in the Levant, as far back as the seventies. This was coincident with the reaction in education mentioned. Palgrave claims that an increasing use, or nonuse, of intoxicating drinks, is a kind of thermometric test of the decadence or revival of Islam.

He found other indications of a revived spirit in the Mohammedanism of the Ottoman empire, in the diminished employment of Europeans by the government, in renovated places of worship, new mosques, and in fresh fervor in the maintenance of Moslem institutions. It is doubtful if in these matters we have any indication of revival of Islam in India, unless it be in the idea that the system must find its lease of life and renewed vigor in a more enlightened education.

There is no doubt that within the last forty-five years in India the leaders of Mohammedanism have been put on the alert by the work of Christian missionaries. All will recall the controversial literature that sprang up in opposition to Dr. Pfander's writings in particular, and the era of zeal in Moslem preachers who have largely imitated the public preaching of missionaries. How far all this restored the system to greater vigor in India it is difficult to estimate. This opposition writing and preaching has, perhaps, somewhat abated within the last decade,

A glance at Wahabeism, or Moslem puritanism, seems required in a brief statement of the so-called revival. This attempt at a puritanical reformation of Islam, as will be remembered, began in eastern Arabia in the end of the eighteenth century, under one Abdul Wuhab, whose thought was to purge his religion from the accretions of vain and corrupt practice and belief which had perverted it, and corrupted the original faith. This movement swept like a storm through the stagnant, corrupt atmosphere of Islam in Arabia, north Africa, parts of Turkey, the wave in time reaching India. The leader of the movement in India was one Syud Ahmad, born at Rae Bareilly, in Oude. Wahabeism soon appealed to the sword against corrupt Islam, and by the sword it perished as a political movement.

Some will remember what a storm center Patna was thirty years ago. As an organized sect it can hardly be said to exist, but the spirit of this puritanical reform still remains as a revival influence, or call to closer conformity with original Islam. This in India, with the counter liberal movement of Aligarh as a center, and the polemical preaching and writing against the work of Christian missionaries, awakened into special activity about the third of a century since, constitute anything we have of a revival of Islam in India.

As I have stated, Moslems have not much in the way of well-organized mission societies, but individual and sporadic efforts are put forth, sustained by contributions of money in various parts of the Moslem world. The greatest accessions to Islam in more recent times, through its peaceful missionary efforts, have been made in central and southern Africa, and in Malaysia, and in Bengal.

Professor Arnold's book is the most complete study of the propagation of Islam by preaching and peaceful methods yet presented. This book fully establishes the fact that the sword has not by any means been the only method of spreading the faith.

At the same time the book indicates how large a part temporal and mercenary motives have played in this so-called missionary work. As an illustration of zeal for holding ground gained it may be mentioned that when Stanley's letter was published in England, mentioning his proposal to King Mtesa, of Uganda, who had lately with his 100 wives, embraced Islam, to accept Chris-

tianity, and calling for missionaries to come to the great field that seemed open, this letter found its way into the Arabic and Turkish journals, and a counter movement was at once set on foot. A Moslem missionary society was formed in Constantinople, and subscriptions were raised for sending missionaries to establish King Mtesa in the faith and confirm the Moslem work in his kingdom. We have all observed this promptness of Moslems to attempt regaining lost ground and check aggression against their ranks. Mehdiism in the Soudan, and the deplorable massacres in Armenia, are manifestations of aggressive fanatical life.

In general, the causes that have aroused Islam to attempt to regain its strength and recover ground are: (1) A deep-seated discontent at the manifest loss of power and decay of political influence in the world. (2) The pressure of European influence tending to modernize the system, thus provoking opposition of some leaders, while leading to attempted adaptations by others, as in the Aligarh school. (3) The lingering spirit of Wahabeism, and (4) The pressure

of Christian missions, which constantly challenge the claims of the Koran and the faith of its adherents.

In this connection mention may be made of what may be called a Pan-Islamic movement, which seeks to reunite all the nations of the Moslem world in a vast unity of sympathy and cooperation: There seems to be a widespread effort to realize a unity of the faithful in the idea of a spiritual head in the Sultan of Turkey.

It is true that ever since the wresting of the caliphate from the Arabic line of the Koreish by the Ottoman Selim I a dispute exists in the Moslem world as to the true succession. The Arabic, Persian, and Moorish Moslems have never acknowledged the Ottoman caliphate. Yet the effort to unite the Moslem world in the thought of a great cooperating brotherhood of the faithful seems to turn toward Abdul Wahid of the Sublime Porte. Anyone familiar with the present sympathies and spirit of Islam as manifested in some form in all parts of the Moslem world can detect, in spite of divisions and oppositions, a general trend of feeling toward Constantinople.

THE WOMAN'S MISSIONARY UNION.

BY MRS. MINNIE SMITH BUDLONG.

THE increasing unity among Christians on broad lines is one of the significant signs of the times.

Organic unity, were such a thing desired, is at present doubtless out of reach, but "the great underlying unities," as one has termed them, being the same among all true believers, a common bond results, as strong as it is precious and lasting.

Large interdenominational movements accentuate this truth—Young Men's and Young Women's Christian Associations, the Woman's Christian Temperance Union, Young People's Societies, the Student Volunteer Movement, Ecumenical Councils, and Conferences.

In a line with these, but arranged for local instead of general work, comes a new interdenominational organization among women—the Woman's Missionary Union. This binds together, more or less compactly, the various missionary societies of village, town, or city for mutual help and fellowship.

This organization may be well compacted with constitution, by-laws, and a corps of officers and committees and holding meetings through the year, or it may be just a thread of organization, lightly binding for a single yearly meeting, but which shall yet express oneness of hope, faith, and aim, and allow concert of thought and action.

As an instance of the first class the union at Springfield, Ill., is almost an ideal exponent. It was organized ten years ago, affiliating 29 auxiliaries of 6 denominations. It holds two mass meetings during the year, also a devotional meeting during the week of prayer.

Of these one lady remarked, "They are the most deeply spiritual of any meeting I have ever attended." In November occurs the annual meeting, usually consisting of two, but sometimes of three, sessions. The afternoon is devoted to an outlook upon mission fields, special demands, pressing needs, etc.; the evening to a popular lecture

on missions, each denomination in rotation furnishing the speaker.

Between the afternoon and evening meetings the annual supper is served. Each family takes a lunch-basket, the entertaining congregation furnishing the welcome, tables, dishes, coffee, and waiters. Mrs. Lindsay says, "At this homelike, one-family table we have given and received a more heartfelt recognition of brotherhood than could be generated by all the arguments possible to the subject, and it has proved to be a living, developing force in a circle much wider than our auxiliaries."

The semiannual meeting is held in May. This is devoted to a comparison of auxiliary methods and interchange of ideas in regard to yearly programs, treatment of topics, and reports of visiting committees.

This last item recalls a unique custom which this union has originated—that of a printed schedule of visits, by which each society sends visitors to every other of its kind through the year. One can imagine the stimulating influence of this social interchange occurring each month in every auxiliary.

The membership of the union is about twelve hundred.

One of the most notable features of the development of this country during the last quarter of a century has been the large increase in public libraries—their fine housing, abundant material, and beneficial changes in administration. New ideas and progressive purposes have come to the front.

The Woman's Missionary Union has seized upon the opportunity for furnishing and promoting missionary reading. Thus missionary alcoves, the massing of books on missions upon special shelves, and catalogues of the same, typewritten or printed, as the case may be, with bookshelf and number attached, make the search for the subject and book desired easy to the busy missionary worker.

A list of the best and newest missionary books as they come out are suggested to the library authorities, thus often insuring their purchase, while brief reviews in the local papers stimulate their reading.

The Springfield secretary reports 650 volumes of missionary literature in their city library, placed there through the cooperation of the union.

A table is also placed in the reading room

of the library provided with 24 of the best missionary periodicals published, these being donated by the auxiliaries connected with the union.

As an instance of a less complex organization we will mention that of Rockford, Ill. Although it holds but one meeting a year during an afternoon of the week of prayer, it has been a distinctly unifying factor in the religious life of that city.

But a single committee emphasizes the work of this union. To them is intrusted the securing of the 31 missionary periodicals which annually crowd the missionary table in their public library, and the monthly review in the local papers, calling attention to their most attractive features. For instance, there is given one month a list of "Things Worth Reading;" in another, some stirring notes taken from their pages; the third, suggestions for auxiliary work gathered therefrom.

This committee also catalogues the missionary books of the library and are just providing for a new departure—that of gathering into a leaflet-holder, with compartments for the various mission boards, sample copies of the varied and voluminous array of missionary leaflets, with price list and addresses where they can be obtained. There are both home and foreign, and from the general as well as the woman's boards. This, it is hoped, will largely stimulate their use and sale.

Wherever thoroughly tried these Missionary Unions have been felt to be preeminently valuable, both in a spiritual and practical sense.

Wherever even two churches rear their modest spires in a country hamlet there can be organized a "Woman's Missionary Union," while in the great metropolitan centers they constitute an invaluable force for sympathy and cooperation. Is not this movement, so to speak, in the air?

The secretary of the union first referred to has received about one hundred and fifty letters hailing from twenty different States, where similar unions were contemplated.

How efficiently will this plan fall into line and stimulate the new system of interdenominational auxiliary study for the world!

FILL up each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

FEMALE MEDICAL EDUCATION IN INDIA.

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

THE beautiful volumes containing the proceedings of the Ecumenical Missionary Conference contain an address by Miss Lilavati Singh on the higher education for females in India, in which she said: "The fact that we have colleges does not prove anything, if the students have not responded to the benefits that they have received by giving service to their country. I want you for a few moments to consider what these students have done and are doing: First, one of the results that might be called a miracle of modern missions is that great and modern work started by Lady Dufferin in India. Consider who were the girls that were ready to study and to take the course that was offered by these medical colleges. It was the Christian girls, trained in the institutions of your missionaries. One of the governors of North India says that nine tenths of the girls in the medical colleges in India are the girls who have been trained in mission schools."

The way for the great movement ascribed to Lady Dufferin was prepared by others—in fact, it was begun before she came to India—and more especially by the missionaries of the Methodist Episcopal Church. Perhaps no one can give the facts in regard to this matter as well as myself. It may be well to say, in the outset, that the people of India are very conservative and strongly attached to their own customs, and are very slow to relinquish them. In all, except the very lowest castes, the females are secluded, and it is considered a great impropriety for a woman to be seen by one of the opposite sex except very near relatives.

Owing to notions of this character, they are very reluctant to accept aid, even in an emergency, from a male physician. Many suffer and die rather than do this. This is not universally the case in late years. Many families will accept gladly the services of a medical man they know and have confidence in, but there are more who will not. From this it can be seen that there must be a vast amount of suffering in the homes that might be obviated but for this, as it seems to us, very foolish prejudice.

The men who become educated see the superiority of our system of medical practice, and would like to avail themselves of it in their families, but the women themselves

object. Hard as the zenana system is upon the women, they hold on to it with great tenacity. It may not be difficult to see that under these circumstances the way was being prepared for the introduction of female physicians.

In January, 1870, Miss Clara A. Swain, M.D., arrived in Bareilly, the first lady physician of our Church sent to India, and I think she was the first to arrive in India. Mrs. D. W. Thomas then had charge of the Girls' Orphanage in Bareilly, and under her care this had become an institution of much importance. Miss Swain soon organized a medical class of fourteen girls taken from the older and best educated girls in the orphanage.

About the same time Pundit Nund Kishore, a native gentleman holding a responsible position as an officer of government, came to me and requested me to undertake the education of a class of young native women in medicine, with a view to their practicing in the homes of the better classes of the people. He engaged to be responsible for all expense that might be involved in carrying the class through a fairly thorough course of instruction. The first question asked was, "Where can the young women be found of sufficient education for an effort of this kind?" This Hindu gentleman promptly replied, "Get them from your Girls' Orphanage in Bareilly." Through the kindness of Mrs. Thomas several pupils were secured from this source.

I was with Dr. Butler about a dozen or more years before when the first proposition was made by him to open two orphanages, one for boys and one for girls. The Boys' Orphanage, he said, would give us our preachers and teachers, and the Girls' Orphanage would supply them wives, and our missions with native female teachers. The wisdom of Dr. Butler's planning has been abundantly illustrated in the history of these most useful institutions. It is difficult to see how we could have got on without them, especially in our early history as a Mission. Certainly our work could not have developed as it did in those days without them. Some of our most able and useful native ministers of to-day were reared in our orphanage.

This native gentleman (Pundit Nund Kishore) secured the cooperation of another gen-

tleman of prominence, Moti Ram Shah, a wealthy banker of Naini Tal, and they applied to the government for a grant in aid. Their application was very heartily sustained by Sir Henry Ramsey, our noble commissioner of Kumaon and Ghurwal. My friends were anxious to get a government grant, with a view of attracting the attention of the government to the subject.

There is no government in the world, I believe, more kind and paternal than the government of India in its attitude toward the native population. Anything that promises to be beneficial to the natives will secure attention and support.

Sir William Muir was governor of the Northwest Provinces at the time—one of the wisest and best of men, who stands in the very front rank of India's great statesmen. When the application came to him he sought the opinion of some of the prominent medical authorities under him, and they unanimously said it would be a good thing if native women could be fitted to practice in the zenanas among the women and children, but they doubted if it was practicable. Native women had not the ability to comprehend and master the subject; and, even if they had this, they had not the stamina and character to enable them to practice with any degree of efficiency.

These gentlemen held views quite generally entertained of native women at that time. The intervening years have brought great changes with them, and none more marked than is found in connection with this subject. Miss Singh herself is a bright example of what the women of India are capable of when given an opportunity to rise.

It is now seen that so recently as the time referred to the ability and character of native women were very imperfectly understood. Miss Thoburn's college and many other institutions for their education have brought them out, and clearly shown that they are capable of great things. There is no question now as to their ability to master the theory of medicine or of stamina to apply it in actual practice. It has been shown that in a certain class of cases they are more efficient than men, because more patient.

The skill they have shown in difficult cases has been a matter of surprise to medical men. As Christian workers their opportunities are great, and as a rule they im-

prove them with discretion and zeal. They sit down by the bedside of their patients and talk to them of Jesus, sing our sweet hymns and *bujans*, and pray with them. Such service in the homes with the women can but be useful and blessed. Such workers win their way into the homes and into the hearts of the inmates.

Sir William said in reply to the application that he thought it might prove the beginning of a great popular movement, and hence he sanctioned the grant asked. The class was organized, and facilities were afforded by the government for conducting it.

In about two years, at my request, a board of English surgeons was appointed by the governor to examine the class. This board passed nine women as native doctors of a specified grade. One of the gentlemen on the examining committee was among those who had given an adverse opinion at the outset. They now unanimously reported to the governor that there could be no further doubt in regard to the capacity of native women, and the opinion was expressed that this would be the beginning of a great popular movement in this direction. These women were in demand to take charge of the female wards of the government hospitals in the large cities.

Arrangements were soon made for opening government medical schools to young native women, and large numbers are now passing through a thorough medical training, mostly Christian girls who have been educated in mission schools.

It has been reported that when Lord Dufferin was leaving home to go out as governor general of India her majesty the queen spoke to Lady Dufferin on the subject of providing female doctors for the women of India, and expressed a desire that she should do what she could to forward the movement. It seems quite possible that the subject was brought to the attention of her majesty by reports from her representatives in India. The first movement was made in our mission, and the government of the Northwest was the first to indorse it.

Lady Dufferin upon her arrival took the matter up very energetically, and wealthy natives responded generously, and now in nearly every large city are well-equipped and organized Lady Dufferin hospitals that are doing a great work in relieving the sufferings of the women of India.

There are a great number of female doctors in India who, as workers in different missions, are, without noise or ostentation, doing a work the importance of which cannot be estimated. I am amazed at what women are doing for India to-day. The medical women are doing a work attended with many difficulties, but none are doing more to commend the religion of Christ to the millions of India's women than they are.

THE MISSIONARY PRAYER MEETING.

BY REV. JOHN O. FOSTER, A.M.

WE interviewed a pastor of a very large and prosperous church the other day, and put the question to him, "Do you conduct a missionary prayer meeting in your church; if so, is it a regular service?"

We have yet to find a favorable answer to this double question, though it has been asked many times.

We are supposed to be governed somewhat in our duties by that little book known as the Discipline. It outlines a form of worship, calls the Conferences, sends out the presiding elders, orders the bishops, directs the laity, and places certain rules before us which the preachers have solemnly covenanted to keep. On page 203 of the last edition of that famous book are these words:

"It shall be the duty of the Pastor, 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."

Here are several important points worthy of careful consideration; "duty," "purpose," "opportunity," stand out like great headlands along the coast of time. In the army the whole column moves when the bugle notes are heard. But in the ranks of the Church there seems to be settled determination not to obey.

Many pastors shield themselves under the word "practicable," and go on record with their churches that it is impracticable to hold such a meeting.

Is this not insubordination? The writer has been a regular pastor for over a third of a century, and he knows that the plan laid down by the Discipline is good. He found it practicable to pray for the advance of the kingdom of God in foreign fields, and to do this at least once a month.

Is it right to let all references to missions

alone, because it is announced that once a year the cause will be duly presented, that it will be a field day, and grand results expected? Is it wise to thus plan, and then subdue the healthful movings of the masses, who would answer the call more liberally if they had prayed over the matter at least twelve times?

The fact is, the cause of missions is not on the heart of the Church. We give for that special work only two per cent of all our contributions. The cry "Charity begins at home" seems to be fully verified, and, from the facts, ninety-eight per cent stays there. Fifty cents per member for the treasury of the Missionary Society is an insignificant sum for a Church to give which is supposed to be constantly praying, "Thy kingdom come."

The way to become interested in the spread of the Gospel is to earnestly pray for its advancement. A church will not pray very long for this before a strong feeling will come to the inner soul that there is something to do, and presently the gifts will appear in large proportions. A truly godly heart is not selfish. A devout spirit wants others to enjoy this heavenly boon, and the reflexive movement will carry the church far beyond its little locality into a wideness unknown before. Pray for the coming kingdom and go out on the King's highway to welcome the coming of his chariot.

The struggle of soul of Bishops Thoburn, Foss, and others fresh from the mission fields is too pathetic to be passed over with a "Lord, help." The Lord will help if we will do our duty. The cry of heathenism in its measureless needs, from the day when Paul heard the man of Macedonia cry, "Come over and help us," until the present, has never lost its echo in Christian hearts. The knowledge of so many chartless and rudderless crafts afloat on the sea of time without a glimpse of the star of Bethlehem,

shows the importance of an immediate movement to give a saving Gospel to a perishing world.

If you determine to pray for the work only once a year, and the day is stormy, and the expected offerings are not forthcoming, how will conscience settle the matter?

If you pray steadily, the elements have little to do with your consecrated benevolences. Some people will go to the missionary prayer meeting who seldom attend the other regular services.

There is something pathetic in the letters that come from the foreign fields; the bur-

den seems to be, "Pray for us," "Remember us to a throne of grace," "We are surrounded by the plague," "Do not forget us," "We will not leave our posts."

You dear souls, we will pray for you. We know you are there on the border line, burning with the heat, looking the starved multitudes in the eyes, warding off disease the best you can, often sad, at times discouraged, and saying, "What are we among so many?" Noble heroes, to remain at your posts when others flee! Noble sentinels, the Master will come by and by and release you!

Newark, N. J.

PROTESTANT MISSIONS IN CHINA.

In reply to an inquiry received from an earnest missionary worker Assistant Secretary Oldham wrote the following letter:

CHICAGO, ILL., March 25, 1901.

MY DEAR MADAM: I write you at some little length on the question of our missions in China at this time. I am glad you are to discuss the whole matter at your next meeting. The more the subject is looked into the more our people will understand it, and the clearer their duty in the case will appear.

1. The feeling of the Chinese is anti-foreign rather than anti-missionary. China has never been subject to a dislike for a new religion. Her whole history has shown a somewhat large liberality of opinion regarding the various religions that have from time to time come to her. Indeed, the average Chinaman is at once a Confucianist, a Buddhist, and a Taoist. To such a man the preaching of a new religion is no reason for losing patience.

One feature, and one feature alone, of Christianity provokes opposition, and that is its refusal to permit the worship of the manes of his departed ancestors. In such worship he does not very clearly understand whether they are really pleasant or not, but he looks upon the whole family—that portion of it which is dead as well as the living members of it—as still one family, and the offerings and prayers made before the tablets are somehow a recognition of the undivided family, and an urging upon the memory of the departed the necessity for their continued good will toward those who are still alive.

Yet, even in spite of this, Christianity is not disliked by the common people, for the Christian teaching of respect for one's parents admits the fact, though it denies the form, in which the Chinese have been accustomed to show this respect.

The real opposition comes from the mandarins. The whole matter is a duel between the missionary and the mandarin, and the reason for this is that the mandarin looks upon his position as an opportunity for a gentle squeeze of the entire community. No more skillful exploiters of the people have ever been developed under any government than the mandarin of China. Your ordinary city boss in an American municipality is but an infant alongside of a practiced Mongolian master.

The missionary, without directly interfering with the mandarin, preaches a Gospel in which the essential equality of all men is a prominent factor. It is the necessary outcome of Christian belief that men begin to say a "a man's a man." The acceptance of this principle in any partial way immediately brings collision with the mandarin, and it is the democratic temper of Christianity, and not any personal antagonism against the missionary, that is the cause for the irritation that exists. This cause we would not remove if we could. To the Chinaman, as well as to every other man, it is due that he be taught that no system of government is compatible with true religion that does not secure to the individual his rights.

2. Nor should it be forgotten that the missionary is not the only factor in the case. There is a native Church. What the number of our Roman Catholic friends are I cannot tell; their statistics are vague, but there is a Protestant community of over 90,000 Church members, and 400,000 adherents. The Roman Catholics probably run over 1,000,000, for they have been longer there, and have been very earnest and successful.

All told, in the neighborhood of 2,000,000 of people in China are either Christians or are in close sympathy with the Christians. Many of these have been murdered. More of them are homeless and destitute. Their present condition is due to the fact of our having gone in among them with a teaching which has exposed them to the cry of alliance with the foreigners. For this supposed defection from their ancestral ways they have suffered sorely. Shall we now desert them and withdraw our missionaries, leaving these unhappy natives to shift for themselves in the hour of their greatest extremity?

3. The missionaries themselves all know the situation vastly better than any of us thousands of miles away from them, and they declare that if the people are not incited by the emissaries of the government, but are left wholly to themselves, there is no community in which they have worked for any length of time to which they would not immediately intrust their safety. They do not fear the people. It is almost touching to note the confidence with which the missionaries declare that their own communities would never dream of hurting them, although they ask that the government shall somehow be obliged to keep its persecuting hands off of them, while pretending to be entirely neutral in the case.

4. I think that the statement that the China field is unpromising for missionary work would be modified by an inquiry into the facts. Here again the missionaries, who are not anxious to be engaged continually in a forlorn hope, declare that there never was a time when the common people were so greatly stirred by the preaching of the Christian Gospel as now, and they almost to a man affirm that their prospect of royal success lies immediately before them. Bishop Moore, writing from Peking within the past six weeks, says that in the city there the open-air services are attended by throngs of eager Chinamen, who listen with a greater attention than we have ever been

able to command before in the imperial city.

From all the stations where we have gone to resume our work similar reports come. In the stations where no white man has yet ventured to go the native ministers report intense eagerness on the part of the natives to know the teachings which have enabled the Christians to withstand persecution and endure martyrdom as they have done. It is true that several of our missionaries have been killed, but shall a few fallen soldiers stop the progress of the army? More Americans have died in a questionable war in the Philippines than all the Christian missionaries one hundred times over. If the time ever comes when the movement of the Christian Church should be stopped because of the murder and martyrdom of a handful of its teachers, it would be a sorry day for the outlook of Christendom.

5. It should also be remembered that this is not the first time, even in the past fifty years, that a tremendous outbreak of unreasoning fury has presently been followed by more calm consideration, to the very great help of Christian missions. In 1857 the people of India, with vastly more reason than China has ever had, combined in a furious onslaught upon the foreigners, native Christians, etc., with the avowed purpose of exterminating the foreigner and the Christian. But never has India been so accessible—I do not mean merely as to the outer hearing, but I mean as to the inward sympathy with the preaching of the Gospel—as since the Indian mutiny; and to-day the great successes of the missionaries in India are not wholly unrelated to the splendid courage and martyrdom of the native Church during the dark days of the mutiny.

It is very clear to me that our duty is to patiently wait for the first opportunity to return to our scared and troubled Chinese churches, and with tenderness and kindness to resume our work.

Personally I am very much opposed to the missionaries asking continually for governmental help and consular protection. I would much rather that we went, not as Americans, or Englishmen, or Germans, or any other nationalities, but simply as Christians, with our lives in our hands, if need be, leaving it to our respective governments to care for us if they choose to, but not at every hand's turn calling for their protection.

I would not have the missionaries ask for

indemnities, nor present any appearance of recovering moneys, etc. All of this seems to me out of line with the teaching of the New Testament. What China needs pre-eminently is an exhibition of a religion which concerns itself entirely with the things of the Spirit, and is not strident and clamorous about its political rights, etc.

I know that many missionaries' hearts

are sore; and that many of those who have suffered will disagree with me and say it is all well for a man, seated in his office ten thousand miles away, to express pious opinions, and yet I am inclined to think that the New Testament position is that which I have briefly outlined. I trust your discussion may be profitable.

Yours very sincerely,

W. F. OLDHAM.

THE EARLY LIFE AND CONVERSION OF TYENG SIKI.

(Translated by Rev. W. A. Noble.)

I WAS born in a village called Pyeng May, in the north of Korea. There were only two rooms to our home—one was the kitchen; the other we used for all purposes. The first thing that I can remember regarding an



object of worship was a small slip of paper pasted to a cross beam of our living room; beside the piece of paper was a small basket filled with clothing of bright colors, wherein, it was supposed, dwelt many spirits.

My mother tried to impress upon me that

the hospitality in providing the basket and paper had often been the means of appeasing the evil spirits of disease, and they should, accordingly, be always regarded gratefully and reverently.

My father was a peddler, and when he left home to be gone for some time he was in the habit of taking down the basket, and, placing it in the middle of the floor, stand in front of it, place the palms of his hands together, raise them high above his head, and make a low salaam, bringing him to his knees and his head to the floor. The action was accompanied with the words, "Ah, bright spirits, let not thy wrath beset me on the journey. Withhold thy hand of misfortune and disease till my return."

I learned to fear those spirits holding the power of misfortune, and would not stay in the house with them alone. In spite of petitions and constant sacrifice, sickness at last broke out in our home. The evil spirits were everywhere—in the roof, wall, and floor of the house, every green tree, shrub, spring, brook, hill, valley, sky, cloud, and wind. How could we appease the wrath of all? My brother was taken very sick with a fever. At its beginning we sacrificed before the spirits to the limit of our means, but still the disease continued its force. Then we called in the sorceress, and borrowed a large sum to pay her. She and her associates, dressed in fantastic style, with drums, cymbals, and frantic dance beset the house; nor did the clamor stop for two days. Then my brother died.

The sorceress informed my mother that we had mortally offended a certain number of spirits by neglecting to sacrifice to them, so that not even her skill was sufficient to force them to give up their victim. To avoid future calamity my mother made

other baskets of clothing for spirits that we had never heard of before.

I was sixteen years old then, and the death of my oldest brother was a great shock. The shadow of his death followed me through the days, and the nights were robbed of rest. I visited all the spirit shrines of the neighborhood and worshiped before them. Their power for evil filled me with terror.

At this time I resolved to leave that section and go to my uncle who lived in a distant part of the country. Securing the consent of my parents, I packed a bundle, and on the night of leaving I went to the spring at the back of our house, waited in silence and darkness till the moment of midnight, then leaned over the water, and waited long for the fire spirit within to lighten the depth and grant me my wish for peace and security on my journey. I saw no light, but thought it must have been that my eyes were dull. I had begun to be filled with matters of worship to the exclusion of everything else. I found a warm welcome at my uncle's. My service in his fields, I believe, was not without profit to him.

The new religion introduced by the foreigners had taken possession of the minds of some of the villagers. My uncle informed me that the infatuation was so great that neither remonstrance, threat, nor persecution was of any avail. The new fanaticism mixed the rich and poor, high and low, indiscriminately. The followers refused old customs, cast aside their gods, neglected their ancestors' graves, and persistently wasted one day out of seven, no matter how urgently their labor was needed on the land. The new religion bid fair to unsettle the community and, many feared, the future of the state.

A resentment immediately sprang up in my heart, and I gradually learned to hate the Christians. At the close of the year, according to an ancient custom of all villages, our villagers began to collect money for the sacrifice to the patron spirit of the town. I was appointed to help collect the money, and did it enthusiastically.

I visited the leader of the Christians, and asked him to contribute. He is an old man, and had been much respected before he became a follower of the new faith. He has a benign expression of countenance which appeals to one's respect. He refused to give me the money for the sacrifice, explaining that he was a Christian and could not. I was so filled with anger that I forgot that he was old and I young, and giving vent to long-pent-up feelings of hatred, I called him all the vile names I could think of, and threatened to raise a mob and tear his house down.

He retreated to the inner part of the house, and I followed. In the room another Christian was seated, a visitor from a distant town. When I paused in my bitter attack, he turned to me and said: "See here, my young friend, listen while I tell you something. You are a worshiper of spirits, and this old man whom you have been abusing is a worshiper of God. He has been the head of the village many years, and is old enough to be your grandfather. Now, look at the contrast of the fruit of your faith and his; you ill treat him, and have laid yourself open to complaint and punishment before the law. He has replied to your abuse with gentleness—yes, more, love. Now, think carefully; which is the better faith, his or yours?"

I could not answer. A weight filled my heart. I left hastily, and thought upon what I had heard, and the more I pondered the more unhappy I became. I finally returned to the old man, and begged a Christian book. I took it home and studied it, and became amazed at the pure truth and simple teachings. I sought the old man for instruction. He forgave me, and taught me till my heart filled with joy, and the long fear of the spirits was gone. I went home and told my uncle. He seemed dumb with astonishment. The persecutor had become a believer. He argued with me, and at last ordered me from his home. Since leaving I have had many hard times, but a great peace is mine, which I would not exchange for the world.

THE BEGINNINGS OF METHODIST MISSIONS.

BY REV. GEORGE A. PHÆBUS, D.D.

AMERICAN Methodism is the firstborn child of Methodist mission sending. John Wesley's well-trained hand directed it. The Conference that sent out the first two missionaries by his plan took up a mis-

sionary collection to be expended, first, in meeting the traveling charges of the missionaries; secondly, in support of the Mission instituted.

At the same Conference a period of service

was formed for the missionaries, which was an abeyance for four consecutive years in the mission field, and then the personal incumbency therein would terminate; the appointee, however, might be reappointed.

Four "Foreign Missions" were established at the same Conference sitting: one at Gibraltar, one at Newfoundland, one at West Indies, one in America. They were, severally, under the same rulings. This was in 1789.

The Mission in America grew, became strong and beautiful, and seven years after its initial day numbered 4 missionaries, 32 "helpers," and 6,000 members.

British wrong-doing brought on the War of Independence. The final issue of the war struggle was the organization of the United States of America—the Power which now (A. D. 1901) stands up and presents to the eye of the world a great nation; and we now see the great Methodist Episcopal Church, with many sons and daughters in the home land, sending greetings and help to her adopted sons and daughters in Europe, Africa, India, China, Japan, Korea, South America, and Mexico.

Rev. Thomas Ware said not too much when he published, in 1832, these words: "Methodism has been from the beginning a peculiarly missionary system."

At the Conference when the Methodist Episcopal Church was organized there were Domestic and Foreign Missions. A collection was taken for the former, and four elders were ordained for and appointed to the latter. The first domestic was the Holston, or Tennessee Settlement. The foreign were the Nova Scotia and Newfoundland, and Antigua, in the West Indies. Jeremiah Lambert opened the Holston Mission in 1783.

Two years later the Foreign Mission system was laid aside, and the missionaries recalled to the United States. Mr. Wesley and the British Conference claimed the right of jurisdiction, and this caused the abandonment. Forty-eight years intervened before the Methodist Episcopal Church established the Foreign Mission system as a part of its economy. It is now sixty-eight years old.

Domestic Missions have gone hand in hand with territorial expansion in this country, and the nation owes Protestantism a debt obligatory—may we say?—because Protestantism, including all denominations, has by means of Domestic Missions laid the foundation of our national greatness.

I have in hand a manuscript, a sketch of the life of Rev. William Duke, and presented to me by the kindly offices of his daughter. I read therefrom:

"In the year 1789 he [Mr. Duke] had formed the determination to visit the far West to assist in planting and spreading religion and learning. With this view a testimonial was given him by the convention, in the handwriting of the Rev. Dr. Claggett, stating that Mr. Duke was a good and faithful minister of Jesus Christ, well learned in divinity, and in the Latin, Greek, and Hebrew languages. This, it is believed, was the first attempt at Domestic Missions in that part of the United States. Why Mr. Duke's intention was not carried out is not known. After Dr. Claggett became a bishop he was still desirous of extending the Church westward. With this view he first sent the Rev. Edward Grant, M.D., to Kentucky; after that, in 1790, the Rev. Samuel Keene, Jr., who arranged several small congregations there, and brought back with him William Kavanaugh, a Methodist preacher in Kentucky, whom the bishop ordained in 1800 and sent back. In 1803 the Rev. Mr. Kavanaugh, with the Rev. Mr. Moore and some of the laity in Kentucky, applied to Bishop Claggett to send to their aid two clergymen, and requested him to receive the Church there under his episcopal jurisdiction. The bishop then proposed to Mr. Duke to constitute him his archdeacon, procure him the degree of D.D., and send him to Kentucky."

Mr. Duke was born in Parapsee Neck, Baltimore County, Md., in 1757. Before he was sixteen years old he was licensed to exhort by Francis Asbury. In his seventeenth year he became a member of the Methodist Conference. He "desisted from traveling" in 1779. He was an attendant at the "Christmas Conference." He did not concur with the preachers who organized the Methodist Episcopal Church, and as there was no Protestant Episcopal Church in America he waited until an organization was effected under Rev. Dr. Seabury, of Connecticut, who was "consecrated to the episcopate in Scotland in the spring of 1785." "In the following October Mr. Duke was admitted by him to holy orders."

William Kavanaugh was admitted on Conference probation in 1794, into full connection, and was ordained deacon in 1796. He located in 1798, "through weakness of

body or family concerns." After this he became a member of the unmentioned class of Methodist preachers.

A CONTRAST.

On the Annual Conference Minute Book for 1786 is the following:

"Quest. 15. *What was contributed toward the preachers' fund for the superannuated preachers, and the widows and orphans of preachers?*

"£38 5s. 4d. . .

"Quest. 17. *What was collected for, and expended on, missionaries this year?*

"£54 17s."

Who and where these missionaries were is not stated; but we opine they were Jeremiah Lambert, who died before he reached his mission field, and John Baxter, an ordained local elder; and the field was Antigua, in the West Indies. In 1785 the Minutes show that a collection was taken in all sections of the work under Asbury's superintendence (Conference year, June, 1784-June, 1785), part of which "was expended" in "sending out two missionaries."

But Domestic Mission work, being as yet unnamed, began to climb over the hills, and waded through the waters, of the United States. We read in the Minutes of the Methodist Episcopal Conferences for 1790:

"Quest. 16. *What are the deficiencies of the preachers' salaries since the last Conference?*

"£1,071 5s. 3d.

"Quest. 17. *What was collected as a partial supply for these deficiencies?*

"At the Baltimore Conference there was a collection of £72 9s. 6d. And as the brethren in the Kentucky and Ohio Districts appeared to be in the greatest need the Conference generously voted two thirds of the said sum as a partial supply for the preachers in the Ohio District, and one third for the brethren in Kentucky. The whole to be sent in books. There was also a collection of £48 18s. 11d. at the Duck Creek [Smyrna, Del.] Conference, which was sent as a partial supply for those in the extremities of the States of New York and Connecticut."

Brooklyn, N. Y.

CHRISTIAN GIVING.

NO topic is more delicate and yet more pressing than that of Christian giving. There are some who shrink from its discussion as offensive to spirituality, and fitted to create a sordid temper. Others, again, are ready to sneer at religion because of its constant appeal to the purse—with the result that even ministers and officebearers are half afraid to say much about the subject. Yet giving is an inevitable part of Christian duty; and the motives and methods most effective for the fulfillment of that duty ought to occupy the attention of all intelligent and loyal Christians.

There seems to be a lingering superstition that money is an unholy thing, and its use a somewhat doubtful compromise with the world. Whereas, really, money is no more sordid a material than are the other instruments and aids of human life, and the same law of Christ which rules physical and moral habits and social customs must also control the use of financial resources.

In *The Window in Thrums* Mr. Barrie tells of the shy and shamefaced way in which Jamie, the son from London, throws into his mother's lap a crumpled £5 note. "I do

not know," added the writer, "the history of that £5 note, but well aware I am that it grew slowly out of pence and silver, and that Jamie denied his passions many things for this great hour. His sacrifices watered his young heart and kept it fresh and tender. Let us no longer cheat ourselves by talking of filthy lucre. Money may always be a beautiful thing. It is we who make it grimy."

The novelist's rebuke is one which even the Churches may take to themselves. "Money may always be a beautiful thing," and it is our selfishness, our covetousness, our lack of faith and of generosity that make our thoughts about it sordid and worldly. Christian giving is a part of Christian living; and, like all else, money not only may but *must* be sanctified to the kingdom of God. That is the consistent and reiterated teaching of Scripture from the days of Old Testament tithes and offerings to the time of our Lord, who gave a tribute of praise to the self-sacrifice of the poor widow; and of St. Paul, who devotes two chapters of Second Corinthians to magnifying the beauty and the spirituality of Christian giving.

The question of giving in its practical aspect is concerned with two points—the one of *motive* and the other of *method*.

I. *The Motive*.—The motive is of the essence of Christian giving. "A little that a righteous man hath is better than the riches of many wicked;" of which this is the corollary: the little that a Christian gives, with heartiness and prayer, is of more account for the advancement of God's kingdom than lavish contributions made in a proud, worldly, and patronizing spirit. Giving is therefore closely allied to what is deepest and most spiritual in Christian faith. And everything which brings the truth of God home to men's consciences and hearts, everything which deepens their sense of debt and gratitude to Christ, everything which quickens their instincts of sympathy and love to their fellows, promotes directly the fulfillment of this Christian duty.

Liberality grows from the same root as the other Christian graces. It also is a fruit of the Spirit. In some natures it may be an early and almost spontaneous result of the divine quickening. In others it may appear as the last and the hardest-won achievement of Christian progress. But at whatever time this grace appear—early or late—its true source is not in exhortations to charity, nor even in pity for misery that may be relieved, but in a grateful and responsive love to God. As happiness comes to men only when they do not seek it as the object of life, so liberality is often best promoted in an indirect fashion. Let a man's heart be touched by the divine Spirit, let him be in earnest to bring the thoughts and habits of his life under the law of Christ, let his religious temperature be warm and living, then surely sooner or later, and in most cases soon, he will not be behindhand in his gifts for the welfare of men and the glory of God.

II. The other point about Christian giving—its *Method*—is one with which we may profitably deal in more detail.

Where the Gospel of Christ is preached with any degree of faithfulness people cannot be ignorant of the motives that should inspire and control their giving. And yet very often the spiritual impression fails of its full effort because consideration is not given to the *methods* by which giving may be made intelligent, easy, and systematic. Here, as in other matters of Christian duty, there is need for wise and patient and con-

tinuous instruction and training. The enunciation of a great principle is not enough. Means must be taken to reach the understanding, to touch the imagination, and to quicken the conscience. It is along this line that the efforts of ministers and office-bearers should be directed.

The shortcomings of Christian people are in part, at least, due to "want of thought" rather than "want of will." They do not realize their position and the claims on them. They need to have explained to them how, by a little forethought and a little self-denial, they might almost without feeling it vastly increase the resources of the Church of Christ. Liberality may be restrained because our methods of appeal and of collection are cumbrous and ineffective. It rests with our officebearers to devise means by which congregational giving may be as ready and spontaneous as possible.

I shall not debate the question whether money is more easily raised by Sunday collections or by regular contributions gathered in by collectors. There are differences of circumstances and of temper in different congregations; and those who would raise money must often act on the maxim of "doing in Rome as the Romans do." But whatever means be followed an effort should be made to do away with the idea that church contributions are a sort of tax, a levy to be paid when unavoidable, but escape from which is a matter of congratulation.

It is *freewill* offerings that we wish; nor are we to seek too greedily for large gifts. We need the poor man's penny as much as the rich man's pound. And no congregation is in a satisfactory position, however large the surplus on its balance-sheet, unless every member, according to his ability, has contributed. Much financial and spiritual weakness has resulted from churches depending on the generous gifts of a few, while the bulk of the membership has been careless and inert. No degree of generosity almost will impoverish a people, but a bad method of finance, and unequal distribution of burden, may easily *pauperize* a congregation, and deprive it of the independence and power of self-help which are essential to manly Christian character.

Whatever our methods certain things are of essential importance. Giving must be systematic. The charity of mere impulse is always uncertain and unreliable. It waits for the moving of the spirit; but often it is

moved by a spirit of selfishness, and not by a spirit of generosity. Something, indeed, must be left to impulse. It is a mistake to reduce virtue in giving, or in anything else, to a rigid code or catalogue. But still we must teach people to take their duty seriously, to estimate it in reference to the world's needs and their means, and to arrange for themselves—carefully and conscientiously—a definite course of action.

Again, our methods must aim at calling forth a liberality that is proportionate. Much praise is given to the donors of large sums; and these certainly deserve their reward, for the possession of wealth exposes the spiritual temper to special dangers, and

generosity of heart is a welcome sign of grace. But, after all, is it not the poor who are the largest givers? The measure of their giving is often more munificent, and the faith and the sacrifice involved more real, than in the easy gifts of large purses.

Lastly, we must appeal to intelligence. We must not keep the people in the dark. The needs of the congregation, which it is in honor bound to supply, must be fully stated; and the schemes of the Church, for the carrying out of which *her* honor is pledged, must also be expounded. The fault of unresponsiveness often arises, not from reluctance, but simply from ignorance.—*Rev. E. Roxburgh, in Monthly Messenger.*

THE COST OF CONVERTING THE HEATHEN.

SHYLOCKS still compute the money cost of converting the heathen. But in making such a comparison they overlook the fact that the convert in America is the product not only of the local church to which he belongs, but of the Christian forces of the whole community and of centuries of a Christian civilization. The society developed by Christianity, all the multiform and allied activities of the Christian Church, have a part in the influences which lead him to Christ. The expenditure represented by these agencies rises into millions of dollars. The cost of producing a convert in America is therefore many times greater than on the foreign field, where the institutions of Christianity are simpler and less expensive.

Consider, too, that in every enterprise there is an initial stage in which large returns are not to be expected. Dr. Nevius planted some apple seeds in his yard in Chefu, China. Of course he did not expect apples the first year or the second, and when a half dozen apples did appear it would have been foolish for him to have divided all the toil and expense of the first five years by the small number of apples grown at that time. He, of course, anticipated what is now actually the fact—that those apple seeds would become an orchard, bearing abundant fruit every season, so that each apple of to-day is, in a sense, a product of all the preceding years. But we can meet the critic on his own ground. A Chicago editor found that for forty leading churches in Chicago the average cost of each convert varied from \$580,

in the Congregational Church, to \$285, in the Baptist, while the cost of converts of the foreign missionary societies of those denominations averaged \$194 each. In the Presbyterian Church, I find that each convert in the United States last year cost \$260, while each convert on the foreign field cost only \$158. In other words, it costs Presbyterians 65 per cent more to convert a man at home than abroad.

I heard a Hampton professor say that it requires \$125,000 a year to maintain that institution. That's cheap for such a magnificent work as Hampton is doing. But our Tungcho College, one of the best Christian colleges in Asia, receives less than \$5,000 a year, including salaries.

But, after all, we do not estimate other things in this way. General Howard says that it costs \$100 to fire a twelve-inch gun, but nobody complained when several hundred thousand dollars' worth of ammunition was hurled against the Spanish earthworks, with comparatively little result. On Thanksgiving Day we eat \$14,000,000 worth of turkeys, and in a year we pay for poultry and eggs \$560,000,000, but no one objects. The money which Presbyterians put into foreign missions for an entire year would not build a third-class war vessel. It would not run a metropolitan daily newspaper six months.

Who objected to the half a million spent in welcoming the heroic Dewey on his return to his native land? The lumber for stands alone cost \$174,575. If we ungrudgingly pay such prices for other things, how much ought we to pay for souls?

Moreover, as the *C. M. S. Gleaner* truly says: "A factor which should be taken into consideration by those who are fond of looking at missionary work from an amateur mathematical point of view is the 'unknown quantity,' equal to the immense amount of work done which, while perhaps not resulting in direct conversions, is yet steadily breaking down cruel, awful, hellish, heathen customs; it is raising the position of women, saving life, healing the sick, lessening the immorality, teaching the doctrines of Christianity—in short, work which is slowly, but none the less surely, civilizing the world."

Darwin called special attention to the value of this class of results in the South Sea Islands, and Dr. Dennis' splendid volumes on *Christian Missions and Social Progress* present an enormous mass of evidence on this subject.

In the language of another: "Whether or not anything costs too much cannot be determined simply by naming the sum which it costs." Is there value received? Can the value of the moral and social changes brought about be measured in money? Place it all on the lowest commercial basis, and how much would the world take and let all these lands go back to where they were?

How much is a soul worth, anyway? What did yours cost? "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." He did not count the cost. And shall we haggle about the cost of saving the souls of others for whom also he died, and for whose salvation he gave us what money we have?

I protest against the method of computing the cost of converts as not only belittling, but as essentially false. It is materialism in its meanest form. It comes from the spirit

which prompted Satan to sneer that Job served God for gain, and which inspired Judas Iscariot to complain that the alabaster box might have been sold for 300 pence and given to the poor.

Are selfishness and greed to dominate everything? Must we buy our love, sell our faith, and measure our hope with a yardstick? Is there to be no self-sacrifice, no goodness, without worldly reward? Even if it were true that foreign mission work is comparatively expensive, what of it? War always costs money. Nations never count it in their conflicts. We didn't in our conflict with Spain, for Mr. Cannon says that we spent about \$482,000,000 in that short struggle.

Why should the Church be parsimonious in this most gigantic and God-inspired of all wars? No other funds in the world are more economically and prudently expended than foreign mission funds. The Presbyterian Board's administrative cost is only .041 per cent. Instead of apologizing that we have spent so much, it is our frankly avowed intention to spend more, not at home, but abroad, for not only is the work growing, but its growth enlarges the scale of expenditure.

The pioneer evangelistic preaching is the cheapest of all. But with converts must come schools, hospitals, printing presses, and a variety of institutions which are always and everywhere the necessary concomitants of a Christian community, and which require a larger sum. We believe that the churches will sustain us in this policy, and that while they will rightly continue to demand reasonable care in administration, they will shame the critic who parades an objection worthy only of a Shylock.—*Arthur J. Brown, D.D., in The Independent.*

SEEKING AND FINDING PEACE IN INDIA.

A YOUTH of respectable family was passing along the streets of Calcutta when his attention was arrested by a crowd of persons around a young missionary. The youth, a little after, continued his journey, but a single seed of truth had fallen into his mind in a remarkable way, and after long delay it was to germinate. During the few moments that he listened to the missionary a new *sense of sin* came over him; he felt

that sin was a terrible thing, and that deliverance from it was all-important. No other impression was produced, but that one remained with him; he could not shake it off.

As he grew up to man's estate he embarked in business. He prospered; with prosperity came indifference; he seemed to have lost the impression spoken of, but it was not so. Reverses followed. One misfortune succeeded another, until at length

he found himself stripped of almost all he possessed. In this dark day the old feeling came back with all its force and poignancy.

He gave up all business projects and betook himself to the life of a religious pilgrim. He wandered over the greater part of India, performing his devotions at the most noted Hindu shrines. His one desire was to find relief from the burden of guilt and fear which oppressed him. So several years passed over. In the meantime Rammohun Roy had founded his Rationalistic Society.

As Hinduism had failed to give him peace he joined the new society. For ten years he was a consistent Brahman. For a while his spiritual anxieties seemed to have lulled, but there was no peace. To use his own words, "There was ever a painful sense of defect in the system which troubled me. That system, pointing to the present and future, said, 'Do what is just and right,' and all shall be well; but it said naught of the *past*, and the remembrance of *past* sin kept rushing on my mind. Something seemed to say, 'Without an atonement for past guilt you perish.' Brahmanism provided no atonement; Hinduism did. So I said the old is better, and again became a Hindu."

Again did he pursue a pilgrim's life. On his tour he visited Benares, as he had repeatedly done before. He went to every spot in that famous city. When he had completed his round he retired in the cool of the evening to a garden to meditate. As he reflected a sense of blank despair seemed to come over him. "What more," said he, "can I do than I have done? And yet there is no peace; still the burden of sin remains." It was the darkest hour of his long, dark night, but the morn was at hand. "It appeared," said he, "as if an audible voice said to me, 'Not in ways like this will peace be found; return to your home.'"

Forthwith he bent his steps homeward. Not very long after we noticed in our church in Calcutta a stranger of interesting mien. His hair was snowy white, his countenance eager and intelligent, and his eyes sparkled with a sort of inquiring brightness. The prayers ended, he fixed those speaking eyes upon the preacher, and never relaxed his anxious gaze until the sermon was finished. He then followed us to our room, and, bursting into tears, blessed God for the message which had that day fallen on his ears. "Glory to God!" said he; "this is what I

have been longing to hear for forty years." He opened to us the whole of his strange history. After a conversation of singular interest he took his departure, taking with him a Bengali Bible.

His home was some distance from Calcutta. At the end of two months he returned. His beaming countenance told of inward peace. In those two months he had been feasting upon the Word. The result was to us little short of a miracle. He seemed to have got the book "at his finger ends." To our inquiries he replied by quoting text after text, as if he had been a Bible student all his days. Suffice it to say, his views of doctrine were wonderfully accurate, and his faith evidently earnest and sincere.

We then reminded him of his obligation publicly to confess the Saviour in whom he believed. "I know it," he said; "I know it, and I know also what my baptism will involve. Now I am respected by a large circle of friends; once baptized, I shall be abhorred and denounced by all; yea, my very children will forsake me. Give me two days to reflect and pray."

He again took his leave. Bitter was the struggle of those two days; for two nights he slept not. The next morning he took the Bible in his hand, and lifting his eyes to heaven, he cried, "O God, I can stand it no longer; show me by some passage of thy word what course I must take." As he thus prayed he let the book fall opened on his hand, and the first text his eyes lit upon was, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

He forthwith presented himself as a candidate for baptism, and that very day was admitted into the Church of Christ. He returned to his home as a Christian. All that he had feared came upon him: friends, servants, children forsook him; Brahmanical curses were poured him; and wherever he went the finger of scorn was pointed against him. For weeks and months he endured a great fight of affliction, but there were light and joy within. He returned blessing for cursing, love for hatred. His Hindu persecutors marveled at his power of endurance. "That is the only thing that puzzles me," said one; "how can he bear it?"

Then the tide began to turn, and now so completely has it turned that he is respected and honored by all around, while without

let or hindrance he tells the story of redeeming love. Singularly fresh and fervent is his devotion to Christ. Well do we remember how, on one occasion, when speaking with him of the topic so dear to him, his

eyes filled with tears, and with faltering accents he exclaimed, "O Sahib, the love of Jesus has ravished my heart."—*Rev. James Vaughan, in The Trident, the Crescent, and the Cross.*

RESOLUTIONS RESPECTING MISSIONS.

LIKE every other good resolution, the purpose to do more for missions must be born out of deep conviction. So we do well to ponder these strong words of Paul until their rich meaning is understood. Just what is he saying? Note the progress of thought—"I am debtor." A great sense of what he owed to others because of the truth revealed to him is followed by a personal commitment to service as he declares, "I am ready." "The only fair thing to do, under these circumstances, is to share with those who have it not the wonderful experience which has been mine." And then his thought bounds forward still farther as he realizes the greatness and glory of the Gospel, and he cries out, "I am not ashamed." "I have something to give the world for which I need not apologize. It is a superb boon which I am offering my fellow-men. I will not go out with shamefacedness, but with exultation."

Translate this into the terms of our own life. Almost any of us can say: "I am debtor. I have a knowledge of the true God and of his Son, the world's Saviour. I have hopes for the hereafter for my dear ones and for myself. I have access to sources of spiritual strength, by means of which I may to some extent overcome the ills of life and escape the evils of the world. I have in the comradeship of Christ, day by day, a never-failing inspiration for the hardest tasks, the most commonplace drudgery. I have an education for which I have not begun to pay its worth; I live in a free country; I enjoy, day by day, the comforts and blessings of civilization. For these and other reasons I am ready to share with my fellow-men not thus blessed. I indeed exult in this opportunity of passing on to others the highest good the world can know."

Now for three simple, practical new-century resolutions:

1. *In the coming year I will know more about some single mission field.* That is not expecting too much even of a busy Christian. Knowledge about a single field will

be sure to deepen interest in world-wide missions.

2. *I will invest some money in some single mission field.* That again is not too much to expect from even a Christian very much restricted in his income. We shall not care much for the work of Christ anywhere unless we put a little money into some corner of the big harvest field. Perhaps you will choose the mission about which you are studying, or, perhaps, for the sake of widening your horizon, you will choose some other; but at any rate resolve to support some form of aggressive Christian work. Then the same satisfaction will be yours that was seen on the face of the Glasgow street sweeper by Dr. Chalmers, years ago, when he asked him where he had been, and the little fellow replied, "To a missionary meeting." "And what for?" asked the good doctor. "Well, you see, I am a partner in the concern, and wanted to see how the business was getting along."

3. *I will do each day a missionary deed.* That means some act of self-denial and ministration to others in our homes or business circles. It will be the equivalent, though on a vastly smaller scale, of what the home or foreign or city missionary is doing all the time. If he can give up the pleasant life in America for twenty, thirty, or fifty years, we ought each day to sacrifice a bit of time in behalf of some one else. If he shows almost infinite patience in learning how to save his brethren, so we ought, once a day, at least, to study ways of approaching the other life in order that we may more effectively pass over the blessings of the Gospel.—*Rev. H. A. Bridgman, in Advance.*

The Joy of Living.

O GIVE me the joy of living,
And some glorious work to do;
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter,
While 'tis day.

TRANSFORMATION OF CHARACTER IN INDIA.

BY REV. W. A. MANSELL.

WE are often encouraged in our work in India by meeting with cases of beautiful transformation of character in individuals who have been brought recently under Christian influences.

I remember on one occasion going to Hardoi and attending a meeting of the Epworth League in the little chapel there. The building was crowded to its utmost capacity. The schoolgirls had to be packed as closely as they could possibly be seated on the floor within the railing about the pulpit.

After the opening hymn the pastor asked one of the girls to lead in prayer. And such a prayer! It was more like the petition of a mother in Israel than the prayer of a schoolgirl. The language was almost entirely scriptural, and yet the petitions were simple and practical.

She prayed that the way might be opened for the girls to have a new house to live in. They were then living in a line of long low outhouses built for storerooms and stables. Her prayer has since been answered, for new dormitories for the girls have just been com-

pleted. She prayed they might soon have a new church building, which is also sadly needed, for the girls and their teachers, and for all the church, pleading for richer spiritual blessings for all, and yet pouring out her heart in thankfulness for blessings received.

The prayer by its earnestness and sincerity left a deep impression on those who heard it. I asked the pastor after the service who it was that had prayed, and he informed me that she was a girl who had been left a mere skeleton starving at the mission gate. She had come to them sick and almost ready to die and in the densest ignorance of heathen darkness. That was but a year and a half before. "She is now," the pastor said, "one of our brightest students and the leader in the spiritual life of the school." If she lives and continues so she will soon become one of our most valuable Bible workers. Such transformations as these are better than whole libraries of controversial tracts for the conversion of India.

Bijnour, India.

THE BLIND CAN SEE IN JAPAN.

BY CLARISSA SPENCER.

A FEW years ago an old man living in the country not very far from Tokyo lost his eyesight, much to his great grief. He was so unhappy because of it that he spent his time sitting in the house brooding over his troubles, and took no interest in anything. A Christian neighbor of his, however, labored earnestly to bring him to Christ, and at last through this Christian man's influence the old blind man was converted and became a Christian.

From that time a great change has come over him. Instead of sitting in the house and brooding over his troubles, as he had formerly done, he now goes out into the field and helps to earn his own living. He attends every Christian meeting he possibly can, even though he must walk several miles to do so.

A year or two ago when the Salvation Army was observing self-denial week this old man made rope, that he might sell it and give the money thus earned to the Army. One time he lost his way on a mountain.

Fortunately another Christian happened to be passing by at the time, and was much amazed to hear the sounds of singing proceeding from the mountain. Not understanding the cause and source of the singing, he investigated the matter, and found the old man all alone, singing and praying and waiting for the Lord to help him.

Recently, when holding meetings in his neighborhood, I had the pleasure of meeting the old man, and was much impressed by his beautiful spirit. Even his face is lovely to look at because of the indwelling of the Holy Spirit in his heart.

It is a blessed thought that even when grievously afflicted like this dear old man we can be contented and happy in the Lord, and, like him, can show forth God's glory even in our weakness.

O CHRIST! for whom our natures long,
Help us to die to sin and wrong;
And daily rise by thy great might,
To purer life, to clearer light.

RURAL NEW ENGLAND AS A MISSION FIELD.

BY REV. W. W. OGIER.

THE past has proven the productiveness of this field, for history shows that New England has furnished the full quota of men for all departments of Church and State. Although it cannot boast of as many Presidents and bishops as some sections, yet the supply of material adequate for such emergencies never fails.



There has never been a time during the past century that this part of our country has not had in the halls of Congress men of sufficient caliber to fill any place in the gift of the nation. At the same time, representation at the national capital could be easily duplicated within "three days of grace."

Our nation owes a lasting debt of appreciation to New England for her potent part in the government of this great republic. Her representation, as a whole, was never stronger nor her relative influence greater than to-day. It is clearly in the interest of national strength that this representation be not weakened or this influence lessened.

In the great industrial and commercial world the same fact is apparent. New England enterprise and thrift have placed their stamp on all parts of our land, while Puritanic honesty has had a wholesome influence upon business development. Our growth of trade, our rapid commercial expansion, and our enlarging industries urgently demand a continuance of these vigorous and wholesome forces. This old nursery of industry and honesty must be cherished and perpetuated.

The Church has not been behind in her "man-producing power." In fact, the great men of New England were consecrated at the altars of the Christian Church, and reared within her fold. The pulpits of every State have been filled by her sons,

and positions of trust and leadership have been their common lot. No position in the gift of the Church need go "empty-handed" from this "man-producing region."

Methodism, though not finding as congenial soil as in newer parts of the country, has made an excellent record on this line. Whenever called upon she has been able to furnish bishops and secretaries, editors and teachers for "world-wide Methodism." She has sent forth thousands of men and women from her membership who have honored the cause by their lives and blessed the world by their beneficence. All honor to New England Methodism! If she fails to continue this great work of sacrificing her sons and daughters for others, our common cause will suffer a great loss.

It is a very striking and interesting fact to notice how large a proportion of these strong characters were reared in rural towns. The reader cannot fail to be impressed with this fact though his view be but casual.

Here we find the subject in hand: Rural New England as a Mission Field. As intimated, the draft upon this section for men and women has been heavy. The death rate in older parts of the country is always correspondingly large, while removals have been frequent. Sometimes the drain is so great that a local church, though blessed with additions, will decline, and in a struggle for self-preservation will die in the act. The only way to save such a church for usefulness is to extend a helping hand before it fall a prey to this death process.

It often requires large success to maintain numerical strength.

To illustrate: An East Maine pastor received 60 members during a three years' pastorate, and at its close had the same number as when he began. In contrast to this, a Western pastor reported a gain of 100 members in a single year, 95 of whom were received by letter.

We find that the growth of many city churches is due to an influx from the country. We do not claim that New England as a whole has declined, but that this is true of the rural region there can be no doubt. The many abandoned farms and empty stores bear emphatic testimony to a numerical decline, while the unused "little

red schoolhouse" tells the story of the emigration of the rising generation, and deserted meetinghouses silently witness to changing conditions.

Not only is there a decline in population, but there is also a change in its character. When the native element goes out, if there is any return, it is of foreign extraction. This fact necessitates greater effort to overcome the alien influences. No more needy mission fields are to be found in the large cities or on the frontier. Changed business and financial conditions on the coast line of New England have an important bearing on this question.

In former years fishing was a great industry, but to-day, except in a few fish-packing towns, as a business, it is practically unknown. As a result villages that were built and houses of worship that were erected in prosperous times now present the problem of how to maintain the one and support the other. It is sometimes said that the coming of the summer tourist is an equivalent for this loss. There can be no equivalent for the loss of labor. Furthermore, as a rule, the assistance of visitors is balanced by increased expenditures. Hence their aid must largely be indirect; and when it is taken into consideration how few churches are thus benefited we recognize the weakness of the proposition. If we are to maintain the moral and spiritual defense of our coast line, we must aid some of these heroic and struggling churches that they may continue to "keep the lower lights a-burning."

What hope have we for the future of rural New England? Has this long-cultivated soil run out? Has the material they make men of all been consumed? Must it cease to produce statesmen and preachers, teachers and business men? No! Puritan blood still flows. The vigor of the Pilgrim abides, while the soil awaits the labor of the modern workman. If his equipment be adequate and his zeal intelligently directed, he may gather priceless fruit, while from hill and dale of this God-honored region men of strength and devotion will continue to go forth to help save the world.

Within this mission field there are 100 charges that raise less than three hundred dollars for self-support, one hundred others that raise less than four hundred dollars, and one hundred additional less than five hundred dollars. Many of these have from two to five preaching places, necessitating

the expense of a team. How to support a family and keep the rust from a man's brain is indeed a problem. In this age of intellectual strength and aggressive thought a workman laboring under such conditions must of necessity be seriously hampered. As a rule, young men enter the ministry in debt. Can they reasonably be expected to enter these fields without the prospect of even a support, and to find as they advance that expenses increase faster than income?

Yet many men of strength and culture do take up this work, and stand by it through years of sacrifice and fruitage, "laying up treasure in heaven." But would not their heavenly treasure be just as valuable if they had less of privation and more of comfort while on earth? Men and women more devoted to the cause of Christ are not to be found even in foreign fields. Nevertheless, with the increasing demands of the twentieth century it will be impossible to keep up this process.

The fact is, such men as will be needed cannot be sustained at their tasks. To place inferior men at these strategic points will hasten the process of decline. The hope for rural New England is in a cultivated and devout ministry. This can only be sustained by missionary aid. While we cannot present the argument often demanded, "prospective self-support," we do claim that the result obtained is a sufficient warrant for the investment.

All Methodism is indebted to New England for contributions of men and women, and there is now asked in return a contribution of money—not that it may be spent in self-indulgence, but that the process of former years may be continued.

To summarize: History approves, present need demands, and future prospects justify an enlarged expenditure of missionary money in this fruitful nursery of Methodism.
Calais, Me.

"O! LET our land, which Thou hast blest
Above all other lands, receive
Thy greatest gift, that quickening grace
Through which thy trusting saints believe.
Let Antichrist and sin be slain,
And Christ in every bosom reign.

"Make thou our land Immanuel's land!
Be thou our everlasting light,
Our sun that never more shall set,
With uncreated glory bright.
Let all our people righteous be
And find eternal life in thee."

AMONG THE CHURCHES.

BY REV. W. F. OLDHAM, D.D., ASSISTANT MISSIONARY SECRETARY.

WHAT a day it will be for the missionary enterprises of the Church when we secure an average collection of \$1 from each member! That ought to be the cry everywhere, let the richer churches overpass it as they may. The standard is not too high for the humblest and the poorest. There may be individual families where it would be foolish to expect so much as \$1 a piece for any cause whatever, but the churches in which this cannot be averaged are very few indeed north of Mason and Dixon's Line.

So much depends upon what the pastor thinks. If by any means it could be firmly implanted in the minds of all our young ministers that the line of expectation should never be less than \$1 a member, the people would presently come to it, for, in the long run, as the pastors think, so the people do. When he apologizes for them, and allows his ideals to be depressed to the level of their present faithfulness and liberality, things do not improve much wherever he goes. When there is a cheery expectation that greater things can be done and that it is no imposition upon the rank and file of the Church to expect that for its greatest benevolence they can and will give an average of \$1 a member, it will be done.

This will not come through a single collection taken on missionary day, but a great inventiveness is developed when the pastoral heart is set upon accomplishing this, and every good thing will be helped by the fervent spirit of the man who ceaselessly remembers the unevangelized and ungospelized world and with prayer and plan succeeds in winning larger support for its salvation. I repeat, the whole matter is largely with the thinking of the pastors.

There is a plain farmer living in Cedarvale, Kan. This year things did not go well with him. Years ago he undertook the support of a native preacher in India. It was near Conference. He had not been able to raise \$30. There was an extra mule on the farm. Thanks to events in South Africa, mules are bringing good prices. Farmer Lynch sold his extra mule, and put half of it into his native preacher's support in India. That man and his family out in India will

have "mule" as a steady diet for a year. It is zeal like this in remote places that stirs the heart.

We are failing somewhat in one particular thing which makes the raising of our missionary money a difficult task for the pastor single-handed. The women's societies are not dependent upon what the pastor thinks or does not think, or what he does or does not do. In many cases they succeed conspicuously in the absence of his sympathy and cooperation. The reason is that they have a circle of intelligent people whose effort does not depend upon being stimulated by the minister. We are failing to develop a corresponding body of men in most of our churches.

If the pastor be not awake and enthusiastic for missions, the whole collection might easily go by default without attracting marked attention. Happy is that church in which there is even a sprinkling of men who would care very much whether the collection were urged or not.

What we want is to make the Missionary Committee provided for by the Discipline a really effective center for creating a body of interested men and women to whom the missionary collection would come to be one of the important undertakings of the church during the year. The pastors would save themselves much unnecessary labor and would secure a deeper foundation in the hearts of people for the program of missions. If the Missionary Committee were less a nominal and more a real working force, planning with the minister and undertaking to carry out their joint plans with diligence and effectiveness.

— — —

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 reigns 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.

THE EPWORTH LEAGUE AND MISSIONS.

(General Missionary Committee: S. Earl Taylor, Wm. I. Haven, Charles V. Vickrey.)

Missionary Methods for the Epworth League.

BY C. V. VICKREY.

I. THE MISSIONARY COMMITTEE.

1. It should be appointed by the First Vice President in consultation with the Cabinet. The Epworth League Constitution as revised by the Board of Control at Chicago, August, 1900, calls for a Missionary Committee in every League. The following is the wording taken from Article IV, Section 1, of the Constitution: "It shall also endeavor to interest the young people in missionary enterprises of the Church. To this end it shall appoint a Missionary Committee for the Chapter."

2. There should be from three to five members.

(1) Some of the best members of the society. The work is new, and will require organizing ability. Nine tenths of the world will be under the supervision of one tenth of the workers.

(2) Two members should hold over next year.

(3) The work should be divided so that each member will have some particular responsibility. One may look after the missionary meetings; another may promote prayer and missions; still another may have charge of the mission study classes; and another the circulation of the library.

3. Preparation of the committee.

(1) They should meet the Student Campaigner, or a member of the District Missionary Committee.

(2) Each member of the committee should read *The Missionary Spoke of the Epworth Wheel*.

(3) The committee should be familiar with the Student Missionary Campaign Library.

(4) Each member should read the GOSPEL IN ALL LANDS, *World-Wide Missions*, and one or more of the *Advocates*.

4. The work of the committee.

(1) It is not to take flowers to the sick.

(2) It is not to carry Thanksgiving dinners.

(3) In general, it is to promote the work which is intrusted to the Missionary Society of the Church.

(4) By means of missionary meetings, prayer, the library, study, missionary periodicals and literature, and by promoting scriptural habits of giving.

5. There should be a monthly meeting of the local Missionary Committee.

(1) For prayer.

(2) For inspiration.

(3) To check up the work that has been done.

(4) To plan for the monthly missionary meeting.

(5) To form a nucleus for mission study.

II. MISSIONARY MEETINGS.

1. The missionary meetings should be under the direction of the Missionary Committee.

2. They should, wherever possible, be held monthly, using the alternate missionary topic on the regular topic card, and the references and helps furnished in *The Epworth Herald*.

3. The missionary meetings should enlist as many

workers as possible, using a program committee, decorations committee, ushers, collectors, etc.

4. Avoid monotony. See suggested programs in *The Missionary Spoke of the Epworth Wheel*.

5. The meetings should be of real power.

(1) They should be prayerful, and hence devotional, in spirit.

(2) They should exalt Christ.

(3) Each meeting should be of such strength that the succeeding meeting will be easy to work up.

(4) They should be carefully advertised.

(5) Maps and charts should be used.

(6) Care should be taken to insure effective leadership.

(7) The meeting should begin and end on time.

III. MISSION STUDY.

1. References and helps.

(1) Use the Epworth League Study Course for this year on China, entitled *Dawn on the Hills of Tang*.

(2) Write to Mr. S. Earl Taylor, 57 Washington Street, Chicago, for suggestions and helps.

2. How to organize the class.

(1) Start with few members.

(2) Suit the majority as to time.

(3) Elect one member as leader. Do not rotate leadership.

(4) Have the secretary keep a record.

3. How to make the class a success.

(1) An attractive place of meeting.

(2) A leader who is resourceful.

(3) Conscientious cooperation of the class.

(4) Informality.

(5) Great variety.

(6) A sense of the importance of the study.

(7) Give each member something to do.

IV. MISSIONARY LIBRARY.

1. The authorized missionary library of the Epworth League is called the Student Missionary Campaign Library. It consists of sixteen volumes of choice missionary literature, the regular price of which is \$20. By buying the sheets of the publishers and having the library bound in a special uniform binding, it is possible to sell it to the Epworth League at \$10. Already 48,000 volumes of these books have been sold.

2. The library is being circulated by the following methods:

(1) The pastor will preach a biographical sermon, using, for instance, the story of Paton as a basis. Often, too, he will use missionary illustrations, calling attention to the book from which he secured the illustration.

(2) The League may hold a book review meeting.

(3) The Missionary Committee may secure pledges for vacation reading, pledging each member to read one or more of these missionary books.

(4) One should use personal influence, and ask friends to read marked passages.

(5) Make a special effort to get those to read who have never read a missionary book.

(6) Have a public dedication for the library.

(7) Let the pastor take one or more of the missionary books as he makes his pastoral calls.

Condensed Foreign Mission Facts.

BY S. EARL TAYLOR.

FOR the first time in history practically the whole world is open to the preaching of the Gospel. "We are not justified in saying that there is a single country on the face of the earth where the Church, if she seriously desires, cannot send ambassadors for Christ to proclaim the message."

A hundred years ago nearly one third of the globe was absolutely unexplored. In 1880 the interior of Africa was a blank. Now the greatest railroads of the day are being projected in non-Christian lands.

The British and Foreign Bible Society issue yearly, exclusive of British and Continental circulation, about 4,500,000 Bibles. The Bible is now translated into languages spoken by 1,200,000,000. It remains to be translated into the languages and dialects spoken by less than 300,000,000.

In North America alone there are fully 5,500,000 young people organized in Christian young people's societies.

There are now over 22,000,000 children in the Sunday schools of Protestant lands.

We have, in the United States, about one minister for 700 of the population; in foreign lands they have, including ministers, doctors, teachers, translators, etc., but one worker for every 200,000.

In 1871, 1872 the Methodist Episcopal Church gave, through its General Missionary Society, 45.7 cents per capita to missions. The amount given by the membership of the Church last year, exclusive of special offerings, was 42.5 cents per capita, and, including special gifts, 44.9 cents, an actual decrease in spite of the fact that the wealth of the Church has probably doubled. During the past thirty years the average contribution per capita in the Methodist Episcopal Church, through its General Missionary Society, is 43.9 cents.

Various estimates have been made as to the number of missionaries it would take to evangelize the world. One of the lowest estimates is one for every 10,000 people; the highest estimate is one to 50,000. If one to 20,000 be taken as an average, it would require an increase from 15,460 (the number of missionaries at the present time) to 50,000. In view of the fact that Great Britain can, without crippling her home industries, keep in the field an army of 200,000 men, it would not seem impossible that all Protestant Christendom could easily maintain a force of 50,000 workers.

In 1859 it took Bishop Thoburn four months to go from the United States to Calcutta, India. Now he could go and preside over Conferences in India for two months and return to America in the same length of time.

It is carefully estimated by Mr. Mott that the

members of evangelical Churches in the United States give for foreign missions but \$1 out of \$3,287, or one thirty-second part of one per cent. Mr. Mott also estimates that if each evangelical Christian in America gave \$1 out of \$200 worth of real and private property we would give over \$65,000,000 instead of less than \$6,000,000.

Dr. Dennis gives 537 as the number of missionary societies and auxiliaries now at work in mission lands. In 1800 there were but six. There are now 15,460 missionaries; in 1800 there were about 100.

The Moravian Church leads the Protestant Churches in the world in its per capita gift, which is \$2.10 a year.

Between 7,000 and 8,000 orphans are left to the care of the Methodist Church in India by famine. Bishop Thoburn states that it will cost \$85,000 to care for these little ones this year, yet in spite of this, and other increases in the actual expenditure in India, the appropriation for this year's work was cut more than 2.4 per cent by the General Missionary Committee because it was doubted if the contributions of the Church would warrant a larger amount.

The Fiji Islands have sent \$5,000 for the famine sufferers in India. Within the memory of living man they were eating and roasting their enemies.

"He gives twice who gives quickly."

The children in one of our schools in India went without their evening meal for three days in the week in order that they might give to orphans who were in greater need. The girls of Bareilly Orphanage went without their allowance of bread for a week in order to give to suffering Christians at Baroda.

Dr. Goucher tells of a girl in India—one of the poorest of the poor—who gave a pewter toe ring as an offering to the Lord. It was absolutely the only ornament she had ever possessed.

Our Lord, though he was rich, yet for our sakes became poor. He gave up his heavenly home; he emptied himself of his glory; he had not where to lay his head; he was a-hungered and a-thirst; he gave his life. You and I, if we are average members of the Methodist Episcopal Church, give about a three-cent postage stamp a month for the extension of Christ's kingdom in foreign lands. The receipts of our General Missionary Society, for both home and foreign missions, from all sources, including special gifts, in 1900, was \$1,392,829.10. We have a membership of 2,929,674.

Heathen Lands and Mission Work.

BY BURTON ST. JOHN.

Idolatry is real. "The Hindus of the present day firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent power."

Life is excessively impure in the non-Christian lands. "Bad as impurity is in some parts of the West, it is much worse all over the East. In the most loathsome and unthinkable forms it is cutting into the best life of the young manhood of those vast regions."

Sin is enthroned in the heathen lands. "Sin is enthroned and deified and worshiped. There is scarcely a single thing that makes for righteousness in the life of unchristian nations."

The non-Christian religions are powerless. "There is no resurrection power in any one of them, and to the men who here and there are athirst for righteousness, and are groping after Him who is not far from any one of us, they offer neither guidance nor help."

The harvest is great. "There are 175,000,000 Mohammedans, 870,000,000 heathen and pagan."

The laborers are few. In round numbers, Japan has one ordained missionary to every 200,000 people; Africa has one to every 250,000; India has one to every 300,000; South America has one to every 440,000; China has one to every 700,000.

The Church sacrifices but little for foreign missions. The entire contribution of the Protestant evangelical Church of the world is only \$19,126,120 annually; that of the United States only \$5,828,300; that of the Methodist Episcopal Church only \$1,184,255, or 40 cents per member.

The Church gives but few men and women to missions. The entire Protestant evangelical mission force is only 15,460, including wives. That of the Methodist Church is only 718, or one out of every 4,060 of its membership.

Christ is conquering the world. Until 1812 all Christian teaching was prohibited in India. Until 1834 the Fiji Islands had never seen a missionary. Until 1843 only six Protestant Christians could be found in China. Until 1872 Japan had but 11 converts.

Missions are great civilizers. "All the government (Bengal) could do by its Educational Department, all that local self-interest could do, which gave them money, culture, and social status, produced a smaller numerical result than that which the missionaries have produced."

The missionary's work has far-reaching effects. "I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person in China and Japan, Siam and Korea, who, in their association or dealings with their fellow-men in that quarter of the globe are not indebted every day of their lives to the work and achievements of the American missionaries."

A Century of missions has been fruitful in converts. In all Protestant evangelical missions there are 1,317,684 native communicants, and 4,414,236 native Christians. In the Methodist Episcopal foreign missions there are 107,003 members in full connection and 182,957 members and probationers, or one in 16 of the Church.

Missions develop true Christian life. "After long and careful inquiry I believe the native Christians of China to be fully up to the average mark of our churches at home in essential knowledge, and above it in practice—societies of men and women in which the virtues of purity, honesty, self-denial, and charity are apparent."

"THE Church that is no longer evangelistic will soon cease to be evangelical."

The Plan of One Missionary Society.

BY BERTHA G. JOHNSON.

"Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16. 3).

OUR Young People's Society in Hinsdale has always been interested in the letters received from the missionary and his wife whom we help support.

We have their pictures in our prayer meeting room, but the faces of the many missionaries from our society, working in other fields, were unknown to us, neither had we any knowledge of their work; therefore our Missionary Committee arranged a surprise for each member at Christmas time.

We clipped pictures of missionaries from the various denominational publications, and secured others, and mounted them on uniform cards. (We used the Perry mounts.) A brief history of the missionaries and their work, with scriptural quotations, were written on the backs of the cards. We presented a picture of a different missionary to each of the 47 members in the society at our Christmas meeting. At that time we asked each one to remember his missionary each day during his "Quiet Hour," and our society often remembers them in prayer at our meetings, either during the use of the "Prayer Cycle" or sentence prayers.

The Missionary Committee keep the members informed about their work by handing them, from time to time, the denominational publications containing articles on the mission, or letters from their representative, and in June we will have a meeting called "Our Missionary," when each member is expected to tell the name of their missionary, and something of their field.

In the fall we will hold a meeting called "Our Missionary Letter." Each member is requested to write their missionary, in time to receive a reply, and the letters received, or parts of same, will be read to the society at that meeting.

Try it in your society, and you will be surprised to see how readily you will recognize the workers of your society, and how vital your interest will be in them.

Our bravest and best Christian men and women are in the field. They need our prayers. Let us pray for them by name. Pray that His Holy Spirit may be poured out upon them in their work. Pray in the spirit of William Carey, "Expecting great things of God, attempting great things for God." "Lord, teach us to pray" (Luke 11. 1), so that our missionary watchword will be "Ready."

"Ready to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.

"Ready to suffer grief or pain,
Ready to stand the test,
Ready to stay at home and send
Others, if he sees best.

"Ready to do, ready to bear,
Ready to watch and pray,
Ready to stand aside and give
Till he shall clear the way."

MISSIONARY READINGS AND RECITATIONS.

Whatsoe'er.

BY ALICE MAY DOUGLAS.

WHATSOE'ER God sends me,
That is best, that is best.
If my portion labors be,
Or be peaceful rest.

Wheresoe'er God sends me,
There I'll go, there I'll go.
Every step that I should take
Will his Spirit show.

Whatsoe'er God bids me,
That I'll do, gladly do,
Trusting in his help alone
With a purpose true.

Daughter of Zion.

BY ADELINE F. WEBB.

O DAUGHTER of Zion, rejoice and be glad ;
Thy King cometh to-day in majesty clad.
Awake from thy slumber, break forth into song,
With jubilant rapture his praises prolong.

Chorus:—

Arise, arise, in thy bridal adorning,
The Star of the Morning appears in the sky ;
Thy Bridegroom returns, millennium is dawning,
O Queen of the Century ! Day-break is nigh.

O Daughter of Zion, arise now and shine,
Thy long night is past, and a glory divine
Is risen upon thee ; awake, O awake !
With the century's dawning thy morning doth break.

Go publish the tidings, " God reigneth on high," •
Go publish sweet peace and good will far and nigh,
Salvation proclaim to the lost and enslaved,
Christ sprinkles the nations, and they shall be saved.

O Church of Jehovah and Daughter of God,
Christ Jesus before thee this pathway hath trod ;
Break forth into joy, sing together, be free,
Thy King in his majesty cometh to thee.

Englishtown, N. J.

The Prayer of Self.

ONE knelt within a world of care
And sin, and lifted up his prayer :
" I ask thee, Lord, for health and power
To meet the duties of each hour ;
For peace from care, for daily food,
For life prolonged and filled with good ;
I praise thee for thy gifts received,
For sins forgiven, for pains relieved,
For near and dear ones spared and blessed,
For prospered toil and promised rest.
This prayer I make in his great name
Who for my soul's salvation came."

But as he prayed, lo ! at his side
Stood the thorn-crowned Christ, and sighed :
" O blessed disciple—came I then
To bless the selfishness of men ?
Thou askest health amid the cry
Of human strain and agony ;
Thou askest peace, while all around
Trouble bows thousands to the ground ;
Thou askest life for thine and thee,
While others die ; thou thankest me
For gifts, for pardon, for success,
For thine own narrow happiness.

" Nay ; rather, bow thy head and pray
That while thy brother starves to-day
Thou mayst not eat thy bread at ease ;
Pray that no health, or wealth, or peace
May lull thy soul while the world lies
Suffering, and claims thy sacrifice ;
Praise not, while others weep, that thou
Hast never groaned with anguished brow ;
Praise not, thy sins have pardon found,
While others sink, in darkness drowned.
Canst thou give thanks, while others nigh,
Outcast and lost, curse God and die ?

" Not in my name thy prayer was made,
Not for my sake thy praises paid.
My gift is sacrifice ; my blood
Was shed for human brotherhood,
And till thy brother's woe is thine
Thy heartbeat knows no throbs of mine.
Come, leave thy selfish hopes, and see
Thy birthright of humanity !
Shun sorrow not ; be brave to bear
The world's dark weight of sin and care ;
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live."

—Priscilla Leonard, in The Outlook.

A Song in a Street Car.

" Jesus loves me, this I know."

SWEET and clear rang out the childish treble.
It was on a horse car. A little girl, between
three and four years old, had been out visiting with
her mother, and being shy among strangers had kept
quiet, till her little prattling tongue could stand it
no longer. So as soon as the horses began to trot,
and the bells to jingle, she began :

" Jesus loves me, this I know,
For the Bible tells me so ;
Little ones to him belong,
They are weak, but—"

The car stopped, so did the singer. Two or three
passengers got in. Ding ! ding ! went the bell.
Away went the car. Away went the singer :

" They are weak, but he is strong."

A smile went round the car, but the little one
kneeling on the seat, and looking out of the window,
and therefore quite unconscious of it all, sang on :

" Yes, Jesus loves me ! Yes, Jesus loves me !
Yes, Jesus loves me ! The Bible tells me so."

I do not know how many hearts were touched during that ride, which was quite a long one, and many passengers came and went. I do not know how many burdens were lifted; but I know that while the song lasted everyone on the car heard the Gospel message. Everybody listened; everybody smiled; there was not a frown, there was not a troubled look on any face. The simple story of Jesus and his love had driven them all away. At length, the song ceased, the mother turned, the little head was resting against the window. The baby was fast asleep. She had "done what she could."

Only a Penny.

"MAMMA, I've only a penny,"

I heard a wee girl say,

"And it seems so very little
For me to give away."

"To give away! where?" said mamma.

"Why, don't you understand?

I want *ever* so much money
For our new mission band.

"There's a lot of little heathen
In a country far away,
Who don't know hardly anything,
Not even how to pray

"As we do here. *Their* gods, you see,
Are made of stone and wood;
They're taught all kinds of wicked things
And so they are not good.

"We are going to send them Bibles,
So they'll know the God we do;
And when they read how good he is
They'll love our Jesus too.

"And then they'll all be happy,"
Said the child, in sweet content.
"But it takes a lot of money,
And I only have a cent.

"If it were only a five-cent piece
It would not look so small;
But it seems as if a penny
Was not anything at all."

"My dear," said her mamma, quietly,
Though a smile o'er her features played,
"You say you have only a penny;
Of what are dollars made?"

"Of cents," said the little maiden.
"Then, darling, don't you see
That if there were no pennies,
There would no dollars be?

"Suppose that every little girl
Should say as you have done,
'A penny's such a tiny thing,
It can't help anyone'—

3

"How many Bibles do you think
That you would send away?
So don't despise the pennies,
But save them day by day;

"And soon you'll find you have enough
For all you want to do,
For in saving up the pennies,
You save the dollars too."

—*Children's Work for Children.*

"From Greenland's Icy Mountains."

IN 1819 Reginald Heber, then a young man, and rector of a Shropshire church, went to pay a visit to his father-in-law, Dr. Shepley, vicar of Wrexham. On Sabbath Dr. Shepley was to deliver a discourse on behalf of foreign missions, and on the previous afternoon he sat chatting upon the theme with a few friends. He knew Mr. Heber's gift in rapid composition, and suddenly said to him:

"Write something for us to sing at the service tomorrow morning."

The young man retired to another part of the room, and soon appeared again with three verses, beginning with that familiar line, "From Greenland's icy mountains." He had made no change in them, except to alter "savage" in the seventh line of the second verse to "heathen."

"There, there," remarked Dr. Shepley, on hearing them, "that will do very well."

Mr. Heber was not satisfied.

"No, no," said he; "the sense is not complete."

In spite of his father-in-law's earnest protest, he withdrew again, and then returned to read the triumphant stanza:

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

"What shall we sing it to?" said Dr. Shepley.

Mr. Heber, who had a fine musical ear, suggested a popular air, called "'Twas when the seas were roaring."

The others agreed in liking his choice, and the next morning the people of Wrexham sang for the first time the words so familiar to our ears. The air has given place in our churches to a tune composed by Dr. Lowell Mason. Tune and words are worthy of each other, and will probably never be separated.

As for Reginald Heber, he sailed for India in 1823, and died there after three years of patient and loving toil among the heathen.—*Messenger.*

"READY to seek, ready to warn,
Ready o'er souls to yearn,
Ready in life, ready in death,
Ready for His return."

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

William J. Hall, M.D., Missionary to Korea.

WILLIAM JAMES HALL was born near Glen Buell, County of Leeds, Ontario, Canada, January 16, 1860. He was converted in October, 1874, at a Methodist revival conducted by Rev. A. D. Traveller at the Glen Buell schoolhouse, and joined the Methodist Church.

In January, 1877, he went to Athens, Ontario, Canada, to learn the cabinet and carpentry trade, remaining two years, and then returned to Glen Buell, where he was occupied in working on the farm, attending school, and selling religious books. From July, 1883, to July, 1885, he was engaged in teaching.

In 1885 he went to Kingston, Canada, to study medicine. Here he assisted in organizing the Young Men's Christian Association of the Medical Department of Queens College, and became the recording secretary.

In February, 1887, Rev. John Forman visited Queens College in the interest of missions, and as a result 21 students signed the pledge. "We are willing and desirous, God permitting, to become foreign missionaries," and among the first names was that of William J. Hall. In the fall of 1887 he went to New York to continue his medical studies, and graduated from Bellevue Hospital Medical College in April, 1889.

He remained in New York for two years after graduation, and during his four years' residence was actively engaged in mission work in the Roosevelt Street Medical Mission, among Roman Catholics and Jews, drunkards and thieves, in the Madison Street Mission, and elsewhere, rejoicing in the work of relieving distress, and leading the sinful to the Physician of souls. The last eighteen months of the four years in New York he was in charge of the Madison Street Mission (209 Madison Street) as superintendent, physician in charge of the dispensary, and supply for the pulpit. A fellow-worker in the mission afterward wrote:

"Dr. Hall came with a mind disciplined and a heart all aflame with purpose to serve his Master. He found a congenial field, and one whose duties and responsibilities were commensurate with his abilities. In all the departments—the regular preaching service, the Sunday school, the special meetings—he was an organizer and leader. His transparent godliness was impressive, while his enthusiasm was contagious. In the healing of the sick he displayed a rare and beautiful character, in which meekness and strength were harmoniously blended and proportioned: kind, yet shrewd and practical, foreseeing and sagacious. As a preacher he gave clear presentations of the truth, and his sermons and addresses had great impressiveness and solemnity."

In November, 1889, in the Roosevelt Street Dispensary he was introduced to the one he afterward married, Dr. Rosetta Sherwood, who had lately graduated at the Woman's Medical College of Pennsylvania and who assisted him in the dispensary. They also met frequently in other dispensaries, and in the houses of poor patients. They were both candidates for foreign mission service, and their congenial work, their devotion in Christian service, and their aspirations for the future resulted in a sympathy and fellowship which deepened into love, but their marriage did not take place until they met in the foreign field. Dr. Sherwood was accepted as a missionary to Korea by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and sailed for Korea in August, 1890.

In September, 1891, Dr. Hall received his appointment as missionary to Korea from the Missionary Society of the Methodist Episcopal Church. He sailed from Vancouver November 19, and arrived in Korea December 17, 1891. On June 27, 1892, he was

married to Miss Rosetta Sherwood, M.D., in Seoul, Korea.

Dr. Hall's work was for a few months in Seoul. On March 4, 1892, he started on a seven-hundred mile trip into the northern interior of Korea in company with Rev. George Heber Jones. Their pack ponies were loaded with books, medicines, and provisions. Dr. Hall afterward wrote of the trip: "We treated a large number of patients, sold a great many books, and preached the Gospel to all with whom we came in contact. Many expressed themselves anxious to embrace Christianity."

In August, 1892, Dr. Hall was appointed to Pyeng Yang Circuit, one hundred and eighty miles northwest of Seoul, and here was his work for a little more than two years, until called from labor to reward. He left his wife in charge of medical work in Seoul and went alone to his appointment. On December 16, 1892, he wrote:

"I have the privilege of being the first missionary appointed to exclusive work in the interior. I praise God for the privilege of carrying the Gospel to those who have never heard it before.

"On September 30 I entered the city of Pyeng Yang. As I passed through the streets throngs of Koreans gathered to see the foreigner. After wending my way through several streets with difficulty I came to an inn, and was given a room eight feet square, the front door of which opened into the street, the back door into the yard, where the horses, pigs, cattle, and poultry are kept. There were no windows, and the only light that entered the room came through the paper which was pasted over the lattice-work of the door.



"This little room, with its mud walls and floor, was my consulting room, dining and bed room. Here I saw all my patients, dispensed my medicines, and sold my books. Each day, long before the hour appointed for opening the dispensary, the street was thronged with patients. The street answered as a waiting room, and one by one I saw the patients in my little room.

"The people have shown me great kindness, and only once have I received anything like rough treatment, and the same might occur by the rabble in any of our large cities in the home land. Our medical work brings us into great favor with the natives, and gives us an opportunity for preaching the Gospel and selling our Christian books to many that we could not otherwise reach. Last spring, when I first visited this city, an edict was issued prohibiting the buying of our books. This fall I have sold over six hundred copies of Christian books without the slightest opposition. The people appear to be anxious to buy and read. They are manifesting a deep interest in Christianity, and we are looking for glorious results."

The few native Christians in Pyeng Yang met with severe persecution in the early part of 1894, and the war, in the months following, between Japan and Korea and Japan and China still further interfered with the work, and Dr. Hall in the summer was on duty in the hospital in Seoul, where he "was called upon to be surgeon and nurse, druggist and steward," and his ability, patience, and kindly spirit were recognized by all.

Dr. Hall made his last trip to Pyeng Yang in the fall of 1894. The war and the battle fought at this place on September 15 had resulted in much havoc and injury. Dr. Hall and Rev. S. A. Moffett reached there three weeks after the battle, and Mr. Moffett wrote of the work as follows:

"For over a month we were in the city, reassuring the frightened Koreans, looking after our interests there, preaching the Gospel, and healing the sick. Dr. Hall was busy from morning till night attending the sick, directing his men, reestablishing his school for boys, and holding service every evening with the Koreans. It was his privilege to see some of the first fruits of his labors, and at this time he examined a class of six applicants who had for several months received instruction. Four of these he baptized as he received them into the Church of Christ. It was with greatest joy he praised the Lord on that Sunday for having allowed him to see the evidence of faith in the hearts of these men."

The exposure and work of the previous months and the unhealthy condition of the city and vicinity, arising from the decaying bodies of men, horses, and cattle, so debilitated Dr. Hall that he was obliged to give up his work and start for Seoul. He was suffering from malaria, and it is supposed that he contracted typhus fever on the Japanese transport which was carrying 600 sick soldiers, and on which he embarked for Chemulpo.

On arriving at Chemulpo he seemed better, but the trip from there to Seoul was made under unusual difficulties. He arrived at Seoul on Monday, Novem-

ber 19, after a wearisome journey of nine days, became gradually worse during the week, and on Saturday, November 24, 1894, just at sunset, his spirit left the body to go to the Christ he loved and delighted to serve, leaving a wife, a son named Sherwood, his fellow-workers in the Mission, and those he had led to Christ deeply bereaved.

Rev. S. A. Moffett, who had been much in his company, wrote of him: "He was a man of great faith, great love, and great humility. His prayers were an inspiration to us. His love for the Koreans was such that, although he had not been here long enough to have gained a fluent use of the language, yet he had loved some into the kingdom of heaven, and he had exercised a great influence upon all with whom he came in contact. He was a blessing to his fellow-workers, a blessing to the Koreans, and an influence in the establishment of the Church of Christ in Korea."

Bishop Mallaleu wrote of him: "It was my privilege to meet Dr. Hall in Korea in the summer of 1892. He was a most lovable man, and no one could help being drawn to him. He had a warm, hopeful, fearless heart, a quiet strength, an unwavering faith, a most unselfish nature, a purposeful, determined will, and a measure of patience and endurance that made him a rare, good man, one to depend upon, one that would bring things to pass. He was a hero and a martyr; for he really gave his life, lost his own life as the result of ministries to the sick and wounded who were congregated in and about Pyeng Yang during the war between Japan and China. The name of Dr. Hall will never die in the memory of the people of Korea. In years to come, when there will surely be hundreds of thousands of Christians in Korea, the name of this noble, saintly, Christ-like soul will be everywhere cherished and honored."

The seed sown by Dr. Hall and his successors on the Pyeng Yang Circuit has been greatly blessed, and there are now reported 133 members and 1,137 probationers. The Hall Memorial Hospital, a part of the money for which was given or raised by Dr. Hall, has been built and continues the work so well begun in 1892. The widow of Dr. Hall, Mrs. Rosetta Sherwood Hall, M. D., is laboring faithfully, lovingly, and successfully in Pyeng Yang, and the outlook was never more promising.

"O GIVE me the joy of living,
In the world where God lives, too;
And the blessed power of giving,
Where men have so much to do;
Let me strive where men are striving,
And help them up the steep;
May the trees I plant be thriving
While I sleep.

"On the fields of the Master gleaning,
May my heart and hands be strong;
Let me know life's deepest meaning,
Let me sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best;
And, at last, with heaven above me,
Let me rest."

TIDINGS FROM MISSION FIELDS.

Methodist Mission Notes from Manila.

BY A. W. FRAUTCH.

AN American saloon was closed on San Fernando Street, Manila, Philippine Islands, and a Seamen's Bethel opened in its stead, under the direction of the Methodist Episcopal Church. It prospered, and services for the Filipinos were opened Wednesday evenings and Sunday mornings, with an attendance of never less than 80, and often to its full capacity, which is 140. The work started with a few members of the Soldiers' Institute of the Methodist Episcopal Church coming and helping in singing and testifying and exhorting in the Tagalog language.

Now six other regular meetings have directly grown out of that one effort: 20 natives testify and exhort, and do all the preaching in the meetings they established under the direction of the American local preacher, who is in business in Manila and gives all his evenings and leaves his office at 4 p. m. three afternoons a week for this work. The heroic in Methodism has not departed.

One man, Honorio Feliciano, was converted in that Seamen's Bethel native service. He arranged meetings among his neighbors, and in less than three months a neat church was built and paid for by the people themselves and dedicated by the presiding elder. This Honorio was then nearly exhausted by consumption, and he lived only three months after conversion, during which he added 500 members to our church and aided in putting up the building. He died triumphant, with Rev. Nicolas Zamora holding his hand and engaging in prayer in Tagalog while the chariot lowered for the ransomed soul of that Filipino fisherman.

A wealthy Filipino came to this meeting of the simple fisherman and offered to bear all the expense of a more pretentious building, but was dissuaded by the local preacher, as a building by the people and for the people was better, and the millionaire finally agreed, but he voluntarily and unexpectedly stood up and requested that his name be put down as a member, and he offered to put up a substantial church for Methodism, which joy will not be denied him.

A washerman and his wife were converted in that Seamen's Bethel native meeting. They both preach, and she is the better speaker of the two. Without ever having received one cent, and leaving this work at a financial sacrifice, they looked up her brother, who lives in Gagalongin, about two miles from Manila, and as a result 200 people came into the Methodist Episcopal Church and brought their Roman Catholic Church along. This was formally received after the fourth meeting with a document signed by 40 of the leading men. Then the presiding elder came, and Rev. Nicolas Zamora preached the inaugural sermon in Tagalog, and six were baptized.

A boatman, a simple, hard-working man, came with his wife. They started one meeting on Calle

Principe, where 80 attend every Saturday evening, and he consulted the local preacher about opening work in Calocan, as the first meeting was now able to go alone. He was told to go in and succeed.

Phillipe Martes is a bookkeeper. He gives three evenings a week because of the love of God. He is supplying Nicolas's place while he is off to Conference in Singapore, at Malibai, with its 400 members, and Pandacan and Parangue. He was licensed local preacher, and is the direct fruit of that Seamen's Bethel native meeting.

The work from that same meeting took root in Cavite, eight miles across the bay from Manila. On Sunday, December 13, by special invitation, the local preacher went to Cavite, where a man who dropped into that Seamen's Bethel native service had arranged a service. Seventy of the leading citizens met in the home of José Salamanca, the leading druggist, and the outlines of the Gospel were stated.

It was deemed advisable to organize three separate churches in adjoining cities, the three having a population of over fifteen thousand. A leaders and stewards board was appointed for each, and three meetings arranged for in Cavite, San Roque, and Caridad. The owner of the large cockpit tendered the use of that, and on December 23 over fifteen hundred heard Methodist preaching, and the names of probationers were taken.

Things went on beautifully. The theater manager invited us to preach to 600 after the first act, and things were going with a rush. On January 9 José Salamanca, the owner of the cockpit, and two other active Protestants were arrested by order from Manila as suspected insurgents. On January 15 a respectful petition was presented to Governor MacArthur, asking "for an investigation or trial, to enable these four Methodists to establish their innocence." Up to to-day, February 9, this has not been granted. The four men are in prison in Manila, but the work goes on.

The priest took the names of all who attend, and on January 26 the native who furnished the organ and played was arrested as an insurgent suspect. The next Sunday a young man, whose brother was shot by order of the friars in 1896, said, "I will continue to preach though all are arrested by order of the friars." Many are afraid of the trickery and Spanish methods practiced by the friars, and it is humiliating to have the American authorities arresting persons who are hated by Rome.

About this the *Manila Times* says editorially in its issue of February 8:

"José Salamanca, the native exhorter, who has been granted a license by the Methodist Church during his confinement in prison as a political suspect, has for some time been known among the natives as an enemy of the friars, or, at least, a believer in the Protestant faith. Of late he has been exceedingly active in carrying on religious work in Cavite, and his wife and friends are convinced that his present incarceration on the charge of being an abettor

of the insurgent cause is due to his religious efforts.

"The Methodist coworkers of Salamanca have exerted their influence in his behalf, trying to secure his liberty, or, at least, a trial. He has now been in jail since January 9. A licensed American Methodist preacher petitioned headquarters for Salamanca's early trial, as he had always borne a good reputation, and was known to be an earnest Christian worker, urging the natives to accept peace and Protestantism.

"On these grounds, and the ease with which an unscrupulous native can denounce another, no matter how innocent he be, and have him imprisoned, it was thought that a *speedy investigation should be given*. The inquiries of the American preacher at headquarters regarding the delay in trial elicited the reply that the case would need to wait and take its turn with the others. The man has now been in jail for almost a month. One of the members of the Civil Commission, when interviewed concerning the prolonged imprisonment of Salamanca, expressed himself very emphatically regarding it.

"In many respects the case of Salamanca resembles that of Nicolas Zamora, who was arrested and imprisoned a short time ago as a result of denunciation instigated by the friars, and promptly liberated by order of General Bates. It is evident that the friars are pursuing the intriguing, underhand methods which have left such a stain upon their order from the days of the De Medicis and the Inquisition. Denunciation is a tool which they find easy of use and effective in temporarily ridding them of one whom they regard as inimical to their cause."

The reference to Rev. Nicolas Zamora is that two weeks ago he was called to bury a Methodist woman at Malibai, four miles from Manila. It got late, and he stayed there all night. Next morning the town was surrounded by American troops, and 148 men, including Nicolas Zamora, were arrested, three from beds of fever. When visited in the afternoon by the presiding elder they had arranged a bed in a box and spread their cotton garments over the sickest one, who had chills and fever. They had had no medicine or comforts.

General Bates was appealed to in Manila; he telegraphed to immediately release Zamora, unless they had definite charges against him. This was done; the others were examined next day and found absolutely innocent, and Friday afternoon all were released. The fact that 400 in that city had joined the Methodist Episcopal Church marked them for vengeance from the heartless friars.

No one can find out who falsely denounced these 148 Protestants. Ninety-seven more men were baptized the following Sunday, and the name of Rome is discredited among the intelligent officers. It is a fact that some who are here read Acts 12: 1-7 and present Church history in Manila in the same connection.

"THE world has yet to see what the Lord can do through a wholly consecrated church."

A Christmas Celebration at Nan Chang, China.

BY EFFIE LOUISE ABBOTT.

WE came back to Nan Chang, in Kiang Si, China, after an absence of several months, to spend a few days at Christmas time before returning to the United States. The foreigners have all been away since June excepting two visits made by one of our gentlemen, yet we found the Christians holding on to their faith and thanking God for their preservation.

It was just getting dark Christmas eve when our little boat landed us at our home on the river bank. Before we could cross an open space adjoining our lot we were discovered by a Bible woman, who happened to be on the upper veranda, and at the gate we were met by all the people inside, who had come running.

Of the number of callers next day who began coming before breakfast, of their various joys and trials during the summer months we will pass over and only speak of the Christmas entertainment they had planned for that evening. Each member had contributed what he was able, and with this collection they had made the church beautiful and filled a tree with things to make the children happy. The church was a work of art; every door and window was draped with green, and ropes made of leaves and flowers festooned the whole place. They had a printed program, in which men, women, and children were to take part. For women, in China, to do anything of this sort is exceedingly rare, so when we saw that, on this occasion, they had been equally honored we were more than glad.

Everything planned was well carried out. The exercises opened with a Christmas hymn and with prayer, followed by a not long but clear, concise sermon by the pastor in charge. Afterward there were several songs, duets, etc. A duet in which one sang and one whistled, and a quartet singing in English, were especially well done.

Then three people acted a portion of "Pilgrim's Progress." They wove in Chinese events of the present time, and so modernized it that it certainly could not fail to teach its lesson.

Santa Claus arrived, and amid as much laughing and clapping of hands as one ever saw with American children the bags of peanuts and oranges were given away.

Two high officials were present and apparently enjoyed it all. These men have always been very kind to us, and that very night ordered the city gates opened to let us through. At the close of the exercises a paper was read by one of the Bible women, a translation of which is here given.

"We are here to-night to celebrate the birth of Christ, and are indeed very happy. It is sad that many Christians have suffered persecution from the Boxers this year. We sincerely thank God for our deliverance, and we also owe many thanks to the officials who have given us protection, thereby insuring us peace and happiness.

"Our country is, indeed, very extensive, and it is sad that so many refuse to believe in God and the

saving grace of Jesus Christ. This year the Boxers thought to entirely wipe out the Christians; because of this we have suffered as never before.

"Our emperor and empress dowager were obliged to leave Peking, and they suffered much on the way to Shan Si. This was because of the Boxers' desire to destroy the cause of Christ by driving out all the foreigners. The Christian doctrine cannot be destroyed. More than ever before we want to invite you all to believe and have the happiness which we enjoy; to teach you to give up your wooden idols and come to the throne of God. This is our happy and sincere message to you."

Methodist Mission Work in the Loo Choo Islands.

BY MISS J. M. GHEER.

THE Loo Choo Islands, now a part of the Japanese empire, under the name of Okinawa Ken, are reached by several lines of steamers running from Japan proper. One line has steamers running from Kobe to Formosa which, both going and returning, touch at Kagoshima, the most southern port in Kiusiu, and at one or two ports in Loo Choo. The voyage from Kagoshima to Naha, the first port of Loo Choo, requires from thirty-six to forty-eight hours, a stop of several hours generally being made at Oshima, an island about halfway between.

Naha is a busy little city on the shore of a beautiful bay. The streets are narrow, and the homes of the people, except those of the very poor, are built within a court surrounded by walls from six to ten feet high, so that one passing along the streets goes between walls which rise on each side several feet above his head, and gets only an occasional glimpse through some open gateway of the homes within. The Japanese government has established good schools here as well as at Shimri, the ancient capital, only a few miles away; also a hospital, post and telegraph offices, etc. In fact, the government seems to be doing all it can do for the best interests of the people, who appear to be a simple-hearted, kindly folk, easy to approach. The women are the "business" men of the islands, and are bright and quick and seem to possess considerable force and strength of character.

The religious teachings and beliefs are very indefinite. The soul is believed to be in a conscious state of existence after the death of the body, and may linger near and know all that is done by those with whom it was associated while in the body; may even direct affairs that need supervision. Some of the customs remind one of old Jewish customs and ceremonies. Mourners are hired for the dead, and follow the body to the tomb wailing as if heart-broken over the loss of a loved one. I saw the funeral of a wealthy man with thirty of these mourners, each supported by two other persons, one on each side, upon whom they leaned heavily, as if so prostrated with grief they could scarcely walk, their whole appearance that of one in the perfect abandonment of some overwhelming sorrow. The tombs are hewn out of a rock or hillside, walled

up inside, and the opening or door closed with a stone set up against it.

Another ceremony, which they observe twice a year, is the killing of an animal—it may be one of the Jewish detested swine or some other animal, then with its blood staining a rope stretched over the door or gateway of their dwellings. They could not tell me the meaning of it, but said it had come down to them from long ago. Does it come from the passover of the Jews?

The work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church among the women of Loo Choo was begun in 1894 and seems full of promise. At the time of my last visit in June of this year I spent three weeks there, and was greatly pleased with what I saw. Our Bible woman now in charge, Miss Kurihara, has a school for girls, who come to her every evening from six to nine o'clock. They are busy during the day and can come only at night, but every evening they are there, busy, eager, bright, industrious, and anxious to learn. Ages range from about ten to twenty-five years. They study Chinese, Japanese, with arithmetic and some other branches. Lessons done, they have a Christian song or two, a lesson from the Bible, and prayer before they go home; several of their number remain a little longer to clean the room and put everything in order after the others are gone. I counted nearly fifty pupils present different evenings during my stay, and Miss Kurihara writes that more have come and others desire to enter, but she has no room to receive them, and a larger house is needed if the work is to increase. The furniture and simple running expenses of the school are provided for by the Christians there, who are very anxious to have this school. Several of the girls have become Christians, others are studying the religion of the Bible, and we hope for greater results in the future.

In addition to this work, Miss Kurihara helps as she can in church work and visiting in the homes. If a man guest is announced in a Loo Choo home, the women disappear, so that the pastor has little opportunity of teaching them the Gospel. This makes it more necessary that a woman be sent them. These homes are accessible to our women. While there I was invited with Miss Kurihara to a number of them, and the welcome we received was so cordial and sincere that the visits were a pleasure even though our conversation was very limited. Many of the natives, however, especially the younger people, speak Japanese. One man, the father of one of the schoolgirls, sent us a very polite request to come to his home. When we went he said he had heard Mr. Nagano, the former pastor, preach a few times and was studying the Bible, but could not understand the meaning of the cross, and asked us to explain it to him. There are many waiting for some one to teach them the Gospel.

Our present pastor, Mr. Murai, who was appointed by the last Conference to Loo Choo, is a whole-souled man and a true Christian, and makes a worthy successor to Mr. Nagano, the first Methodist Episcopal pastor to that charge. Let us pray for

these workers, who are in a sense missionaries, and, like ourselves, separated from home and the friends of their early years. They have a language to learn that is foreign to them, and manners and customs that are new. They have difficulties, trials, and discouragements to meet, and no one who understands or cares near them but God.—*Tidings from Japan.*

A Church in a Chinese Fishing Village.

BY REV. JAMES SIMESTER.

I HAVE just returned from a visit to the Haitang District. One of the stations visited was at Dai Ho, at the northeast end of the island.

The pastor of this church, Go Diek Sieng, is supported by a friend in New York city. He is a very earnest young man, and through his efforts the membership has doubled within a year.

For two hours I had traveled across plains of sand and rocky hills. There was scarcely a sign of life anywhere. Here and there was a little patch of wheat or beans, but they were fast being buried by the drifting sand. Finally a little group of cottages appeared, then a second and a third. These little villages all went by the same name, and in one of them I found our church and parsonage.

The church is a stone building (stone costs nothing on this island) plastered inside with mud. The dirt floor was kept dry (?) by a little ditch dug across from front to back. A rickety table forms the pulpit, and a few benches answer for pews. (The benches are what are called sawhorses in America.) This little mud hut, twenty feet square, forms the only place of worship for over one hundred Christians.

I went with the pastor to visit some of the members. Most of them were fishermen, and their homes were the most wretched I have ever seen. Everywhere the people turned out to greet the missionary, and invite him into the "parlor." This parlor was usually about twelve feet square, and was filled with fishing material of every description. From the ceiling hung the nets, and it was with difficulty that I was able to pick my way to the one bench and sit down.

For the past two years the sea has been as ungenerous as the land to these poor people, and they were living in absolute want. They told me that they had sometimes toiled for three weeks, day and night in succession, and caught nothing but small fish, for which there was no sale. Of late the weather has been so stormy that they are unable to fish at all.

These things were told me as an apology for having nothing to offer me to eat. These people have, in spite of their poverty, raised money and bought land for a new church. They do not ask for any help. They are simply waiting for better times so that they can finish their church. I have not found more earnest Christians in China.

I want to give them a surprise. They do not expect to begin to build for two years. I want them to have a new church this year. A friend in Baltimore has already given \$25 for this purpose, and I

know that there are others who would gladly help if they knew the circumstances. I do not know of a more needy or deserving people. They are doing all they can. Let's help them.

Foochow, China.

Two Industrial Missions in India.

BY BISHOP F. W. WARNE, D.D.

I SPENT a week during the month of November, 1900, in the home of Rev. W. H. Hollister, Kolar, India. During this time I presided at the Madras District Conference, and gave much attention to the various plans and methods adopted by Mr. Hollister, looking toward self-support. I was particularly pleased with one of his ultimate aims, namely, to let boys "work their way through school," and young men who felt called to the ministry work their way through a theological course.

In America, among the laity, one often hears this significant plea, "Send us a good pastor." If this be required in a Christian land, where there are good homes and social Christian influences, how much more so in a land where there are but a limited number of Christians surrounded by teeming millions of non-Christian people? To educate good pastors is the ultimate and most worthy aim Mr. Hollister has set before himself.

In order to make it possible for boys and young men in India to work their way through school, Mr. Hollister has provided first, a carpenter's shop, and has placed in it a suitable selection of American and Indian tools and machinery, including a blacksmith's shop in which to do the necessary iron work for a complicated variety of orders, ranging from a wheeled conveyance to the simplest child's toy and articles of furniture. It is his plan to so give his boys an advantage in point of saving time over the ordinary country carpenter by the use of good tools and some machinery, as to make it possible for a boy or young man, in a few hours each day of the week, and perhaps a full day on Saturday, and full time during vacation, to earn enough to put himself through a primary education and a theological course. A number of young men are already earning their way through the school.

In addition to this, he has secured a farm of above three hundred acres, on which he is growing tamarind trees, the fruit of which brings a good income, and he has well nigh two thousand trees growing, and they will soon furnish an income. He also grows mulberry food for the silk worm, from which he expects a large profit. He also, on a large scale, is cultivating peanuts, and on part of his lands, which can be irrigated, he has rice fields, and various fruits, grains, and vegetables.

I confidently expect that not many years hence, from these various sources of income, he will have an annual profit of from three to five thousand dollars, rising, perhaps, to from eight to ten thousand dollars per annum toward self-support. If this be true, and the money is used steadily for the purpose of aiding young men in their education, one confidently expects that this self-supporting work will become a great power to aid Christian missions.

I heartily recommend Brother Hollister's industrial efforts for self-supporting work to all who are interested in laying foundations on the mission field that will, through all the coming years, be a bountiful source of local income to aid in raising up a native ministry to help in evangelizing the millions of India. Mr. Hollister's plan impresses me as one of the most practical attempts I have found in all India to help our Christian converts to help themselves.

I also visited Yellandu, where Rev. C. B. Ward has his self-supporting work. I did not have time to see it at Jagdalpur. The cultivation part of Mr. Ward's work is much the same as that of Mr. Hollister's. He has secured a section of land, and has his native Christians cultivating it. Up to the present he has not enough native Christians to cultivate all his land, therefore part is cultivated by non-Christians, but the profits go toward his self-supporting work.

He is located in the midst of a coal-mining country, and has been fortunate enough to secure a property on which there is a great tank covering a number of acres. This he repaired at considerable expense, and as it seems to be the only tank in that immediate section of country, he supplies water, which is carried for a number of miles through pipes, for the working of mines. The subsoil, where other attempts have been made at making tanks, permits the water to filter away, therefore he gets a splendid income from the miners for the use of the water from his tank, which some would call his lake.

He has another source of income which is very interesting. Near his residence, \$25,000, or thereabouts, was expended in making a tank. The water filters through the bottom of that tank, and boils up again near his house. For this water he has made another small tank and irrigates a garden, and from the fruits, vegetables, and flowers of his garden, he told me that he cleared on an average throughout the year, \$25 a month. With his garden and land it would seem that he will be permanently able to carry on self-supporting mission work on a large scale. Every effort toward self-support, having local conditions which give reasonable possibilities of success, should be encouraged, but invidious comparisons should not be made. My judgment is, that there are many places where industries for self-support cannot be profitably worked; but pushing the idea of having a native Church everywhere contribute toward self-support is a different matter and of first importance. All Christians everywhere should be educated and encouraged to give toward supporting the native Church.—*Indian Witness*.

Large Ingatherings in Gujarat, India.

BY REV. E. F. FREASE.

IN my letter of February 19 I spoke of there being thousands of candidates for baptism in Gujarat District, Bombay Conference. An estimate I made before my illness, and which has since been confirmed in going over it with Brother G. W. Park, placed the number at approximately eight thousand, at least two thousand of whom had been enrolled

before the famine began. Owing to the continued scarcity in the province we did not feel certain that it would be wise to baptize them immediately, though there was little doubt most of them were worthy. Brother D. O. Fox told me he was planning to devote considerable time to a campaign through the villages; but nothing definite was settled about baptisms, except that I cautioned him that the greatest care should be taken.

West of Baroda is a stretch of country which I have always felt should be an excellent field. For the first twenty miles it is Baroda State territory; from there to the coast, British. Just before I moved to Ahmedabad the work opened up there nicely, and I personally baptized quite a number of candidates, the principal village being Bhoj, seventeen miles from Baroda. On February 19 Brother A. E. Ayers wrote me as follows, after referring to Brother W. E. Robbins's caution and conservatism:

"Brother Robbins went out to Padra and Bhoj after a good deal of pressure from Gangu, Yusaf, Park, and Shiva, intending to baptize as few as possible. When he came back I asked him how many he had baptized, and he said he was quite ashamed to tell, but finally kept adding numbers until the total was 371. But he said he found the people so evidently in earnest, and had been under instruction so long, and so well represented that he granted their request and baptized this large number. He seems to expect to be criticised for it."

A short note from Brother Park announces that Brothers Fox and Robbins spent Sunday, February 24, at Vaso, some nine miles west of Nadiad, in Baroda State territory, and the headquarters of Vaso Circuit, in charge of Brother Laksman Dana; and on that day "they baptized upward of eight hundred." On Tuesday, February 26, together with Brother Park, "they baptized upward of six hundred" at Mahuda, ten miles northeast from Nadiad, and a sub-circuit center in that circuit. The total for the three centers is about eighteen hundred.

To one who has been for years on the defensive against the charge of "hasty baptisms," as I have been, the fact that two of the most conservative men in our Mission in India have felt constrained to accept the responsibility of baptizing such a large number of candidates cannot but be gratifying. And as the points they have already visited include less than a fifth of our villages, our estimate of 8,000 candidates seems to have been under the facts.

As I understand, the candidates thus far baptized are in villages where we already have pastor-teachers, or near such villages, so that the movement does not necessarily mean much immediate expansion of our field or a material increase in the number of pastor-teachers. But it does emphasize the immediate need of training our village workers which our new Training School quarters at Baroda, containing rooms for 20 families, will, if scholarships are forthcoming, enable us to push forward more rapidly and effectively.

I doubt whether there is another field so promising as Gujarat before the Church to-day.

Ootacamund, India, March 6, 1901.

In Brava, Cape Verde Islands.

BY REV. GEORGE P. NIND.

WE had been twenty-nine days out from New Bedford, Mass., when the captain told us we were sixty-five miles from the Cape Verde Islands. That night, about midnight, we sighted the light of Santo Antao, the most northwesterly island of the group. When daylight came we could get but a dim outline of Santo Antao behind us. As the sun arose we were in full view of St. Vincent.

Uninviting as it is in its barrenness, and terrible as its craggy heights make it, it was a welcome sight, not simply because it was land, but because I had seen that island before. How vividly came to my mind the impression of it nearly nineteen years ago when, on my first voyage to Brazil, I first saw St. Vincent, and spent a few hours on shore there, little thinking then that my missionary life upon which I was just entering would some time be continued in that group of islands! What a chain of thought was started of past experiences, of providential dealings and leadings, of souls won for Christ, of the advance of his cause, of association with missionaries and converts, and other Christian friends, the whole an inspiration for me as I was nearing the new field!

As we sailed on we passed near the islands of St. Luzia and Branca, and saw St. Nicolao in the distance. Toward the middle of the afternoon we sighted the island of Fogo, which, having a height of five thousand feet or more, is seen a long way off, and serves as a beacon for Brava, which lies opposite, and is only about half as high. When night came we had to lay to, for some islets lie in the path of our approach to Brava, and there are no light-houses.

At sunrise, Sunday morning, January 20, 1901, we get our first view of Brava. It seems barren, but walled fields and many houses on the mountain sides are evidences of the population it supports. Our vessel seems to be steering as if it would have to tie up beside the perpendicular rocks, and we should have to scramble up the mountain somehow; but just as the anchor is dropped we swing around into a cove on whose sandy shore is the customhouse and a few houses and stores. This port is called the "Furna," meaning the cavern, and such it is in reality.

With only barren rocks on all sides, the uninformed wonders how he is to get out of this cavern to where the rest of the population is. In the solution of this problem one comes upon one of the notable features of Brava. Between Furna and Povoação, the principal town of Brava, there is a paved road varying in width from five to twenty feet.

If Furna and Povoação were on a level they would not be more than half a mile apart; but as Povoação is about two thousand feet above Furna, the windings and gradings of this road are indescribable. One person told me he thought it was about seven miles from Furna to Povoação over this road. The first time I went up it I thought so too; but as

I had occasion to become more familiar with the road by a trip to the customhouse every day for the next five days I diminished my estimate by one half.

Brava is subject to famine, and during a severe famine in 1864 the government, to give the people means to buy food, began the construction of this road. A second portion was built in the same way during a subsequent famine, and the last part was done but a few years ago.

No less remarkable than the road itself is the traffic up and down it. The road is too steep for any wheeled vehicle. I noticed that in the steepest places the donkey I rode crossed twice from one side of the road to the other in zigzag fashion, where the road was about fifteen feet wide, to make an advance upward of about ten feet.

Over this road, particularly in the early morning and late afternoon, up and down, there is a stream of people on foot, people mounted on horse or donkey, and donkeys bearing burdens. Most of the people on foot are either going after some load or carrying one, the women on their heads, the men on their shoulders. When too heavy or too bulky to be carried by a single man, woman, or donkey, the load is suspended from a pole shouldered by two men. A barrel of flour is generally so carried, and therefor forty cents is added to its cost.

Pine boards are sold in Furna at four cents a foot, but for every twenty feet a woman carries on her head up this road one must pay her fifteen cents. As every bit of lumber used in Brava comes from abroad, and every beam and board must be carried on the heads of women up these mountain steeps, is it any wonder that many houses have only a literal "ground" floor.

What a sense of rest one feels when, after that first long climb from Furna, he reaches Povoação, and sees a stretch of level land about a mile long and half a mile wide. The abundance of foliage, too, is a delight to the eyes. The streets, paved with stone and lined with low, stone walls, are about the width of sidewalks in American cities. The houses are far apart, with cultivated land between them. Back of Povoação the mountains rise several hundred feet, and there, too, we find some other remarkable roads.

My wonder at the roads of Brava may be due to my limited experience of travel in mountainous regions, but I cannot help thinking that the roads of Brava are somewhat extraordinary. One finds himself at the foot of a precipice, above which is a region seemingly inaccessible, and yet following the road, blind as it may seem at times, the ascent is made, and from the heights one looks down and exclaims to himself, "Just see where I came from!"

I mention the seeming barrenness of Brava. It is not always so, nor all so. Brava is rocky, but all the tillable land is under cultivation, even odd patches, between stretches of rocky surface. The soil is fertile to the crown of the island two thousand five hundred feet above the sea, but the island is subject to drought. The time for the rain is in the months of August, September, and October. If

they are abundant, Brava becomes an emerald isle, and produces food supplies in abundance. This is now the sixth year in succession that the rainfall has been light. In consequence, the fields in many places are bare and brown. The higher portions receive moisture from the clouds that rest upon or float over the islands. We are sometimes enveloped in clouds: sometimes they are below us.

However severe the food famine here, the water supply has never failed. The several fountains of water, however, are near the foot of the mountains below where most of the people live. The water is generally carried in wooden kegs holding about two pailfuls, on the heads of women, or on the backs of donkeys. Think of having to go a mile or two, and that including a descent of a thousand feet or more for every two pails of water you want! Are the people to be blamed if they do not use as much water on their persons or in their houses as they would if they could get all they want by turning a faucet in their kitchen?

The larger part of the population get their drinking water from what is called the vinegar fountain. It is so named because the water tastes as if there were vinegar in it. It is very generally liked, and is said to be healthful. People who live at a great distance from any of the fountains, and others who are able, have cisterns, in which from one good rain they catch enough water to last them for general purposes a whole year. The earthquake of February 15, this year, cracked many cisterns, causing the loss of what water was in them. The washing of people who have no cisterns is generally done at one of the fountains.

This island must be interesting to a geologist. Whether there is much to interest a botanist I can tell better after a good rainy season. The island has been practically cleared of trees by the demand for land to supply the people with food. There are, however, enough trees of various kinds to show how the aspect of the country would be changed if these were allowed to grow. The island is so devoid of fuel that the trees that would grow if left alone are sacrificed to cook a single breakfast or a dinner. Will the meteorologist tell us that the island would be less subject to drought if there were more trees upon it?

The houses of Brava are all built of stone. The typical house is in form a parallelopiped, of one story, with a hip-roof, the face of the house on the broad side with a door in the middle and a window on either side of it. The house is divided into two or three rooms. A kitchen is attached, or a separate building contains the kitchen and dining room. In the inclosure between the house proper and the kitchen nearly every family has a pig or two; but I have not been in one of these yards that is not kept clean.

There are few families in Brava who do not own the house they live in, and who do not own some land. I trow that this happy condition was made possible by the success of those days when all the men of Brava went whaling. With no rent to pay, with pigs to kill, with goats that give milk, with

hens, with land that produces beans, sweet potatoes, squash, manioc, indian corn, sugar cane, and coffee, many families live entirely without the expenditures of a cent for food; but the labor required is endless.

Their land is in different places, often far from their homes. Much of it is on steep mountain sides and can only be cultivated by hand. The largest load a donkey can bring is two sacks of corn or potatoes. If the family has no donkey, all the product must be brought home in head loads. Every cornstalk must be gathered, either for fodder for the donkey, or for fuel to cook with.

The corn is left in the husks and stacked out of doors in round piles in regular order, ear by ear, the tips toward the center. It is husked when needed, and shelled by hand. I have seen here the "two women grinding at the mill;" but the more common way of reducing corn to meal is with a mortar and a pestle. It is not uncommon to hear the sound of pounding out the corn before daybreak. When at a late hour the steaming corn cake or mush comes on to the breakfast table, it is well to remember the amount of labor it has cost.

Lem, Brava, March 1, 1901.

Gospel Work in Yellandu and Jagdalpur, India.

BY REV. C. B. WARD.

THE work in these two stations is very unlike in many ways. In Yellandu our preachers and colporteurs can find groups of people to whom to preach and sell any day, in the bazaar or the surrounding villages. In Bastar this cannot be done. The trade of the country is carried on in bazaars held here and there about the country on given days.

For example, Sunday is the bazaar day in Jagdalpur. On that day we can get at several thousand people who come in from every quarter. It is a splendid opportunity for preaching and distributing the word of God. Monday the bazaar is held in another village miles away. Tuesday in another village, etc. Our workers must follow up these bazaars. At other times it is difficult to get at anyone or to do any work.

At Yellandu two preachers give their whole time in preaching in the bazaar and villages. Two colporteur preachers are stationed twenty-five miles to the east, and put in their time visiting some thirty villages, selling Scriptures, and reading and praying with the people.

In Yellandu town and bazaar Mrs. Ward, with two Bible women and occasionally two of the orphan girls, keeps up a continual line of work among the women. They have ready access to the homes of the people, and the widest open door in Yellandu is among the women, and we sincerely rejoice that this work is well inaugurated.

In Jagdalpur woman's work in the town is not yet begun. We need the lady leader. We have the helpers. Our Yellandu Telugu Christian school, in charge of a good Christian teacher and his wife, has over seventy children from which we shall get workers not many days hence. We need a good teacher

in Jagdalpur for our Hindi and Oriya school. But Brother Francis and Siva Charan have done well with the children.

Our churches and Sunday schools in both stations are well attended. Attendance being about one hundred in each case, and the collections run about thirty cents per Sunday, each.

The services in Yellandu are in Telugu, and in Jagdalpur in Hindi, though in the latter Sunday school both Hindi and Oriya are used. In Jagdalpur two preachers and three colporteurs devote themselves wholly to evangelistic work.

Missionary Work in Japan.

BY REV. H. LOOMIS.

THE statistics of Christian and missionary work in Japan for 1900 give the total number of missionaries (including wives) as 757, being an increase of 30 over 1889. The total number of baptisms was 3,139, and church membership 42,451, being a net gain of 653 during the year. The number of churches is 443, of which 95 are wholly self-supporting. The number of Sunday schools is 949, with 36,310 scholars. There are 120 theological students and 321 native ministers. The total contributions were \$51,114.25 United States gold, being an increase of \$3,976.86 over the previous year.

Only a part of the churches report the male and female members separately. It is interesting to see that in all the reports but one the number of men is in excess of the women.

In estimating the work done during the year the number of converts is not the only index. There are influences at work that cannot be tabulated or measured that are also important, and form a very essential part of the total result of Christian effort.

Any person who is familiar with what is transpiring in Japan may readily see that the tone of the people is changing, and this is apparent in almost innumerable ways. Referring to such conditions a teacher in one of the schools for girls recently wrote as follows:

"The twentieth century opens with a clearer atmosphere here in Japan, an atmosphere more favorable for the true moral and mental development of women. Surrounded by this atmosphere, charged with the education of girls, the very air of the new century should blow away some hindrances and give us fairer winds for work. We shall have an environment that is helpful rather than the contrary; one that has been adjusting itself more and more to the work we have to do, and in the formation of which the missionary has had no small part.

"We really begin the new century from a new standpoint from that at which we began twenty or thirty years ago. We should in the years to come see progress more rapid and deep, progress moral and mental, minds receiving training more readily, hearts more awake to grasp the truth, characters stronger, purer, more noble."

A university for ladies is about to be opened in

Tokyo, with the support of many leading men, and is another step in the line of progress. The head and founder is a Christian, and it will be conducted like similar institutions in Christian lands. The number of applicants for admission to each department has already exceeded the prescribed limit.

For a number of years the work of publishing and circulating the Bible in Japan was carried on by three Bible societies working separately. It was found that in so small a field such a system was attended with serious difficulties, as well as much extra cost.

In order to render the work more systematic and less expensive, and at the same time do away with all rivalry or competition a union of the three Bible societies was effected in 1890, and has now completed ten years of joint work.

As the result of this union the work is going on with entire harmony and satisfaction. By a division of the labor two agents are able to properly attend to the work of publication and distribution, and at the same time take a careful supervision of the work in the field.

Since the beginning of this union there has been circulated 1,010,300 Bibles, Testaments, and portions of the Scriptures, and the cash receipts were upward of \$25,000. The year 1900 was much the best of all. During that year the total circulation was 136,029, and receipts \$4,213.

One important fact in connection with this distribution of the Scriptures is the eagerness with which they are being read and studied. A man of considerable literary reputation in Tokyo is conducting a Bible class by means of correspondence, and upward of 3,000 persons in various parts of the country are thus being taught the truths of Christianity. Some of the missionaries have similar classes, and issue a monthly sheet explaining the portion of scripture which is being studied. They have between eight and nine hundred under instruction in this way. Many of these students of the Bible are priests, officials, and other persons who would not at present attend a Christian service, or have it publicly known that they are interested in the subject. But when they come to understand what Christianity is and accept its teachings they become bold and earnest followers of Christ.

At the General Conference in October last a committee of the missionaries was appointed to cooperate with the native preachers in a general movement for the evangelization of Japan. The joint committee has been vigorously at work in perfecting plans to carry out this purpose. Fortunately the time has been propitious, and the work is going on prosperously. Efforts have been made to secure special services all over the country, and the best speakers have been engaged to conduct such meetings. There has never been among the Japanese preachers such a deep sense of their own responsibility and at the same time such a responsive spirit to this evident call of God to make known Christ to all the people of the land.

This state of affairs is certainly something that should fill us all with joy and gratitude. It must pro-

duce a change in many hearts and lives. Every day makes it more evident that only the Gospel of Christ can supply the basis of that civilization for which this country is striving. Many already recognize this fact, and even those who are unwilling to take up the cross themselves.

Whatever effects the moral and religious character of Japan will have its effect upon the other nations in the East. She is in close touch with Korea and China, and is exerting an ever-increasing influence on their social and religious life. If Japan can once be evangelized it will become an important factor in the renovation of these other nations. May God speed the day.

Malaysia Mission Conference Appointments, Singapore, February, 1901.

PENANG DISTRICT.—B. F. West, P. E., on furlough (P. O., Crawfordsville, Ind.). Batu Gajah, to be supplied. Bukit Mertajam, supplied by Kong Iau Siang. Ipoh: H. L. E. Luering, missionary in charge and acting presiding elder for Perak; Tamil, supplied by P. Kuppusamy; Chinese, supplied by Liong Lim Kong; Anglo-Chinese School, S. H. Wood, lay missionary. Kampar, to be supplied. Klang, supplied by Lim Tui. Kulim, supplied by Un Ah Toan. Kuala Kubu, to be supplied. Kuala Lumpur: W. E. Horley, missionary in charge and acting presiding elder for Selangor; Tamil, Samuel Abraham; Chinese, supplied by Giam Ah Chiam. Nibong Tbal: Chinese supplied by Tan Sok Tai; Tamil, supplied by J. Gnana-sihomany. Penang: G. F. Pykett, missionary in charge and acting presiding elder, Penang and Province Wellesley; English, J. F. Wilson; Soan To Tong, Ong Oa Lai; Tamil, J. M. Hoover, J. Jesudassen, supply; Anglo-Chinese School, G. F. Pykett, Principal; J. M. Hoover, J. F. Wilson; Theological School, G. F. Pykett, Ong Oa Lai. Tapang, supplied by W. E. Curtis, lay missionary. Telok Anson, to be supplied. Supernumerary, A. J. Amery, W. T. Kensett.

PHILIPPINE ISLANDS DISTRICT.—Homer C. Stuntz, P. E. (P. O., Manila). Manila, English Church, Homer C. Stuntz; native work, J. L. McLaughlin; associate, Nicholas Zamora. Cavite Circuit: W. G. Fritz. Dagupan Circuit, Thomas H. Martin. Vigan Circuit, Willard A. Goodell; Assistant, Felipe Marques. Manila Soldiers' Institute, supplied by Arthur W. Prauteh; Sailors' Bethel, to be supplied.

SINGAPORE DISTRICT.—W. G. Shellabear, P. E. (P. O., Singapore). Malacca, supplied by Keb Ek. Singapore: Chinese work, W. G. Shellabear, missionary in charge; Foochow Church, Ling Ching Mi; Hokkien Church, Lau Seng Chong, Lim Un Su, supply; English Church, W. P. Rutledge; Malay Church, J. R. Denyes, B. F. Van Dyke; Tamil Church, W. P. Rutledge, Simon Peter, supply; Anglo-Chinese School, E. S. Lyons, Principal; J. R. Denyes, B. F. Van Dyke, C. S. Buchanan; Publishing House, W. T. Cherry. On furlough, F. H. Morgan, J. E. Banks.

Notes.

Bishop Tucker of the English Church Mission in Uganda, Africa, wrote January 5 from Mengo, of the mission in the kingdom of Toro, west of Uganda: "I have just completed my fourth visitation of Toro. It has been a time of most wonderful experience. It is only four and a half years since I baptized the first converts there, and yet on December 20, I was enabled to confirm 356 candidates—men and women. On Christmas Day 428 communicants gathered at the Lord's table. At the children's service held at the same time in another building some 600 came. Every week-day morning there assemble for instruction at least 1,000 souls."

Among those who died a martyr's death last summer in Moukden, Manchuria, was Old Blind Chang, a devoted Christian. He was taken by the Boxers to a heathen temple and told to worship idols. "No," he said, "I can only worship the one living and true God." "Repent," they said. "I have repented already," said the good old man. "Will you believe in Buddha?" they asked. "No, I believe in Jesus Christ." "Then you must die," said the cruel men; and as the sword came down on his neck faithful old Chang uttered the name of Jesus and won the martyr's crown.

A missionary writes from Ambala, India: "The wealthy Rajah of Patala has died in a drunken sleep and there is strong suspicion of poison. He was cremated before the English officials could make any investigation. The heir apparent is a bright boy of nine. The Rajah was not quite twenty-nine years old. His beautiful wives, who have always been clad in the most exquisite silks and satins and whose pillows are all made of the richest brocades, are now to be imprisoned in a fort guarded by sentries. When they die they will be carried out at the back door of the fort and cremated. Meanwhile no one but menials must have any intercourse with them. The youngest wife has not been married to him a year."

Rev. J. E. Clough, D.D., of the Baptist Mission in northeast India, reports a large number of baptisms in December and January. He writes: "We sent out word to the mission workers within twelve miles of Ongole that we would be glad to see all who loved Jesus and baptize such on the seventh of December. Numbers came in, and on that day we baptized 345; on the eighth, 262; on the sixteenth, 385; on the twenty-fifth at Podili, 63; on the thirtieth at Ongole, 150; making in all over 1,200. On January 19 and 20 a large number of workers and converts came to Ongole. The candidates for baptism had been examined by the elders of their villages before they started for their homes. They were again examined by large committees of our leading brethren. At three o'clock in the afternoon of January 20, we repaired to our baptistery, and just as the sun set we baptized the last of 470 converts, all of whom were above twelve years of age."

Rev. J. Webster, of the United Presbyterian Free Church Mission in Manchuria, writes: "The Manchurian converts suffered terribly. They were

hunted like wild beasts upon the mountain, robbed of their earthly possessions, their houses burned, their lands confiscated, they themselves in many cases tortured even to the death. Many in one fashion or another denied the faith. They were but Christians of a day; temptation was great, life was sweet, they were Chinaman, and the lie seemed a little thing. Many, again, were fortunate enough to escape in time, and though they lost all their earthly goods, their lives were spared and their honor. The majority of those who died seem to have been done to death without any question of recantation. They were Christians, and that was enough. In some cases the distinct issue was put before them—Christ and death, Buddha and life. It is to the glory of the Manchurian Church that there were those, both men and women, who had no hesitation when the test was applied in accepting death with Christ."

Dr. Griffith John, in an address at the Annual Meeting of the Central China Religious Tract Society, at Hankow, January 11, 1901, said: "In the years to come we shall look back upon the year 1900 as the most terrible in the annals of the Christian Church in China, and we shall look back upon it too as the most pregnant with blessings. I believe that all that has transpired will be made conducive to the best interests of China and the Church in China. It is my conviction that the cataclysm of last year was absolutely needed in order to clear the way for the new day. The new China will be a different one from the old. It will be athirst for Western lore and Western methods; the Chinese will turn to the West for instruction and guidance as they have never done before; there will be a full and complete opening of the empire to foreign intercourse; mines will be opened; railways will interlace the empire; hitherto closed doors will be thrown open to the Gospel, and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus."

Rev. A. Butterworth, of Benares, India, went to preach at a *mêla*, or religious fair, held in honor of the god Shiva's birthday. He writes: "Long before dawn men began to gather together, and continued till late in the evening shouting, screaming, and beating a drum. No less than 50,000 men gathered during the day, and we did our best to tell the story of the Saviour to any who would listen, but they were not very many compared with the vast crowd gathered there. I think, perhaps, it was the very hardest day's work I ever did in my life, for we had to speak above the roar of thousands of voices and the constant beating of drums. It was a *mêla* for men only, and my wife could not leave the tent all day, but had to be kept in strict seclusion, simply covered with clouds of dust raised outside. Very few of these men could read, but we sold 21 books, and late in the evening, when the crowd had somewhat lessened, a few came privately to ask us to tell them more of this new doctrine. At the close of the day our hearts were sad at the sight of what we had witnessed and the awful darkness around us, but most of all at the thought of the sins carried on in the name of religion. We pray that those few who did hear the word may receive it and believe it."

W. F. Norris writes from Manila, Philippine Islands, February 8: "Yesterday I attended services at the Rizal Theater. Rêv. Joseph B. Rodgers, a Presbyterian minister, preaches every Sunday morning to a native congregation assembled in the theater. The building is a large, plain, cheaply-built structure, capable of holding a thousand people. It was well filled with an audience composed almost entirely of Filipinos, there being among them a fair proportion of women. When we entered they were singing a Gospel hymn in the Spanish language. Prayer was offered in both Spanish and Tagalto, a native officiating in the latter tongue, the Lord's Prayer being repeated in each tongue. Mr. Rodgers then made an address in Spanish, one also being made in Tagalto by the native preacher. I was reminded of the days of Luther, when the German people so eagerly waited on his words, as I watched the natives of Manila intensely listening to the preaching of a Presbyterian minister from far distant America. It is a time of disquietude. The signs of the times are both ominous and cheering. The Federal party organized in advocacy of the new, the Catholic party created to conserve the old, the Woman's Peace party, the organization of a branch of the Catholic Knights in the Filipinos, the secession movement from the ancient Church, all are indications of the spirit of unrest prevailing in the islands. One thing is evident, that the people are striving for better things."

Dr. Alexander Robertson writes from Venice, Italy: "It is twenty years since Count Campello voluntarily, for love of our Lord and his cause in Italy, placed the resignation of the canonry he held in St. Peter's in the hands of Cardinal Borromeo, and, turning his back on the Vatican and the papal Church, went to live in his quiet mountain home, and to enter upon his true life's work as a humble evangelist of the cross of Christ in Arrone, among the lower hills of the Apennines, in Umbria. When he took this step the proud *Monsignori* of the Vatican said he was mad—mad to resign his exalted station, his princely income, his sumptuous chambers in the Vatican palace for poverty and suffering; but to them he was able to respond in the words of St. Paul: 'But what things were gain to me, those I counted loss for Christ.' During these twenty years the persecution of the Vatican has never ceased. Often, often he has been urged to return to his old ecclesiastical dignity, but as this would mean for him the negation of Christ, he has been able to respond, as Polycarp did when urged to betray his Master, that 'these many years he had served Jesus, who had never done him harm; why then should he betray him?' During these twenty years, in spite of all persecution, Count Campello has labored indefatigably and successfully. His doctrine is evangelical, his form of church government and ritual is episcopal. The beginning, middle, and end of his work is to make known to the ignorant, the priest-misguided, and the superstitious, Jesus Christ and him crucified. He does this from Monday till Saturday in meetings and in day and evening schools, and on Sundays in his schools and churches, and much good is being accomplished."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session April 23, 1901, Bishop Andrews presiding. Devotional exercises were conducted by Rev. B. C. Conner.

Rev. J. W. Marshall, D.D., and Mr. John Bentley, recently elected members of the Board, Rev. J. O. Denning, of the Bombay Mission, Rev. J. H. Pyke and George D. Lowry, M.D., of the North China Mission, were introduced.

Secretary Carroll reported the gift from a Presbyterian layman of \$10,000 for home missions and \$10,000 for foreign missions.

Secretary Carroll presented a proposed constitution and by-laws for the Bureau of Missionary Information approved by the members of the Committee of Eighteen appointed for this purpose by the Annual Conference of Mission Officers, Boards, and Societies. On motion it was ordered that they be printed and sent to all the members of the Board, and brought forward for action at the next meeting.

The reports of the Committees on Finance and on Lands and Legacies were adopted.

The Treasurer, Chairman of the Finance Committee, and Secretary Carroll were appointed a Committee with power to invest Annuity Funds, not exceeding \$100,000, as they may deem proper, in safe securities.

The secretaries were authorized to issue a list of objects and amounts for Twentieth Century Thank Offering, on approval of the Finance Committee.

The redistribution of the Liberia Conference appropriation for 1901 was approved.

The return of Dr. and Mrs. A. P. Camphor, of Liberia, on furlough, and the return of Rev. Thomas Waite from Angola were authorized.

A furlough of six months was granted Rev. William S. Spencer and wife, of Puebla, Mexico.

The furlough of Dr. E. H. Hart, of Central China, was extended until September 1.

The outgoing of Miss Selma A. Hirsch to Central China was authorized.

A furlough was granted Rev. W. T. Hobart, of North China.

The redistribution of the North China appropriations for 1901 was approved.

The Treasurer was instructed to advance \$30,000 to the North China Mission, in anticipation of indemnity to be received from the Chinese government, to be used in rebuilding the walls around the mission and university property in Peking, two residences for missionaries, and Durbin Hall of Peking University.

Permission was given Dr. W. B. Scranton to lease a plot of ground, sixty-five by fifty feet, in Seoul, belonging to the mission, for not more than ten years, the income to be used for the improvement of the mission property.

The Treasurer was authorized to forward money

toward purchase of property at Lausanne, Switzerland, in accordance with previous action.

The redistributions of the appropriation for the Bengal Conference and for the South India Conference for 1901 were approved.

The return to the United States from India of Lee Rockey, son of Rev. N. L. Rockey, was authorized.

The furlough of Dr. J. L. Humphrey, of the North India Conference, was extended until October.

Rev. Julius Smith, Rev. A. T. Leonard, and Rev. Chas. B. Hill were appointed the Finance Committee of the Burma Mission Conference.

Miss Elsie M. Stockton was approved for appointment to school work at Santiago, Chile.

Rev. Charles Edward Parker was approved for appointment to India on the volunteer basis.

Several appropriations were made for the benefit of the foreign and home missions.

On motion it was ordered that hereafter no application for aid should be reported from the Committee on Domestic Missions when the committee declined recommending an appropriation.

Notes on Missionaries, Missions, etc.

Rev. J. O. Denning and family arrived in New York from India April 17.

Rev. Stephen Stanton Myrick sailed April 17 from San Francisco for Singapore.

Rev. F. C. Allen, of Iquique, Chile, was married to Miss Ellen Wines of the Chile Mission, on January 1, 1901.

Rev. J. F. Hayner and family and Rev. I. T. Headland sailed from Vancouver April 18, returning to North China.

Miss Elsie M. Stockton sailed from New York for Santiago, Chile, on April 9. She will teach in Santiago college.

Rev. A. P. Camphor, D.D., and wife, and Rev. John Harrow, of the Liberia Mission, are returning to the United States on furlough.

Rev. W. E. Horley, who has been on furlough in England, sailed for Malaysia April 18. It is understood that he was accompanied by a wife.

Dr. J. H. McCartney, with his wife and three children, arrived in Shanghai, China, February 23, and left for his station at Chungking, West China.

Rev. John Lewis Reeder, of the Chile Mission, was married to Miss Marian Alice Milks, February 25, 1901, at Concepcion, Chile, by Bishop McCabe.

Bishop Hartzell, after holding the Liberia Conference, left for London, England, where he arrived March 30. He expects to leave England for Africa about May 1.

Rev. John McKendree Springer, Miss Harriette E. Johnson, and Mrs. Helen F. Rasmussen sailed from New York April 24, en route for the East Central Africa Mission.

Mrs. Marguerette E. Warne, wife of Bishop Warne of Southern Asia, has returned with her daughter

Edith to America. Her address is Sault Ste. Marie, Ontario, Canada.

Rev. Niels Madsen, formerly of the Methodist Episcopal Mission in India, was married on February 25, at Deoghur, Baldyanath, India, to Miss Elizabeth B. Farrar of the Christian Mission.

Rev. George B. Nind wrote from Lem, Brava, Cape Verde Islands, March 1, 1901, that he arrived there the latter part of January, and says, "The work has started out well, and the prospect is encouraging."

John B. Busted, M.D., died of consumption in Brooklyn, N. Y., March 11, 1901. He was a medical missionary in Korea from 1893 to 1897, and his work there was highly appreciated both by the missionaries and the natives. He left a widow and two children. Mrs. Busted resides at 166 Clermont Ave., Brooklyn, N. Y.

The *Bombay Guardian* of March 23 says: "It is interesting to learn that the Perak government is so pleased with the school work done by the Methodist Episcopal Mission at Taipeng that it has offered the Mission a site on the Larut Hills, a \$5,000 grant, and a second \$5,000 is assured locally if these amounts can be covered and a Hill boarding school started. It is proposed to associate a sanitarium where the missionaries can recruit their physical strength."

Rev. C. W. Huett, presiding elder of the Sapporo District, Japan Conference, writes from Japan: "Hokkaido (the northern island of Japan) will be Christianized long before the older sections of Japan. Two more missionary families and four more native pastors should be put here. There is no place in Japan where missionary money counts for so much as in the Hokkaido, nor where missionaries count for so much or are so heartily welcomed. The people coming here from other parts of Japan are the most advanced in liberal ideas and consequently more easily reached by the Gospel."

Rev. R. Hoskins writes from Cawnpore, India, March 22, 1901: "Bishop Parker is gradually gaining strength and has gone on to Bareilly, en route for Almorah in the Hills. He has not taken a proper furlough for ten or twelve years. Other interests seemed to keep him from a furlough until this sickness put in an emphatic demurrer, and he has had to stop. Bishop Warne is succeeding finely in his work. He gives ample time to each field and takes hold of things very satisfactorily. The indications are that we shall have more clear-cut spiritual conversions in India this year than in any previous year."

Dr. M. C. Wilcox writes from Foochow, China, January 31, 1901: "The visit of Bishop Moore to this part of his immense diocese, was a great uplift to all our workers, native and foreign, and we all look forward with pleasure to the time when he will be with us again. Owing to the uprising in the North—nearly a thousand miles from here—most of our special contributors suddenly stopped remitting the money that is absolutely necessary to push the work. Hence we have been obliged to drop nearly all the local preachers who were serving as 'sup-

plies' in the various circuits. Twenty dollars will keep a single man preaching the Gospel for a year. Who will help in this time of need? Money can be sent through the Missionary Society in New York."

"A striking illustration of the way in which new missions are often established, especially by American Methodism, is afforded by the recent settlement in Borneo of a number of the Chinese Christians of the Methodist Episcopal Church from Foochow Conference. A number of the best Christian families, and of the most promising young men and students, have gone to Borneo from the Kucheng District. While at Singapore Bishop Warne received word from a missionary of the Kucheng District calling attention to the fact that this body of settlers had now passed into his jurisdiction and asking him to make some provision for their spiritual welfare. Bishop Warne accordingly will proceed to Manila by way of Borneo to investigate conditions there. In a few months we shall read of deaconesses, teachers, and preachers, and of the appointment of a presiding elder to the Borneo District. This Methodist Episcopal Church of ours is a most paradoxical organization. With an exceptionally rigorous discipline and carefully prescribed polity, it at the same time allows of the utmost freedom of operation in all lawful directions, subject nevertheless to proper authority at every step."—*Indian Witness*.

Rev. H. L. E. Luering, writing about the recent session of the Malaysia Mission Conference, says: "The presiding elders' reports show an advance almost all along the line, but there can be but little doubt that our brethren from Manila and neighborhood monopolized most of the interest and attention of their hearers. The wonderful story they had to tell of the opening of doors in that country, so long under the dark shadow of corrupted religion, seems truly marvelous. Our noble native preacher, Don Nicholas Zamora, who here for the first time attended a Protestant Conference, delivered an address in Spanish, which held the closest attention of a large audience to the very last syllable uttered. He speaks with the conviction of a Luther and the fire of a Savonarola. His eloquence, his pathos and bathos, his impassioned zeal for the truth, his utter contempt of the mean tricks played upon his countrymen in the name of Catholicism, his fervent love for his fellowmen, are the secrets of his rhetorical success. Who, after hearing him, can wonder, that Nicholas Zamora is the 'best-hated man' on the islands, and best-loved one too among God's children. He spoke of his father's conversion and suffering for the truth, and how finally the light dawned in him until he came into the glorious liberty of the children of God. He is a man of excellent education; for that at least he has to thank his Jesuit teachers. He does not know fear, and it is important that he should not, for without the protection of Almighty God his life would not be safe for a day. The work of the Singapore District has been materially benefited by the arrival of Rev. and Mrs. W. P. Rutledge. Mr. Rutledge has been appointed pastor of the English Church in Singapore, and has already earned the love and respect of his church members."

Death of Rev. Ramon Blanco.

BY REV. G. P. HOWARD.

IN the death of the Rev. Ramon Blanco the Methodist Episcopal South America Mission sustains a great loss. He was the most efficient of our native preachers. Of late he had charge of our Boca Mission in Buenos Ayres, and under his active superintendence it was in a most prosperous condition.

He was full of a consecrated enthusiasm in his Christian work and had the happy faculty of communicating his enthusiasm to those aiding him in the conduct of his Mission.

Ramon Blanco heard the Gospel for the first time some twenty years ago from the lips of a devoted Englishman then laboring with Dr. John F. Thomson at Buenos Ayres.

Blanco finally joined Dr. Thomson's church, was licensed to preach, and became a coadjutor of our great South American preacher. He very soon devoted himself wholly to the ministry of God's word, was ordained, and held several very important charges before assuming the important post of superintendent and pastor of the Boca Mission.

The *Buenos Ayres Herald*, speaking of his death, says: "It was a sad and mournful gathering of nearly five hundred people that assembled at the Boca Mission Hall yesterday to pay their last respects to the remains of the well-known Methodist preacher, the Rev. Mr. Blanco. The services were touching and impressive, showing the deep respect that the members of the Mission had for their local preacher. He was forty-seven years of age and leaves a wife, seven children, and a host of friends to mourn his loss. The remains were followed to the cemetery by about fifty carriages. The floral tributes were simple, and emblematic of the humble life and pure character of the missionary."

General Notes.

The International Missionary Union will hold its Eighteenth Annual Meeting June 5-11, 1901, at Clifton Springs, N. Y. The secretary, Mrs. C. C. Thayer, Clifton Springs, N. Y., will give further information.

The English Church Missionary Society has 907 missionaries under its direction, of whom 89 are self-supporting and are called "honorary," and 414 have their support defrayed by individual friends, groups of friends, parishes, or associations, as their "own missionaries."

The Christians in Japan have organized the *Tai-kyo Dendo*, a great forward evangelistic movement. A missionary writes of it: "It unites nearly all Protestant forces in the empire for a consecrated attack along the whole line. It prays, preaches, publishes, and personally works for the spread of Christ's kingdom. Its motto is, 'Japan for Christ.' It is intensely spiritual, practical, and progressive."

A new evangelical movement has been inaugurated by the Christian churches of Hawaii, especially by those known as Congregational. The disorganization in Hawaii of the past few years has greatly interfered with the general habits and religious life of

the people. It is now proposed to carry the Gospel to every inhabitant of the island, and reach especially the native Hawaiians. The work is meeting with success and many conversions are reported.

A large number of the missionaries in China have requested the foreign plenipotentiaries at Peking, in their treaty with the Chinese government, to see that full religious liberty is guaranteed to all classes of people, so that no one by becoming a Christian shall suffer any civil penalties; that officials shall show a friendly instead of a hostile attitude toward Christian missionaries, and that all books and all parts of books which calumniate Christians shall be destroyed, and all who sell or circulate these calumnies shall be punished according to Chinese law. The Chinese government has recognized the principle, for persecution has only been practiced toward those who have professed the Christian religion, every form of religious belief being tolerated in China except Christianity.

The missionaries in the Shantung province of China addressed a letter to Governor Yuen Shih Kai, concerning the position of those Christians who were terrorized into recanting. The governor threw the responsibility for requiring recantation upon the local officials, and said their action was not on his instruction. He then made public the following order, "All pledges of Christians to recant, whether given to officials or to persons acting as security therefor, and all voluntary pledges of whatever kind to the same effect are null and void, and no further account is to be taken of them." He also instructed his subordinates to put out proclamations embracing these orders, for public information.

Recommended Books.

The Sign of the Cross in Madagascar, by Rev. J. J. Kilpin Fletcher, is published by the Fleming H. Revell Company, price \$1. Considerable information is given respecting the country and people of Madagascar, but that which is the most interesting is the graphic portrayal of the beginnings and progress of Christianity in Madagascar through the different severe persecutions and the present condition and outlook under French rule. No work on missions in Madagascar will be found equal to this in style or sustained interest, and it should go into all mission and Sunday school libraries.

Leone Patric is the biography of a young, cultured, and talented woman who spent four years in missionary service in India, dying in Leh, Tibet, in 1897, after an illness of only one week. Born in England of wealthy parentage, she was raised in the best circles, received a good education, was presented to the queen, and a life of ease and pleasure opened up before her. The call to a life of usefulness was gladly answered, in the name of the Christ she loved. The record of her work in Lahore and Srinagar is full of interest, and the biography is calculated to impress and influence other young women to devote their rich talents to mission work. It is written by Mrs. Ashley Curran-Wilson, and published by the Fleming H. Revell Company at \$1.50.

GOSPEL IN ALL LANDS.

JUNE, 1901.

Authority and Purpose of Foreign Missions.

THE prince in the Arabian story took from a walnut shell a miniature tent, but that tent expanded so as to cover first himself, then his palace, then his army, and at last his whole kingdom. So Christ's authority and Christ's purpose expand, as we reflect upon them, until they take in, not only ourselves, our homes, and our country, but the whole world of sinning and suffering men, and the whole universe of God. There is but one authority for foreign missions, and that is Christ.—*A. H. Strong, D.D.*

Missionary Fire and Fuel.

MISSIONARY literature is fuel, but fuel does not make fire. It feeds fire, and there would be no use in the accumulation of the most abundant missionary literature if you have no fire. But when fire is there, with this fuel you can make the fire burn with far more intensity. There ought to be education in missions from the cradle, and as the child's mind and heart are inspired with a desire for the uplifting of mankind, feed the fire with fuel appropriate to the child's measure of intelligence.—*A. T. Pierson, D.D.*

The New Christian Giving.

WITH the new century there must be a new era in the method and measure of Christian giving. To-day the question too often is, "How little can I give to God, and how much can I keep for myself?" To-morrow it must be, "How much can I give, and how little can I safely reserve as the basis of future investments for Christ?" To-day it is the obligation of giving—the stern duty to yield up our treasure to God. To-morrow it will be the joy, the exhilaration, the luxury of pouring our choicest possessions into the treasure house of the king.—*Epworth Herald.*

Interest in Missionary Publications.

MISSIONARY publications will command the attention of those only who are truly at one with Christ in his world-wide redemption work. Given a church whose members, in fact as well as in profession, are seeking first the kingdom of God, and they will demand, and will have fresh and full tidings of the progress of that kingdom throughout the earth. There is no excuse for dullness or want of enterprise in presenting the stimulating facts of missionary history, and biography, and current work. But the demand occasionally made that these publications be made so attractive that the unconverted and indifferent will cry out for them is preposterous. As well ask that a painting be made so beautiful that the blind shall see it, or music so sweet that the deaf shall hear it. Let a quickened love for our Lord and his kingdom fill the hearts of his people, and reports from the field of contest will be welcomed with eager acclaim.—*E. E. Strong, D.D.*

The Gospel for All.

ANDREW FULLER, when alarmed at the spiritual lethargy of his church, preached a sermon on the duty of the Church to give the Gospel to the world, and as he broadened their intellectual life and quickened their zeal, and stirred their purpose, he followed it up the following Sabbath with a sermon on the duty of the Church to give the Gospel to the world; the third Sabbath the same theme was presented from his desk, and then men began to inquire, "If the Gospel can save the world, can it not save our own children, our own community?" and from that missionary sermon sprang one of the most memorable revivals in the history of any church. The Son of God fixed our eye upon that last man that we might see between us and him every other man. The Church has no other purpose in existence, no other end to serve but that of giving the Gospel to the world.—*Bishop E. R. Hendrix, D.D.*

The Pastor and Foreign Missions.

TO the pastor belongs the privilege and responsibility of solving the missionary problem. Until the pastors of our churches wake to the truth of this proposition, and the foreign work of the Church becomes a passion in their own hearts and consciences, our boards may continue to do what they may or can, by way of organizing forward movements and devising new methods for exploiting the churches for money, the chariot wheels for foreign missions will drive heavily. No pastor who fully apprehends his relation to the great commission can say of his field, "It is a little one." He may be the pastor of but a handful of people in the smallest wayside village in the whole land, and yet his commission assigns to him as his field the whole world. It is in the province and power of the pastor of the smallest church in the land to make his influence felt around the world. The pastor is not only responsible for leadership, but for enthusing his church along missionary lines. Jesus has promised to continue the great endowment of power for this very purpose. If the pastor has no convictions in this matter, or those convictions are not set on fire with a Holy Ghost enthusiasm, then will his church be cold, indifferent, and perfunctory in the matter of foreign missions.—*Geo. F. Pentecost, D.D.*

Opposition to Missions and Missionaries in the East.

ORIENTAL nations do not all hold with equal tenacity their ancient and ancestral beliefs. It often happens that national or patriotic motives are intermixed with religious; or, again, the opposition to missionaries may be rather social, as it is among the Hindus, than religious, as it is among the Mohammedans. But the dislike of the East to the West reaches beyond and below Christian missions. I do not deny that these nations dislike the religion of the West, although it is one of the strange paradoxes of human history that the religion now dominant in the West should be originally and essentially oriental. They do not dislike the religion only, but the lives, the manners, the character, the trade, the arms, the civilization, the culture of the West. Even in China the "foreign devil" is any foreigner—not only a foreigner who is a

missionary. It is difficult upon a study of recent events to avoid the conviction that what the Eastern world wants, at least in China, is to be left alone. It hates the West, and the hatred is not unnatural, for I think the first impression that a resident in the East receives, and the last which he retains, is how wide is the gulf between the Eastern and the Western worlds.—*Bishop Welldon.*

Knowledge of Missions.

MANY of our Church members have not yet awaked to the discovery that the freedom of their position as Protestants carries with it not exemption from the active service of the Church, but rather the privilege of giving their lives and their substance, with this added responsibility as Protestants, that they do it "intelligently," watching the progress of the work in every country, but especially where their own Church is engaged. It is surely not the part of a Protestant Church member to give his money to the missions of his Church, and not trouble himself to learn what these missions are doing, and whether "it goes well with them" or not. What man is so hopelessly busy that he has not the time to follow with an intelligent interest the progress of the mining operations in which he has shares? Missions need the sympathy and the intelligent cooperation of the members of the Church at home. Herein lies the great strength of a Protestant mission, that it has at its back not simply a hierarchy of the clergy, but the whole body of Church members, each one of whom is personally interested in what is going on at the mission.—*Neil Macvicar.*

Mohammedan Activity in Africa.

FOR some time past there has been in Africa a revival of Mohammedan activity. Moslem missionaries have spread themselves out, particularly in East Africa, and are working hard to impose their easy-going and sensuous "faith" upon the natives, many of whom are ready for anything which appears better than the old fetish worship. It is easy to understand the fascination which this false religion has for people whose growing enlightenment demands a better religion, but who do not desire to part with their old sensuality. The Church

is not yet half awake to dangers of this kind. There is a remarkable slowness in seizing fresh opportunities. Where Mohammedanism once strikes its cancerous roots it is most difficult to deal with the people. The great hope in cases like this we refer to is to prevent the thing, if possible, getting root at all. And if this is to be accomplished, the Church must be first on the spot.—*The Christian*.

Evangelization of the World.

WHAT is meant by the evangelization of the world in this generation? It means to give every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord. We do not mean the conversion of the world in this generation. The Church will not have fulfilled her task when the Gospel has been preached to all men. Such evangelization must be followed by baptism of the converts, by their organization into churches, by building them up in knowledge, faith, and character, and by training them for service. It is the obligation of the Church to evangelize the world in this generation. It is our duty because all men need Christ. The Scriptures clearly teach that if men are to be saved they must be saved through Christ. The burning question then is, Shall hundreds of millions of men now living, who need Christ, and who are capable of receiving help from him, pass away without having even the opportunity to know him. To have a knowledge of Christ is to incur a responsibility to every man who has not. We are trustees of the Gospel, and in no sense sole proprietors. What a crime against mankind to keep a knowledge of the mission of Christ from two thirds of the human race!—*John R. Mott*.

Necessity of Christianity in China.

AT the commencement of St. John's College, Shanghai, China, held February 9, seven Chinese students were graduated from the arts course. At the final examination of the classes in the Collegiate Department on the subject of Comparative Religion, among the questions asked was, "Minister Wu calls attention to the fact that Confucianism contains the Golden Rule as well as Christianity, and argues that there is no real use of spreading the Christian religion in China. Is his argument valid?" Here is one of the answers:

"Minister Wu is wrong. Christianity is an inclusive religion. It comes into China to fill the gaps left by Confucianism, Buddhism, and Taoism. Confucianism is not a complete religion. Christianity comes to China not to say that the teachings of Confucius are wrong, but to fill the incompleteness of his. Though the Golden Rule is the same in both religions, yet by the Golden Rule alone men cannot attain righteousness. Christianity comes to give that which Confucianism lacks, like the idea of the Hereafter, the doctrine of Incarnation, bringing the worship of the Supreme God within the reach of common men, to expose the fallacy of laying too much stress upon ancestors, etc. Christianity is therefore necessary."

Increasing the Interest in Missions.

REV. ISAAC CROOK, D.D., of Ironton, O., writing about missions, says that a large number, if not a majority of the pastors, are too busy to care or know very definitely about the missionary field, while to the people it is something foreign, and means another collection. He would have a man appointed in each Conference, "capable, informed, and on fire for missions, to give his whole time in helping the overloaded pastors, and stirring up the careless and uninformed, so as to bring home the subject to the rank and file of our people, who never fail to respond when informed and brought spiritually in touch with this wider vein of the kingdom. That would cost something; but we are penurious on the question of cost. Stingy farming never succeeds. The prevalence of the tithing system would supply all the money needed, and yet fail to bring enlightenment and heart sympathy—eternal factors in the kingdom of heaven." Dr. Crook also advocates the securing of addresses from the foreign missionaries who are at home on furlough. He thinks that in this way "the pastors and people would learn to appreciate the work of the missionaries and pray for them, and the missionaries would gain an acquaintance and insight into the conditions of the Church at home to carry back with them to their fields." The suggestions are excellent. Who will furnish the money to pay the expense of a man to work in a Conference for a year? Our missionaries at home will be glad to deliver addresses on missions.

THE CONVERSION OF ISLAM.

BY REV. T. J. SCOTT, M.A., D.D.

MORE than one third of the adherents of Islam are in India. Nowhere else are Moslems so accessible. Nowhere else is there such immunity to the missionary from hostile resistance to his work and from lawless effort to destroy the result of his labor. Nowhere else is the Moslem, from the force of circumstances, so powerless for mischievous aggression and malevolent resistance to the peaceful efforts of evangelism. Perhaps in no other land do we find Islam in a more orthodox form, and with so many followers in a reasonable and enlightened frame of mind to meet the advances of the missionary in the prosecution of his work. Perhaps no land has yielded so many converts to Christianity with so large a number of enlightened and faithful workers for Christ.

How are the arrogant, bigoted, self-confident, self-satisfied millions of this faith to be turned unto the Lord? Holding so much in common with Christians, and revering as they do, in theory at least, Christ and the prophets and our Bible, how are they to be brought to a full knowledge of the truth? If anywhere, then in India, the evangelistic problem of this system should be solved.

Let us approach the problem by seeking to remove the obstructions. What are the chief difficulties in the way of Moslems accepting Christianity. The answer to this is the way to a solution. The fundamental doctrines of the New Testament, which are the pillar and ground of Christian truth, constitute the great rock of offense and stone of stumbling to the Moslem.

Moslems, as "enemies of the cross," may be said to hate most sincerely the doctrine of the incarnation, the sonship, the divinity of Christ, the atonement, and the Trinity. To them the "offense of the cross" is very great, because around it center these vital doctrines.

It is a matter of unspeakable regret that the founder of Islam came so much in contact with heterodox Christianity. One would infer from the Koran that he had heard much of the bitter discussion among the Christians that went on in the early centuries, and that the heterodox side took strong hold of him. He has left in the Koran

uncompromising protest against these lines that everywhere confronts the

Christian evangelist, and which is the source of an endless polemic against his teaching. Whatever may be the theme, these doctrines are dragged in and made the occasion of a charge of blasphemy against God. In the most vital truths we preach lies the forefront of our offending.

Deadly prejudice must be removed and the reasonable grounds of faith must be made clear. Fortunately, we have the admission by Moslems that the Bible is an inspired book, and secondly, the important dictum in Islam that reason must be subordinate to revelation. With the Book and this dictum, we have a good basis for work. "Preach the word." The Moslem will drag in his ribaldry about God not having a wife, and will urge the impossibility of the incarnation on account of the impurity of matter, and the unthinkable limitation of the infinite One. Against the Trinity he will rally his charge of polytheism, and will demand an explanation of the Sonship and Trinity. But it must be, "Preach the word."

I have little confidence in making these doctrines reasonable to the mere intellect. Just here explanations explain but very little, and illustrations darken rather than illuminate. The Moslem must be silenced with his own dictum, "reason is not above revelation." Here we must stand. Trace each doctrine in the word. Pile up proof texts till there is no way of escape. This is the way Paul reasoned with the Jews, "opening and alleging" that Jesus was the Christ, and that he was to suffer for man. Indeed, Christ thus himself urged his own claim from the Scriptures.

To illustrate how we must proceed, take the doctrine of the divinity of Christ. We can show from the Bible by many texts that he bore the names and titles of God, that he possessed the attributes of divinity, and that he performed the works of God. Again, touching the Trinity, we can show that the three have all the names and attributes of divinity, and all work the works of God. These three constitute the Trinity of Christian belief.

It is well to repel all demands for an explanation of a Trinity of divine persons in the unity of the Godhead. Rally the Moslem again with his own dictum about faith and reason, and simply insist that the

three called Father, Son, and Holy Spirit make the Trinity of Christian belief, whether or not we understand anything about their psychological personality and interrelation. I submit that the less we attempt to explain this mystery of our faith, and illustrate it by reason, the better. It is enough to insist that these three are presented to us in Scripture as divine.

Of course all know that at this point the Moslem will shift his base for a new point of attack. The preservation of the sacred Scriptures incorrupt, becomes the new arena of strife. I believe that the maintenance of the integrity of the Bible is the central citadel in the Gospel contention with Islam. In India Moslems have seen this, as we know full well, and their most strenuous and persistent assaults have been at this point. They have seen very clearly that if the Bible, which they themselves have acknowledged, stands, the Christian doctrine stands. They know full well that if the Bible stands, the Koran, with its manifest contradictions to the Bible, must fall. The situation becomes desperate.

The Moslem should be made to feel how glaring the contradictions are. The misrepresentations in the Koran touching the person and teachings of Christ form one of the greatest obstacles in the way of reaching the Moslem. We must seek to disabuse the minds of Mohammedans by putting the real facts and teaching of the Bible before them. The Moslem, intellectually at least, must give in, or become an outlaw to rationality.

I have long felt that in our work with Islam, the question of the uncorrupted preservation of the Scriptures is of supreme importance. The most powerful controversial literature of Islam in India is aimed at this point. Indian preachers should be well equipped just here. There is encouragement in the fact that much less is made of this matter now by intelligent Moslems than formerly. It is not urged by the Aligarh school. A more accurate spirit of criticism must finally abate this charge of corruption.

The Moslem must then face the fact that if Christianity is true Islam cannot stand. Muir's *Shahadati Koran* is most valuable at this point. Parts of Sir Saiyad Ahmad's *Commentary on the New Testament* should be published and scattered as a tract, because it disclaims corruption.

Having said so much on our making a stronghold of the Scriptures, it may be conceded that touching some at least of the doctrines assailed by Moslems reason may be used to negative their objections. For example, take the doctrine of the incarnation. Moslems urge that the divine purity cannot endure contact with impure matter, especially mortal flesh. Again, the limitation of a human body is supposed to be incompatible with divine infinity, and the phenomenon of death is unworthy of the unchangeable One, and so on.

As to the first point, we can insist that for Deity matter is not impure in any such sense that incarnation in it is derogatory to the divine purity of Him who made and sustains it. Besides, for the thoughtful Moslem, too, God must be immanent in matter in a sense that would imply the same difficulty if matter be impure in the meaning of the objection.

Again, as to the geometrical or spatial difficulty that the infinite omnipresent Deity cannot be contained in the limited dimensions of a human body, we can insist that the attributes of matter and space must not be applied in thought to the divine Spirit, or indeed to any spirit. Spirit has not mathematical extension like matter. Moreover, we must think of God as present at any point of space with all his attributes, or we cannot think of him at all, hence the limits of the body present no difficulty for the Christian that is not a difficulty for the Moslem in any rational thought about God.

As to the death of God in the incarnation, it is sufficient to explain that physical death is not the destruction of spirit, but merely a change of relation to the physical body, or separation from it, hence the phenomenon of death that passed on the divine incarnation need present no special difficulty. Thus any apparent difficulty to the thought of a divine incarnation can be shown not opposed to reason. But as stated, for the Moslems, the line of argument on the divine mysteries assailed should be rigidly biblical.

Islam has sometimes been called "the great antagonistic creed," but in dealing with Moslems it is fortunate that there are so many strong points of agreement with Christianity, and the most should be made of this fact. These constitute the real strength of Islam, but in the hands of the evangelist should win it to the Bible and

the Cross. The prophet himself frequently emphasized his agreement with the people of the book.

The sterling belief of Mohammedans in the unity of God, their acceptance of the idea of inspiration and revelation, their acknowledgment of the sacred Scriptures, and their profound reverence for Christ, all this constitutes a common platform of great power in presenting the truth. These fundamentals should be kept well to the front, and Moslems should be led to see how near they are to being Christians.

The elements of its own destruction are bound up in the Moslem system, as it may be said in passing, is the case with Aryanism. Aryans stake everything on the Vedas. It is well to let them build thus, for the reaction must come with a true critical and historic estimate of those books.

In dealing with Islam we should make the most quietly of the important agreements and concessions touching the sacred Scriptures and our common belief, and then help the Moslem to see how it leads him to Christ. An attempt should be made to show Moslems what pure orthodox Christianity is as distinguished from the caricature which they so often fight. They may be led to see how Mohammed missed the truth.

Lead them to see how there is no place for their system. The New Testament is final. Christ's words show this. The Book of Revelation indicates how all revolves around "the Lamb slain," whose cause triumphs completely, and nothing is to be added to or taken from this final record.

A supreme effort on the part of missionaries should be to inspire confidence in the present Bible, and put it within reach of Moslems. The *Punjab Mission News* has the encouraging statement that Dr. Ewing says, "there seems to be especially among Mohammedans what might almost be called a movement toward a more candid examination of the claims of Christ."

We should seek to impress on Moslems the fact that their creed does not present the marks of a universal religion. There are what may be called climatic and geographical tests of a religion being fit for all countries and latitudes. A writer in the *Methodist Churchman* of Cape Town argues that the faith of Mohammed is founded on principles, and is spread by practices favored by tropical climate, and that it cannot prevail readily in the higher temperate zones, and

especially not in the frigid zones. Blunt, in his *Future of Islam*, seems to see that, in the nature of things, Islam must find the region of its most permanent and successful development in Southern Asia and Equatorial Africa. Judaism had something local and national in its constitution, and Islam, even if true, has in it the marks of a local and temporary faith. By putting it in contrast with Christianity, its local and transient character should be manifested.

The question of method and manner in preaching is an important one. In the prosecution of efforts to reach Islam it must need be that offenses will come, but care should be taken that needless offense be not given. We have recently had some kindly advice from high secular officialdom on this point, nothing, however, that has not been enunciated by missionaries themselves, with more faith in the result than Lord Salisbury seems to have at present in any method.

We ourselves have learned that rasping and exasperating attacks on Islam and its founder are less profitable than the spirit inculcated by Paul's words to Timothy, "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves." Native preachers should be trained to avoid harsh and irritating discussions. Damaging facts in the system and its founder should be stated in a way to give as little offense as possible.

The better way is to lead the hearer or reader to quietly face these facts himself and see their bearing and draw his own conclusion. We can write and discuss with a freedom in India not found in countries under Moslem rule. Let us not abuse our opportunity by a harshness open to objection. Our *quondam* fellow-laborer in India, Dr. Pfander, was a model in this respect. Our mission is to preach Christ crucified, and when forced into discussion we must work in the spirit of the advice to Timothy. We know that the cross is the power of God and the wisdom of God.

Islam as a system has stood against the cross with marvelous solidarity to this hour. Its fate, like that of Judaism, is a mystery. Once the leaders on historical and critical grounds become convinced that the Christian Scriptures are uncorrupted and that the Koran is an ignorant travesty, a wonderful turning to the prophet of Nazareth may take place.

Plans to give efficiency to work among Mohammedans have called for serious study. Two lines of work may be broadly indicated: first, direct evangelism in the way of preaching, and second, the development and circulation of literature on the great controversy between Islam and Christianity. On the second of these it may be said, that while much has been well written, restatements are continually demanded with the changing phases of the discussion and the varying stages of enlightenment and liberality of thought attained by Moslems.

There is much to be said in favor of setting some missionaries apart for special effort among Moslems. The objection is hardly in place, that we are not justified in a plan that excludes anyone from our ministry, for the plan need not be so exclusive as to preclude thought for others. Such specialized effort can be harmonized and coordinated with the work of other missionaries, so that no one need be neglected.

The Saviour of the race confined his mission for the wisest of reasons to the lost sheep of the house of Israel. He called Paul specially for work among the Gentiles, and the great foreign evangelist writes of himself and Peter that those of repute at Jerusalem saw that "he that wrought effectually in Peter to apostleship of the circumcision, the same was mighty in me toward the Gentiles" (Gal. 2. 8).

Diffusion and enfeeblement is perhaps the weakness of much of our effort. Work among Moslems, as, indeed, among any class of religionists, requires the careful investigation of the system, the study of special language and literature, of particular lines of history and religious belief, of social life and customs. A life hurried and distracted and overcrowded with many diverse duties is not fitted for the best results. The missionary needs some little sense of leisure to go about his work deliberately, and with the confidence that he is at liberty to accomplish the point taken up. Work along specialized lines will contribute to this.

It may be said that the missionary corps cannot be increased so as to admit of this, but the same number of missionaries may do better work by a division of labor. Furloughs and vacancies, from whatever cause, introduce perplexity into the best plans, but surely something can be done. The consideration of this subject by some Missions in India is to be commended.

A broader matter is the question of Missions organized especially for Moslems. Nothing very effective has yet been worked out. We have Missions to the Jews and to special tribes and peoples. The idea might be carried out for Moslem evangelism. A Turkish Mission Aid Society was established in England some years ago. I have not been able to lay my hand on material showing how much it has accomplished.

The theological faculty of Cambridge University, under the leadership of Dr. (now Bishop) Westcott, did something to encourage the production of literature on the controversy between Islam and Christianity. We owe to this effort Dr. J. M. Arnold's very valuable book referred to on the history and character of Islam and its relation to Christianity, perhaps the best in our language on the subject. It was a dream of the author that there might be formed missionary brotherhoods on an extensive scale to make permanent homes in Moslem countries, the members of which by devotion, self-sacrifice, and evangelistic effort might build their lives as a saving power into the Moslem community. The German Missionary College at Basle has done something of the kind.

One of the China Inland missionaries, whose work has thrown him among Chinese Mohammedans, urges that there should be missions organized especially for Moslems. Such Missions, he says, should be sustained by those who are content without immediate organized results and flattering statistical tables. They should have no reports and periodical literature for the public, giving information to the leaders of Islam, producing immediate steps to defeat whatever is being done. There is no doubt that too much parading of results and plans of work among Moslems invites counter effort. It is best perhaps that here the kingdom of heaven come not with observation.

There seems to be a considerable consensus of opinion that there should be special concerted action in seeking to reach the Moslem world. Some years ago Rev. W. St. Clair Tisdall, of the Church Missionary Society, proposed in the columns of the *Record* a kind of union of missionaries working among Mohammedans. His point seemed to be a plan by which various missions could set apart special missionaries to cooperate in working among Moslems—while still under their several societies.

Plans for literature education, and preaching among Moslems, could be thus combined in some method supplementing and coordinating efforts made. Thus with a more thorough understanding of Islam,

with methods well adapted and conciliatory, more fruitful results might be obtained. There is no better field than India for testing the most hopeful plans.
Bareilly, India.

HOW TO MAKE THE EPWORTH LEAGUE MOST EFFECTIVE AS A MISSIONARY FORCE.

BY S. EARL TAYLOR.

IF the Epworth League is to be made most effective as a missionary force there will be a chosen few in each chapter who are missionary enthusiasts. Those who have met God face to face and who, not cumbered about much serving, are willing to take time to sit at Jesus's feet and to hear his word, will constitute the life germ of the society, and from these will be chosen the members of

THE LOCAL MISSIONARY COMMITTEE.

There will be a live chairman for this committee, the best the society affords. No mediocre man or woman can lead in a world enterprise. Those who "ought to have a place somewhere" may possibly, with little harm, work on some other committee, but here human souls are in the balance. The committee will not be too large. Four or five members will do more work than twice that number. Each member should be made responsible for some definite duty; for instance, let one of the strongest members be responsible for the monthly missionary meeting; another for advertising and circulating the library; another for the prayer topic on the bulletin board; another for mission study, and another for promoting scriptural habits of giving. The chairman of the committee will supervise the whole work, and will see that each member of the committee attends to the duties assigned him.

Next in importance to careful organization is the preparation of the committee. The Local Missionary Committee should by all means endeavor to secure the visit of a Student Missionary Campaigner or a member of the District Missionary Committee at the time when the work is first organized, and at least once a year thereafter. Each member of the committee should read *The Missionary Spoke of the Epworth Wheel*, and, if possible, *Fuel for Missionary Fires*. The

members should also familiarize themselves with the books of the Missionary Campaign Library, and should by all means read the missionary periodicals of the Church.

The committee should meet monthly for prayer, and to check up the work that has been done, and also to plan for a further extension of the work. A prominent Christian Endeavor worker recently said in this connection, "The Missionary Committee has business enough to make a monthly meeting of the committee necessary; if not, it should have a meeting to find something to do." The entire missionary work of the local Chapter will come under discussion at this monthly meeting of the Missionary Committee. Among other phases of work the following may be considered:

THE MONTHLY MISSIONARY MEETING.

In making the Epworth League a missionary force the monthly missionary meeting is a strategic point of attack. At this time we are able to reach practically the entire membership of the entire League. The mission study class will attract the few. The missionary library will not be read by all, but the monthly missionary meeting, if properly advertised and prepared for, will enable the members of the study class, and those who have read the library, and the enthusiast on the Missionary Committee to mass the batteries upon the indifferent members of the society, who must be reached if the League is to be made a missionary force. Three years ago the young people were thrown on their own resources for topics and for helps, but now monthly topics are printed upon the regular topic cards of the League, and there are adequate references and helps furnished, so there is no excuse for a dry missionary meeting.

The Missionary Committee, by careful planning for the monthly missionary meeting, may avoid monotony in leadership and

in the arrangement of the program. They may enlist, if they desire, two thirds of the membership of the society in preparation for each meeting by the appointment of a program committee, a committee on decorations, ushers, collectors, etc. In Montreal a Woman's Society has for years conducted monthly missionary meetings with an average attendance of between two and three hundred. The secret of their success is that no meeting is prepared with less than sixty helpers, carefully distributed on the various committees, and each month the committees are rearranged so that at least three times during the year each member of the church is asked to do some service in connection with the monthly missionary meeting.

By careful attention to the following details the committee will help to make the monthly missionary meeting one of real power: They will see to it that the meeting is prayerful, and hence devotional, in spirit; that it exalts Christ; that the meeting is carefully advertised; that suitable charts are occasionally used, and also a missionary map of the world; that the leadership is effective, and that the meetings begin and end on time.

THE MISSION STUDY CLASS

is of prime importance. The man is no patriot who refuses to inform himself about the vital issues of this country, for when voting time comes he will either trample the birthright of freedom under his feet, or else, ignorantly using it, he becomes as dangerous as a mad man with a loaded rifle. Simple loyalty to Jesus Christ demands that the Christian know something about the forward movements of Christ's kingdom. That follower of Christ who can glibly tell you all about recent military movements in the far East, but who is so ignorant that he will believe all the adverse criticisms of our missionary work in China is crucifying afresh the Son of God. As with the monthly missionary meetings, so with the study class, there is no excuse because of lack of helps.

Three years ago we were urging the young people to study missions, but were suggesting no study course, and were furnishing no helps, and many young people who really desired to know more about the missionary work of the Church were as helpless as would a collegian be if told to obtain a college education without the help of text-books or instructors. To-day, however, our leaders

have grasped the situation, and are not only providing suitable books but they are also preparing all necessary helps for study class work. A successful study class will not be large. The question of leadership is a difficult one, but the experience of the last two years, where study class work has been attempted, is proving conclusively that if a class is formed, and one of the number who is willing to lead in hard work be assigned to leadership, and if adequate helps for the leader of the class are furnished, the class will go on from strength to strength. It goes without saying that the pastor should never lead the Study Mission Class except in extreme cases, for, in so doing, while he may make the class work interesting, he is dwarfing the young people themselves, and is effectually preventing the development of leadership among them. A successful study class will have a lay leader, an attractive place of meeting, an informal and flexible program, a sense of the importance of mission study, and each member of the class will be given something definite to do.

THE MISSIONARY LIBRARY.

A good missionary library should be in each chapter room and, if the League is to be a missionary force, this library must be widely circulated. Three years ago no missionary library suitable for young people was obtainable without much labor and expense on the part of the Local Missionary Committee.

A prominent layman in Chicago went to various publishing houses and asked them if they were willing to publish a missionary library which would be reasonable in price and which would contain the best missionary books for young people. In each case the publishers replied that they were unwilling to publish such a library because the young people were not demanding missionary books. This layman then decided to financially back the enterprise, and he himself arranged for the publication of a library of 16 volumes, in special uniform binding. This was called the Student Missionary Campaign Library. For about four months very few of these libraries were sold, but this layman and his collaborators believed that if there is a need for an article, a demand can be created. By judicious advertising, through the Student Missionary Campaigners, the first edition of 500 sets was sold within six months. Since that time over

three thousand sets have been sold, and they are scattered over about thirty-five States of the Union. This means that over forty-eight thousand volumes of choice missionary books have been placed, by this means alone, in the hands of the young people of the Church in less than three years' time.

It has been easier to sell the library than it has been to get the library widely circulated and read. This is not surprising when we remember that the vast majority of the young people are reading very little outside the lightest form of literature.

By the following means, however, the library is being circulated under the supervision of energetic missionary committees. The pastor will sometimes preach a biographical sermon, using, for instance, *The Life of Livingstone* as his subject. He will then recommend that the young people read this book, telling them that it is to be found in the Campaign Library. More frequently the pastor will use striking illustrations from the Missionary Library, and will tell the young people where he has found these illustrations. Sometimes a book review meeting has been held, when certain members of the society briefly review some of the more interesting books. Pledges are now being circulated for vacation reading. One pledge reads as follows: "I will endeavor to read, during the next three months, the missionary books on the following list that are marked with a cross. I request the Missionary Committee of the League to furnish me with these books as soon as they are available." (A list of Campaign Library books then follows.) By this means one society secured 60 pledges for vacation reading.

One young lady has made it a practice for years to use her personal influence by recommending interesting books and by loaning choice biographies, asking her friends to read marked portions. One lady who had thus received a book kept it over time, but stated, when she returned the book, that 16 persons had read it in the meantime. In a few cases we have known of a public dedication of the Missionary Library, followed by a system of delivery whereby the books are delivered by the Missionary Committee to the homes of the members at stated times. One pastor, in making his pastoral calls, left a certain book in homes he desired to reach. Whatever means is used it is certain that a special effort must be made to get those to read who have never

read a missionary book. It is better to get one such person to read than to enlist ten who are already interested.

A young lady recently asked a bright young man to prepare an address on Korea. The young man said he knew nothing about Korea, and that he had no interest in missions whatever, but he finally agreed to prepare. He read four books, including *Korean Sketches* and *Every Day Life in Korea*, and then asked that the meeting be postponed two months in order that he might make more thorough preparation. He then wrote to the various Boards for all the pamphlets on Korea he could obtain, and when the time of the meeting arrived he was bubbling over with enthusiasm, and, in the language of one who was present, "everyone felt that *that* meeting was worth while." Later this young man sent a copy of *Korean Sketches* to all the young men of his Bible class.

PRAYER AND MISSIONS.

In no respect will the Epworth League be a greater missionary force than in the realm of prayer. "It is not by might nor by an army, but by my Spirit, saith the Lord." More than any other one thing, not excepting money, do the missions of the Church feel the need of an ever-increasing volume of prayer. Prayer, definite, earnest, and availing, may be promoted by proper means. Many young people's societies have each week a special topic for prayer placed on the regular topic card, and five minutes of each devotional meeting is given to prayer for missions and missionaries.

A young people's society in Ohio has a large missionary map of the world, and from the local center lines are drawn on the map so as to radiate to the various mission lands where representatives from that society are at work. In Chicago there is an interesting map of the world placed on a board background and the various mission stations of the Church are indicated by little flags with the names of the missionaries written thereupon. Such maps give definiteness to prayer. In Cambridge, England, there is a prayer book where letters from missionaries are placed, and where special requests from the field are written. Before each meeting the leader reads briefly these special requests for prayer. In one of the theological seminaries in Virginia there are, in a prayer room, a series of glass cases containing the

photographs of the missionaries who have gone out from the school. One Missionary Committee used the following plan: Pictures of missionaries were clipped from the various denominational periodicals and mounted on uniform cards. Brief histories of the missionaries, together with scriptural quotations, were written on the backs of the cards. These pictures were presented to each of the 47 members of the society at the Christmas meeting, and at that time each one was asked to remember his missionary each day during the quiet hour, and the society agreed to remember them often in prayer at the public meetings. The Missionary Committee kept the members informed about their individual missionaries by cutting out from the denominational publications articles from the missionaries, and by procuring letters from the various representatives. In June there will be a meeting, with the subject "Our Missionary," when each member is expected to tell the name of his missionary, and what he knows of the work of that missionary.

SCRIPTURAL HABITS OF GIVING.

The young people's society should by all means bestir itself to promote the scriptural habit of giving. It may well hold a public meeting when the idea of Christian stewardship is fully presented. This meeting should be a meeting extraordinary, and should be very carefully worked up. Preparations should be made weeks beforehand. Members should be asked to engage in daily prayer that the meeting may be especially honored of God. A special card may be printed soliciting prayer and inviting attendance. Leaders should be carefully selected, and should have placed in their hands literature bearing on the subject. In this meeting let us "attempt great things for God and expect great things from God."

At the close of the meeting pledges may be taken stating clearly the amount, daily or weekly, each member proposes to give. Dr. Gordon once said: "Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any one of you up to the determination to do generous things, you would run down again before next Sunday unless your resolution were fastened by a ratchet. That is what a solemn pledge to pay money to God amounts to, a ratchet to hold us up to the pitch we have reached."

The public meeting may be followed by a personal canvass by a carefully appointed committee, that no one who was not at the meeting may be overlooked, and that those who canvass may find out and correct erroneous impressions that may have been given. It goes without saying that collections of payments should be made regularly and promptly. Whether the envelope plan is adopted or the mite box, or whatever it may be, a great responsibility is upon the committee to see that the payments are regularly made. Those who are young, and are in the formative period of life, will not acquire scriptural habits of giving without much help.

SUPERVISORY AGENCIES.

The plans which have been suggested above in outline are workable, and have been proven so, but they will not work themselves. To insure the success of the Local Committee a District Missionary Committee should be organized with one member responsible for each five or six chapters. It will often be necessary to supervise the district work by a Conference organization, and the Missionary Society and the Epworth League Headquarters must be alert, and ever ready to provide missionary topics and outlines, mission study course and helps, missionary library and literature, prayer topics and prayer cycles, plans for systematic and proportionate giving, and a never-ending stream of helpful literature. It will be no easy task to arouse our legions of young people, but it can be done, and it must be done, and he who studies the signs of the times most will be convinced in his heart that the day is not far distant when the Epworth League will be, in truth, a real and adequate missionary force.

Guilt of Non-doing.

"CURSE ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof." That certainly is strong language, even for an angel to use. What can have justified it? What terrible thing had Meroz and its people done that so aroused the indignation of the angel of the Lord? What had they done? Why, nothing!—and that was the trouble, that was the sin. "They came not to the help of the Lord," when they ought to have done so. The worst thing that a man can do sometimes is just not to do when he ought to do. If the Lord calls us to do a certain duty we have to choose between doing that duty at every risk, or defying God and braving his curse.—*Sunday School Times.*

PROPOSED UNION OF METHODISTS IN JAPAN.

A MEETING of the representatives of the various bodies of the Methodist family working in Japan, at the call of the Executive Council of the Canada Methodist Mission, was held in the library of the Toyo Ei-wa Gakko, Azabu, Tokyo, January 23-24, 1901, and the following persons were present: Revs. Julius Soper, D.D., David S. Spencer, and G. F. Draper, of the Methodist Episcopal Church; Revs. John Scott, D.D., G. M. Meacham, D.D., and A. C. Borden, of the Methodist Church of Canada; Rev. F. W. Voegelien, of the Evangelical Association; Revs. E. H. Van Dyke and U. G. Murphy, of the Methodist Protestant Church; Revs. S. H. Wainright, M.D., and W. B. Waters, of the Methodist Episcopal Church, South; Rev. A. T. Howard, of the United Brethren in Christ.

The following resolution was adopted:

Resolved, That we, the representatives of the various bodies of the Methodist family working in Japan in session in the city of Tokyo, favor the taking of steps at this time for the organization of a United Japanese Methodist Church."

In accordance with the above resolution the following principles were proposed and adopted for reference to the various bodies concerned:

1. The name to be "The Japan Methodist Church."

2. The united Methodist Church of Japan to be founded upon the historical doctrines of Methodism.

3. The terms of membership in the communication shall be the General Rules and the Apostles' Creed.

4. The class meeting and the love feast, and such means of grace for the promotion of Christian fellowship, to be duly observed.

5. A suitable Ritual to be formed in accordance with the spirit and doctrines of Methodism, for the Baptism of Infants and Adults, the Reception of Members, the Lord's Supper, the Solemnization of Matrimony, the Burial of the Dead, the Ordination of Deacons and Elders, the induction into office of Sotoku, the Laying of a Corner Stone, and the Dedication of a Church.

6. The General Conference to be a delegated body, composed of ministers and laymen.

7. The General Conference to have full power to make rules and regulations for the

Church under the following limitations and restrictions:

(a) It shall not revoke, alter, nor change our articles of religion, nor establish any new standards or rules of doctrine contrary to our existing and established standards of doctrine.

(b) It shall not do away with the privileges of our ministry or probationers for the ministry of trial by a committee and of an appeal, neither shall it do away with the privilege of our members of trial before the Society or by a committee of an appeal.

The Church shall not change nor alter any part or rule of our government so as to do away with the office of Sotoku, nor destroy the plan of our itinerant system or of our itinerant General Superintendency.

8. The Annual Conference to be composed of all ministers in full connection, and of one lay representative from each self-supporting charge, and one lay advisory member from each aided charge which pays its current expenses and at least half its pastor's salary.

Every man who at the time the union is affected is a full member of a Conference shall be a member of an Annual Conference.

9. The District Conference to be composed of traveling and local preachers within the district, and such lay representation as may hereafter be determined upon, and be held annually for the purpose of hearing appeals, licensing local preachers, recommending candidates for the traveling connection to the Annual Conference, and promoting religious life and work within the bounds of the district.

10. The Quarterly Conference to be composed of the traveling and local preachers, exhorters, Bible women, stewards, class leaders, the first superintendents of Sunday schools, the presidents of young people's societies, and the trustees who are members of the church within the pastoral charge.

11. The chief officer or officers of the Church to be called Sotoku. The Sotoku to be elected by the General Conference by ballot, to be inducted into office by appropriate ceremonies; the term of office not to exceed eight years, and the Sotoku not to be eligible for reelection. If two be elected, one shall be for a term of four years only, so that there shall be a recurring election every four years. The Sotoku to preside at

the General and Annual Conferences, and over all standing committees of the General and Annual Conferences.

The Sotoku to be left without appointment, and to visit and exercise supervision in all parts of the work.

The Sotoku in consultation with the Choroshi assembled to appoint all ministers and probationers to their charges; but any Choroshi to have the right of appeal against any proposed appointment, and if his appeal be sustained by a three fourths vote of the Choroshi, it shall prevail.

12. The chief officer of the district to be called Choroshi.

The Choroshi to be elected by the Annual Conference by ballot.

The Choroshi to preside in the District Conference and Quarterly Conferences, and to exercise general supervision in his district. In the absence of the Choroshi the Bokushi to preside over the Quarterly Conference.

13. The foreign missionaries to have *ex officio* all the rights and privileges of membership in an Annual Conference, and be amenable to said Conference for conduct, but shall have no claim on Conference funds, and shall be subject to the appointing power of their respective Missions.

14. The Japanese Church shall not place any restrictions upon the liberty of foreign missionaries, lay or clerical, to do independent missionary work within the bounds of the several Conferences, circuits, and missions. In case of alleged violation of this principle, or of the principle which requires the missionary to have due regard for the

rights and interests of the Japanese Church, the matter shall be settled by a joint consultation of Choroshi and the Mission Council, subject to an appeal to the Sotoku.

15. The Societies to be divided into three classes:

(1) Self-supporting churches (Jikyu Kyokwai).

(2) Aided churches (Jun Kyokwai).

(3) Missions (Kogisho).

Aided churches shall be those having at least twenty full members, and which pay all their current expenses and at least half their pastor's salary. The Kogisho added by the Missions and contributing less than the above amount shall be under the control of their respective Missions.

16. All churches of the United Japanese Church to be legally held in trust for the sole use of the preachers appointed by the Annual Conference.

17. A Committee of Finance, consisting of one for every five or fraction thereof of the male missionaries of each Mission, to be appointed to take charge of all funds contributed for the federated and united work.

18. Copies of this Statement of Principles to be forwarded to each Mission for consideration, and when adopted by the Mission to be referred to the respective Annual Conferences, and when acted upon by the Annual Conferences to be referred to a joint committee of two foreign missionaries and two Japanese from each Conference or Mission for the final formation of a plan of union, said plan to be submitted to the respective General Conferences.—*Tidings from Japan.*

PROPOSED PLAN OF METHODIST UNION IN THEOLOGICAL EDUCATIONAL WORK IN JAPAN.

WE, the members of the Japan Mission of the Methodist Episcopal Church, of the Methodist Church in Canada, of the Evangelical Association, of the Methodist Protestant Church, of the Methodist Episcopal Church, South, and of the Church of the United Brethren in Christ, believing that united effort in the instruction of candidates for the Christian ministry will economize the expenditure of time, strength, and money, and also yield larger results than are possible under our present method, hereby agree, subject to the approval of the Boards of Managers of our respective

Missionary Societies, to unite in conducting a Union Theological School, on the following conditions:

ARTICLE I.

This institution shall be located at Aoyama, Tokyo, and shall be known as the "Philander Smith Biblical Institute." It is understood that, inasmuch as the building of the institution together with the grounds on which it stands is wholly and exclusively the property of the Missionary Society of the Methodist Episcopal Church, this Union is not to be construed as giving the other

cooperating Missions any claim to ownership in the property.

ARTICLE II.

There shall be a "Board of Control," to be composed of two members from each Mission represented in this Union, with the proviso, that Missions having more than seven male missionaries be entitled to one extra representative for every additional four or fraction thereof, whose duties shall be to elect the dean, professors, teachers, and treasurer, and have general supervision and management of the institution.

ARTICLE III.

The faculty shall consist of the dean and the professors, who shall elect annually by ballot at the end of the school year from their number a secretary, registrar, and librarian.

ARTICLE IV.

Each Mission shall be responsible for the support of its own students, but the number of students admitted to the classes shall be limited only by the capacity of the institution. It is provided that each Mission shall be at liberty to send as many students as it may deem expedient—that is to say, no proportion is to be observed. The faculty shall not assume any financial obligations in regard to the students.

ARTICLE V.

The salaries of the professors and teachers, house rents and current expenses of the institution shall be apportioned annually by the "Board of Control" to the respective Missions on the following basis:

The Methodist Episcopal Church, 33 per cent; the Canadian Methodist Church, 17 per cent; the Methodist Episcopal Church, South, 17 per cent; the Methodist Protestant Church, 13 per cent; the Evangelical Association, 10 per cent; the United Brethren in Christ, 10 per cent.

ARTICLE VI.

No money shall be expended or financial obligation incurred in conducting the school above the grants made by the cooperating missionary societies in harmony with the basis in Article V.

ARTICLE VII.

The faculty shall exercise due authority over all the students, but cases requiring Church discipline shall be referred to the proper authorities.

ARTICLE VIII.

The standards of admission and courses of study shall be arranged by the faculty and may be amended from time to time as occasion may require, the whole being subject to the approval of the "Board of Control."

ARTICLE IX.

It is hoped that the union of the Missions in the work of theological instruction shall be permanent. It may be dissolved, however, at any time by common consent; or, any of the cooperating Missions may withdraw from it by giving one year's notice of such intention.

The above plan is hereby respectfully submitted to the several Missions interested for consideration and action.

Those Missions approving of such a union as proposed in the above plan are requested to appoint one or two representatives each to act on a joint committee to perfect the plan, as well as to prepare it for submission to the respective missionary boards.

JULIUS SOPER, JOHN SCOTT,
J. P. HAUCH, E. H. VAN DYKE,
S. H. WAINRIGHT, A. T. HOWARD.

Tokyo, March 15, 1901.

A YOUNG PEOPLE'S MISSIONARY SOCIETY.

BY REV. JOHN O. FOSTER, M.A.

THE second meeting of our society was called to order by the newly elected president, "Uncle John." He remarked that religious devotions were always necessary in such meetings, and after a grand old hymn was sung he led in prayer. Many

messages were received from over the sea since last meeting, and Miss Lore, who advocated the writing of letters to the workers in heathen lands, was called on to report, and read thus:

"Bareilly, India. One day as I was

reading about the Young People's Missionary Society it made me think to send you a letter. I am a native girl twelve years old, and my father is the head master of the boys' school in the city. I am going every day to my school, which is a little far from my house, and is held in the girls' orphanage. Every Saturday I go with two other girls of my class to teach the Gospel to heathen girls and women in the village. I love very much to teach these heathen about Jesus Christ and his love for us; and sometimes when my friends cannot go I go alone, and often when I return I am very tired. I always pray God to bless these villages, and that the Gospel may spread among them, and I hope that some day there may be many Christians among them.

"On Sunday we go to Sunday school, and those who come love to hear us sing, and love our picture books, and other English-made things. I give the girls some of these pictures who learn the golden texts and the Lord's prayer. Will my friends send me some pictures and books, or anything that will induce these heathen to read and understand the Bible?

"I hope, Miss Lore, you will help us in our work and will pray for all of us in these days of suffering. I will write you more about my work and my school as soon as I learn your address. Your friend in Christ, Nellie H. Phillips."

"Another letter from India will be read by Miss Cora," remarked the president.

"We have a school in this city connected with our mission work, in which are 50 boys of our orphanage, besides a number of heathen boys who come here to be educated. These heathen attend the Bible class held by our Christian teachers during school hours.

"I sent eight Christian boys last year to the examination held by the India Sunday School Union, and four of them passed a good examination, in their own language. One little boy of our orphanage named Victor passed in English, receiving 80 marks out of 100. He also passed the middle examination this year in the first division. O, who will help this poor boy so that he can continue his education? Can you not collect some money for our school and orphanage, as a Twentieth Century Thank Offering? I hope this letter will meet with liberal responses. Yours in Christ, S. Phillips."

Another letter read runs thus: "We get

many famine children. Those who show no ability to learn books we get places for them as servants. Those who are bright we put into our schools. We have just returned from a month's visit to the hills. There we wrote hundreds of letters, and translated over one hundred letters from the Bengali language into the English for the girls and boys who are being supported by friends in different parts of the home land. Pray for us. Sincerely yours, D. H. Lee."

The president said he had received a good long letter from an old friend in India and would read a few selections. The society thought this would be of great interest, and when it was read word came that it was wanted in the general monthly missionary meeting of the Sunday school, and there it was read the next afternoon before about 800 people. The following are the extracts:

"We are surrounded with work from morning till night. There is great joy in the conscious presence of God. He is manifestly present, and gives success in our work.

"Things do move here in India, and they are toward God. We are making gains on the pagan world. There is an improved spirit among all classes, especially among the Brahmans.

"The lower classes too are more willing to listen than ever before, and we have good reason to expect that many will come to our God. Our orphanage of boys is doing good work and some of them are very young. Of the 120, five are babes only three months old. We like to get young children, because their minds are just opening, and we can instil truth before the evils of heathenism have shaped their thinking. We follow Isaiah's precepts, 'Line upon line, line upon line, here a little and there a little.'

"Our Church has a large number of orphans to care for, and the problem of support is a very great one. One of the serious mistakes teachers and workers make is allowing converts to pass into the profession of faith in Christ without first obtaining a thorough change of heart."

Just here the president laid down the long letter and looked around at the members with an expression which they all understood. The interpretation of it was a personal appeal to know if each one present could say, "I know I have been made a new creature in Christ Jesus."

The secretary announced that three letters

had come, one from Manila in the Philippine Islands, one from China, and one from Italy. The first one was written in Spanish and was from Rev. Nicholas Zamora, our first native minister in Manila, and a good translation had been secured. He was thankful for the Spanish hymn books and Bibles, and the large number of Gospel tracts just received, and asked the blessing of God upon the donors.

It was impossible to read and comment on all the letters at this meeting, and the members declared that these gatherings must be held oftener. The report of the

treasurer was very creditable, and the receipt from the proper authorities at New York showed that the money had already been sent. Reports from the famine fund for India, the forward movement for the twentieth century offerings, and the picture cards sent out, all had to go over for the present. Five new members were enrolled, the pictures and idols from heathen lands were examined, the next meeting ordered to be called by the president, and after a silent prayer for the workers in far-away lands the meeting closed.

Newark, N. J.

\$2,000,000 FOR MISSIONS.

BY REV. ROBERT HENRY ROBB, A. M.

(Representative of Sixth General Conference District in General Missionary Committee.)

A LITTLE difficult to say yet, to say it in faith. But it is the call of the Church, and we should accustom ourselves to it.



R. H. ROBB.

About three quarters of a million of this sum, if raised, will be applied annually for the next two years as the Church's Twentieth Century Thank Offering for foreign missions. The call for a Twentieth Century Thank Offering for foreign missions com-

mends itself to the Church.

Under this Twentieth Century Movement, when every imaginable phase of Church work is appealing for a share in the thank offering, every friend of missions should be perfectly willing for the foreign work to come before the Church on its own merits. The simplicity of the plan of raising this offering is an argument in its favor. Instead of calling for an extra collection and thus further complicating the already complex machinery of the Twentieth Century Movement it proposes to accomplish the desired result mainly by working the present excellent plan of the Discipline for the support of missions.

Too strict adherence to stereotyped methods is to be deprecated in church work as elsewhere, but a return to some of the wise

plans of work embodied in our Discipline would furnish sufficient variety and novelty for a Twentieth Century program for some of our churches and would at the same time be productive of much good. A partial attempt at working the plan under consideration (¶¶ 369-371) will serve to illustrate what may be accomplished if the entire Church will attempt it.

On a certain district in Methodism the missionary collection advanced annually for four years 45, 40, 5, 5 per cent respectively. Upon examination it was found that the cause of this advance was due largely to the working of that part of the plan that provides for calling upon members and friends for their weekly, monthly, or annual offerings for missions. This was done by the Sunday school.

The fact was clearly revealed that notwithstanding this advance from year to year the collection from church and congregation did not advance. If in addition to the working of this paragraph the others in the plan are vigorously worked the result will be accomplished.

A practical benefit that will come to the Church from the observance of this plan, and one which is not less important than the thank offering, will be the intelligent interest awakened in the wise, practical plan of the Church for the support of missions.

Perhaps most of our pastors and many of our people are fairly familiar with these methods. But it is to be feared that in

many parts of Methodism other and novel methods have been employed until many of our members are not familiar with our matured and wise system.

The putting of three quarters of a million dollars annually for the next two years into the permanent improvement of our foreign missions will fix the thought of the Church

on this work and help arouse her to a sense of her duty in bringing the world to Christ in this century. Let us work the plan in all its details, make the thank offering bring the Church up to \$2,000,000 annually for missions, and honor our Master, while we bless the Lord.

Atlanta, Ga.

THE HOME PROBLEM OF FOREIGN MISSIONS.

BY SAMUEL B. CAPEN, LL.D., PRESIDENT OF THE AMERICAN BOARD.

(An address made at the Conference of Officers and Representatives of the Foreign Mission Board and Societies, New York, January, 1901.)

THE topic suggests a problem to be solved.

The first factor in the problem to which I would call attention is the widespread *ignorance* with regard to foreign mission work. Almost the first foreign missionary address I was called upon to make was before a gathering of more than one hundred men, connected with a strong missionary church. One man, sixty years of age, who had been an attendant all his life in a Congregational church, and his father and mother before him, gave his first pledge that evening for foreign missions, stating that he had always supposed that missionaries were "old hags" who could not get a living at home and so were sent out of the country! Although our societies have been organized for several generations, the breadth of their great work has become familiar as yet to but a fraction of our church members, and there is indifference because of ignorance.

Second. There is as yet an utter failure on the part of some to grasp the great motive of missions. This is a lost world to save, and not simply a degraded world to educate, and Jesus Christ is the only Saviour. When Christians recognize the greatness of the world's need, then and not till then will they make sacrifice as they ought. Pity is the highest motive which now influences many. You can raise fifty dollars for some sufferer in the next street, when it would be difficult, if not impossible, to get from these people five dollars to help on some missionary work across the ocean. How easily money came for suffering humanity in Armenia and India! Every day the cable throbbed under the ocean with new gifts. This appeal to pity was definite and real. At the same time the great soul-hunger and thirst passed by all unheeded by many.

Third. We have in our churches too many

pastors who have never yet been fired by any missionary passion. Their horizon ends with the limits of their own parish. They act on the principle that the church substantially exists only for the community where it is placed, and is to help the world outside only when it can do so without inconvenience to itself.

Fourth. We are often extravagant in expenditures in our home churches at the expense of missions. Stained-glass windows and artistic music often absorb money which might better be used to tell the story of the Cross to those who have never heard of the world's Redeemer. I saw a statement a little while ago of a Congregational church in which the regular parish expenses were \$20,000 and the benevolences only a little more than \$2,000. I recognize the power and importance of attractive church buildings and services, but I believe that a church has no right to spend \$20,000 upon itself if it results in cutting down its missionary gifts to \$2,000.

Having in mind these factors, growing out of the conditions in our churches, let us try to find a solution of the problem.

First. We must press the appeal that the foreign work is the most noble of all missionary effort because most unselfish. Twenty years of service in two branches of home work have led me to believe in its great importance; and yet there is a side of all such work that is in some sense selfish. Our own business prosperity and the very safety of our families are dependent upon proper religious restraints at home. But it is the very spirit of the Master to spend our money and strength for those far away, whom we shall never see and whose continued neglect and sin can, to most minds, injure us only in the most indirect way. It is magnificent to give

generously, not expecting anything again. It is like God as he has revealed himself in Christ.

Second. We must find the antidote for ignorance in presenting the facts, especially the matchless story of the success of foreign missionary work. What the average business man wishes to know is the value of his investment. He may have been giving money for years; show him what has come from it. A few weeks ago I listened to an address by a gentleman who gave, in simple words, a story of the great care shown in the field in the expenditure of money, and the economy of the work abroad. He completely won the attention of his audience; it was one of the most telling missionary addresses to which I ever listened.

Third. We shall best conserve all our great interests if we keep most fully alive to twentieth-century methods. It is always easier to go in the ruts; it will perhaps jolt a little to get out, but it will be better after we are out. Would it not be wiser to put our missionary literature into more attractive form? This literature is published, in part at least, with the hope of reaching those who are as yet uninterested. The contrast between the appearance of much of our literature and that which is current in other departments is so great that many discount its value at once. Ought we not to give the divine message the best chance to reach its goal by not putting it in a form which repels at the outset? I fear ofttimes we practice economy which is unwise. The same money spent for fewer things, but these things made more attractive to the eye would, I believe, be a better investment.

Fourth. We want to be more careful to keep in close touch and sympathy with all the home interests. The glorious achievements in foreign missions have appealed to heroism and self-sacrifice in our young men and women, and this has been a mighty uplift to our work at home. But because of all this, I think there is a danger that some of us may look upon the work at home as in some sense inferior to the work abroad.

After all, the distinction we make between foreign and home missions is artificial. It is one world and one Saviour for all. The tendency to federation is universal in the business of both hemispheres, and it is for our missionary societies to recognize it in time. We can no more prevent this mighty movement than we can stay the rising of the

tides. I believe it will be for the highest interest of our whole foreign work to be leaders in this world-wide movement. We do not want one set of men interested in the foreign and another in the different parts of the home field, but all interested in the work of each and each interested in the work of all.

Fifth. It ought to be clearly understood that we will not ordain or install, as pastor, any man who is not in earnest in missionary work. The young man from the theological seminary should be thoroughly examined as to his knowledge of the work at home and abroad, especially that of his own denomination, and if he is ignorant upon this work or seems indifferent to it, he is not yet fitted for the Gospel ministry.

Furthermore, if a man has been settled over a church and seeks to change, I think one of the first inquiries should be as to his attitude toward missionary work. I do not care how sound he may be in his doctrine and confession of faith, so long as he is in his practice unsound. A pastor who does not believe in missions and preach missions has a flaw in his title. An ambassador represents his sovereign; such a man misrepresents the Christ whom he has promised to serve. If ministers at home will not bear a hand in the commissary department, and help support the army, let them resign. The time has come to make this issue clear and unmistakable.

Sixth. The churches as a whole must recognize the necessity of a greater denominational loyalty to their missionary work. While we hate sectarianism, there is a denominational loyalty which is most commendable. And we need not fear that this will lessen in the slightest degree the supreme motive, loyalty to the Master. The "rough riders" under Roosevelt were not the less brave in fighting for the old flag at San Juan because they had their own special badge. No one will understand that I am pressing denominational loyalty in opposition to the greatest possible oneness of work in the field at every practicable point. We must study to find all possible ways to serve together. But the Congregationalist who is so disloyal that he neglects to support his own missionary society is not very likely to give to Presbyterians or Methodists or anyone else.

Seventh. The time has fully come to remodel, in our local churches, the method of

raising money for foreign missionary work. It may be fairly said that comparatively few of our churches have any systematic and comprehensive plan to reach their whole membership. Our churches, as a rule, take up a collection some time during the year, and those who are present have the opportunity to give, but, as a rule, no effort is made to reach those who are absent.

Dr. Bradford, of Montclair, said at a meeting of the American Board in 1899 that not one in ten of our church members gives anything to foreign missions. If he means by "gift" anything that is worthy, anything that costs sacrifice, he is correct. Very few are making any self-denial to give, and the majority are doing nothing.

A young man settled over a church which has considerable wealth recently said that he was anxious to increase the foreign missionary gifts in his church, which were only about \$300. I asked him how this was raised and he replied that the women made a canvass and obtained about \$125. The young ladies had an entertainment and raised \$100, and the regular gifts on the Sabbath were about \$80, and it took four Sundays to get this! When I tell you that several men in that church had given \$1,000 and \$1,500 apiece that year for a local object, you see how absurd and pitiable all this was.

What we need is a vigorous missionary committee appointed in each church, whose business it shall be to secure, by personal appeal, a definite pledge for foreign missions from each person in the church, not forgetting in this canvass the absentees. Whenever such plans have been adopted, the result has been a doubling or trebling of the gifts.

The missionary offering in a certain church taken on a special Sunday was so small, so unworthy, that the pastor made up his mind to appeal at once to several who were best able to increase their gifts. The first man upon his list was not a church member: he asked him for a specific sum, giving his reason therefor. The man responded cheerfully, and, with a twinkling in his eye, drew his check. His pastor asked him what that twinkle meant. He replied he would like to know who the people were who had given the other half of the contribution the preceding Sabbath! This man, not a church member, had himself given one half of the contribution! The pastor immediately summoned a meeting of the church,

and told them the story of their littleness. It cured them, and there never was any further trouble, or any further shrinking.

In this plan for personal canvass there would be great wisdom if our churches would have a "missionary week" sometime in the month of October. Could there be a greater way of opening the church year than by such a systematic effort together? Yet there must still be a Foreign Mission Sunday, so as to reach some who will not at first assume any written responsibility.

Of course figures have been made again and again, but we must keep at it until the work is done. To illustrate: Let us see what is possible in one denomination. There are in our Congregational churches 630,000 members. Suppose, for our present purpose, we reject 330,000 of these, or more than one half, as children and persons in poor circumstances. Does it seem unreasonable to expect that the remaining 300,000 should give an average of two cents a day for foreign missions? If this small sum were given, the receipts of the American Board would be about \$2,200,000, or four times what they are now! Such a result is not a foolish dream; it is possible to accomplish it.

The reasonableness of this expectation seems apparent, if we see what the native Christians are doing for themselves. In the native churches connected with the American Board missions there are 51,699 members, and their total gifts last year were \$156,000, or an average of over \$3 apiece—men, women, and children. Allowing, as we must, in making any fair comparisons, the difference in wages, 20 cents a day abroad, and \$1.50 in America, this amount represents the equivalent in United States currency of over \$20, given by the native Christians.

The Congregationalists of the United States, on the other hand, gave last year an average of about 90 cents per member for their foreign mission board. In other words, our native Christians, in their poverty, are doing for themselves more than twenty times what we are doing for them. Yes, more; the Congregationalists give for all their mission work at home and abroad plus the total of all their parish expenses, only \$15 per member. Even on this basis the native Christians are a third ahead of us. Our Roman Catholic friends have realized the greatness of the results when they secure a little from all. We, in the Protestant Churches, have not been so wise.

In our plans we must make it possible for many to give small sums every week. A man in quite humble circumstances was asked to give \$5 a year to support the Gospel, and he replied, earnestly, that it was impossible. He did not see how he could spare \$5 at any one time from his small earnings. Subsequently he was asked if he could not give 50 cents a week. He responded promptly and heartily that he could do that, and subsequently gave even more. By a weekly offering he gave more than five times what he thought was possible.

The old maxim, "Divide and conquer," must be the new working plan of our churches in the coming century. Let us divide the membership of our churches into groups of ten or twenty, with one member of a missionary committee for each group; let us permit each church member to divide his pledge made through the missionary committee into quarterly, or monthly, or weekly payments, as he may prefer. We have the means in abundance in all our churches to push the work as never before. Let us work our missionary interests in the local churches with a vigor worthy of their supreme importance.

Eighth. I believe the best business judgment of the country approves the plan to provide for our foreign missionary societies some fund to give steadiness to the amount available for missionary expenditure each year. It seems to me that it is a necessity for any society whose current expenditures are dependent to any considerable extent upon legacies.

The problem of the foreign society is very different from that of societies working at home. We send men abroad, at large expense, for outfit and for traveling; we support them for years while they are acquiring the language and familiarizing themselves with the work. If the income of the society is diminished in some one year, it would be the greatest extravagance and supreme folly to call men home from long distances. It is often less expensive to keep them at their post. We cannot just quickly adjust our foreign work to reduce income without a crippling that is the height of folly. The gifts from the living have, as a rule, a steadiness about them which can be depended upon; there is nothing certain in the receipts from legacies but their uncertainty.

Every foreign missionary society should provide itself with a supplementary storage

battery in the shape of a fund, which would be available in some way, in the case of abnormally small receipts from legacies in any one year. To make appropriations a year in advance, as we all must, based on the receipts of the past, trying to keep all our available resources at work to the full, and then to have a decrease in the receipts from legacies of \$75,000 is to throw the whole machinery into confusion and paralyze the work in the field and at home.

We must plan to prevent debts and not how to pay them when made. Especially if we want men of large means to make us their trustees, we must put all our societies upon the strongest possible financial basis. To have a fund which will give regularity to the work and keep the whole machinery steady is to apply modern methods to missionary work. To fail to recognize this need, in the light of past experiences, is not faith but presumption.

Ninth. We need to press the foreign missionary work for the sake of the churches at home. We all recognize that in our great material prosperity worldliness has crept into many of our churches. We have serious problems on our hands. The government of our great cities is still in the experimental stage; in many respects it has been a conspicuous failure. We are at work on one of the greatest problems of the centuries to weld into one free republic representatives of all nations. There is only one thing that can quicken our churches into new life, that can purify our cities, that can preserve our republic, and that is a renewed interest in religion. Not education, or culture, but God in human lives is to be our salvation. And I believe the very surest way to have this new religious interest at home is to be more true and earnest in our work abroad. It is the self-sacrificing spirit that always makes the most forcible appeal. When we get into broader sympathy with the whole world, remember that we are "our brother's keeper," and that "our brother" is the man in the greatest need at the end of the earth, then the blessings will most quickly come to our own work and churches at home.

The Clarendon Street Baptist Church of Boston is a perfect illustration of this point. We all know the intense earnestness of Dr. A. J. Gordon for foreign missionary work. Its wide scope and magnificent outlook appealed to his great soul. For several years under his leadership the church gave more

for foreign missions alone than the total parish expenses, and it was the giving of the many, and not the large offerings of the few. God honored this fidelity, for the religious interest in the church was continuous. It was so genuine a Christian life that was developed, and the church was upon so high a plane, that in three years after Dr. Gordon's death, and while without a settled pastor, there were 320 additions to the church, a majority of them on confession of faith.

There is an old law in mechanics that "action and reaction are equal and in opposite directions." What is true in the physical world is as true in the spiritual world. The church that gives itself with passionate

interest to save others receives back into its own life the richest blessings. More than twenty centuries ago Malachi told the people to bring the whole tithe into the storehouse as the one condition for a blessing. The message is as true to-day as then. "There is that scattereth and yet increaseth," and the local church which makes its interest narrower than the interest of Christ, which has not come into sympathy with his heart as it beats for the whole world, is not his church. Anything less than the whole world means disloyalty to Christ, and disloyalty to Christ is the greatest sin; and sin is death to the church and individual alike. Let us be true to Christ.

THE TRIALS OF A HINDU CONVERT.

TRANSLATED BY REV. C. B. WARD.

I WAS a Hindu by religion, and, because his history had in it little that was bad, I became a disciple of Rama. However, my heart met with no change. I was really a great and wicked sinner. Because my heart was wicked my life was very wicked. When I was very young I had a dear good Roman Catholic schoolmaster. From him I heard something of Christ. But I gave little heed to what I heard at that time. When I was about eighteen or nineteen years of age I became perfectly indifferent regarding my soul.

At this time God, who loved me, sent Padri C. B. Ward and his helpers to preach in the open air in Secunderabad. One day a friend of mine, perhaps a wicked one, perhaps in fun, said, "The preachers are come." Having heard this I went to see. By this friend's sportive word came great good to me, for by his remark I came to go to hear the preachers. Over sixteen years have passed since that day. But the words of one of the preachers are still fresh in my memory. By those words I was led to confess myself a sinner. The whole of the preacher's sermon I do not remember. But "We all, before, were once sinners like you, but Christ has saved us. Come all of you as sinners to Christ and beseech him to save you. And if he will not save you in the same way, reject my message as a lie." I remember that.

Accordingly as I heard the preacher that very day, I went home and prayed to Christ. After that prayer, the world I was in

seemed like a new world to me. Evil companions, and to a great extent the sins I formerly did, I forsook. I began to converse with many as a Christian. Those who knew me began to ridicule me as a Christian. All the desire I ever had for Hinduism or idolatry had passed away.

However, I still continued putting on my caste mark. I did it, fearing my family people would ask me why I did not put it on. But after putting it on, little by little, now and then altogether, I used to wipe it all off. The desire also to find Christian wisdom sprang up in my heart at this time. Therefore *The Heart Book*, *The Teaching of Wisdom*, and perhaps a song book I bought. I longed to study the Bible. I was employed in a library. There was a Bible there. I got hold of it and became a reader of it. As I read I found, having believed I must be baptized. But if I were to be baptized, what would happen to me I could not imagine. My father and uncle were both dead, so from very necessity, though but a boy, I was compelled to take employment. I was therefore the breadwinner for the salvation of the whole family. Thus it was my people were entirely dependent upon me for their support.

Moreover, I also greatly loved them all. I was not fully prepared to receive baptism. I knew that by receiving baptism I would be cut asunder from all my relatives. In spite of all, however, I was troubled in mind over this matter of baptism. I was not

willing to go to the missionaries for advice.

Just at this time I remembered a Naidu fellow caste man, who had the name of being a secret believer in Christ, and hoping he would advise me as to what would be the best for me in my condition, I went to him and told him all that was in my heart. I told him that I believed in Christ, as he did, and that reading the Bible I was shown that I should be baptized. For this reason, and also that he might advise me what to do, I had come to him, and fully explained all to him.

He was an experienced man, and did not rebuke me for my new faith. Perhaps he was rejoiced over it. I am led to think he was, for, after I was baptized and had given myself up to publicly preaching the Gospel of Christ, a few times, he came to the preaching stand, and taking my hand in his he kissed it. But his advice on this occasion was that baptism was not necessary. Accepting his advice I entirely put aside the matter of being baptized. I was in this state of mind for a long time.

At last I became very desirous for the friendship of the missionaries who had been the means of bringing to my heart so much profit and good. But I fully decided I would not converse with them on the subject of baptism. So after a long time, one day I went to the missionaries' bungalow and opened to them my whole heart. They greatly rejoiced on my account, and conversing about baptism they showed me it was my duty to be baptized, and that in this matter we might have help from God; there and then we knelt and prayed.

That very night I told my people I was going to be baptized and become a Christian. Telling them that Christ had shown me light, I told them if they would at once pray to him he would give them light, and urging them just then to get down and pray to Jesus, I knelt down and on my knees exhorted them. But they would not bow and pray. That very night my mother threatened to kill herself by falling into the well.

Near my home was a prominent family of my caste. On account of the news regarding me, my people had me called into the house of this family, as I returned from my work in the evening. I was not permitted to return to my old home after that. That night the caste fellow, who called me in,

asked me all about what he had heard. Like a Christian I talked with him of it all. As I finished telling him everything he asked me what was the next important step I intended taking. I told him I intended to be baptized. "Well," said he, "get a little water here in the house and pour it over yourself as baptism." But I said, "Not so; I must receive baptism as a disciple of Christ." So that night my fellow-caste man confessed that one day without mistake I would become a Christian. However he did not let me go for nothing. He compelled me to put on my caste mark as a Hindu. For a while he put me under guard as I went to my work. Then he left this off.

Perhaps the first day he left me without a guard, as I was going to my work in the afternoon, I went direct to the mission house, and there and then asked Padri Ward Doragaru to baptize me. But instead of baptizing me, then he asked me if I was willing to go openly with them (the preachers) to the bazaar preaching place, and there be baptized before all the people. I said this was my supremest desire. So we all got ready and went to the preaching place, before the market in Secunderabad, and after I had given my testimony for Christ before a great multitude I was baptized by Padri Ward Doragaru.

After the meeting was closed, as I was coming down the steps of the stand, a man picked me up bodily, clear off the ground, and carried me some distance thus. Then I was taken again to the home of my big relative, and there was taken to the house well, and drawing bucket after bucket of water they poured it over my head. That day such great trouble came upon me. On another occasion I was beaten, but not on this day. Finally having received baptism I was now very happy. This, however, was only for a little season.

At that time I desired only, although in my people's house, freedom to be a Christian. But this they would not at all allow. Although I had been baptized, they insisted that, like a Hindu, I should put on caste marks. Thus denying me freedom, and because they persecuted me much, I began to desire to be entirely separated from them all, and thought of the following expedient, namely, that I should in some way or other get an opportunity to drink water with the Christians before my people. If I could do this, I had a feeling that my Naidu caste

people would let me go. So what did I do, but one night when my watchers or guards were at the front of the library where I worked, I slipped out by a side door and ran to the mission house in Oxford Street. Shortly after, my younger brother overtook me. I entered the bungalow. He was also received into the house and permitted to sit down some distance from me. Later my caste people came to the bungalow.

I asked Padri Ward Doragaru to give me some water to drink. This he did not do, but all kneeling down, as in the Lord's Supper, he gave me a small piece of bread which as I received I ate. Then Ward Doragaru opened the door, and gave me permission to go with those who had come for me. As I reached the gate of the compound, kicks and blows fell upon me, and I was again taken to my old relative's house and was there severely beaten by two or three persons, and then left dressed only with a lungoti. At this time I was disappointed in two respects: (1) Ward Doragaru did not give me water to drink; (2) I had not received freedom to be a Christian, and my friends still desired me to put on caste marks and appear like a Hindu.

One day they called in a sorcerer, a Mohammedan, in hopes that he could in some way turn my mind. The fellow squeezed large quantities of lime juice into my nostrils. My relative's belief in so senseless a thing shows his ignorance. The sorcerer when he saw he had not in the least changed my mind, replied that my mind could not in any way be changed, and my relative said to me, "Then as your mind cannot be changed, I will let you down into the well."

Thus, without freedom, and in a state of imprisonment, I did not know what to do. Just then, very strangely, a friend was found to carry letters from the preachers to me, and from me to them. I wrote to Ward Doragaru and asked him to see the magistrate, and in some way tell him my story, and get me called before him. But the reply I received was, "As you ran away and came once before, so come once again." Holding this letter, I thought, some good arrangement he has made for me, and I rejoiced.

So, not long after, one evening as I was coming home from my work with my guard of two, when they were not at all thinking of such a thing, I started on a run, and reached the mission bungalow ahead of them. But, while the door was being opened for me, my brother seized me. However, as the door opened, I said, "Don't let him in." This time entering the mission house, I was permitted to hide in a corner.

But quickly, indeed, came my relatives to the mission house, but the missionaries having called the police, two of my relatives were arrested for creating a disturbance, and the rest were warned not to make any more trouble. That night I was called before the magistrate, and I told him all my trouble, and confessed to him my faith. From that time I had liberty to remain on the mission premises, and from thence I received no more trouble from my people. The two arrested that night were called before the magistrate and punished. I soon gave up my secular work and became a preacher, and am now an ordained minister of Christ. Glory be to God.

M. NURSAYA.

A SOLEMN CALL TO PRAYER FOR MISSIONS.

THROUGHOUT the whole missionary world there is at present a very deep sense of need. Opposed as our missionaries are by the gigantic and growing masses of heathenism, they feel overwhelmingly their own helplessness. From every mission land the cry of the missionaries comes to our ears. And what do they cry for? Not men, not money, but *prayer*. Even above the urgent cry, "Come over and help us"—and God knows they have enough reason to utter that cry—we hear the words, "Brethren, *pray* for us."

This longing on the part of our missionaries for prayer is a most blessed sign. If the call of the missionaries is responded to by the home Churches, and we really get down on our faces before God in prayer, we may see the mightiest outpouring of the Spirit of God upon the world that the Church has ever witnessed.

In this deepened sense of the need of prayer we have a token that the Church is entering into full sympathy with her Lord. For the Lord has all along told us that the supreme need of missionary work is prayer.

In his first utterance on the subject he made this plain. "When he saw the multitudes, he was moved with compassion for them, because they fainted and were scattered about as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. *Pray ye therefore.*" Before "go," before "give," comes "pray." This is the divine order, and any attempt to alter it will end in disaster. Prayer is to missionary work what air is to the body, the element in which it lives. Missions were born in prayer, and can only live in the atmosphere of prayer. *The very first duty of a Church in organizing its foreign missionary work is to awaken, maintain, and sustain in its members the spirit of prayer.*

REASONS WHY PRAYER SHOULD BE PRE-EMINENT.

1. Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's. Prayer puts God first. It reminds us that only in so far as we follow the line of his will can we have true success, and it inclines us to wait on God, that he may reveal his will to us.

How important all this is, especially to our missionary committees and missionary boards. We are often tempted to take the management of the work into our own hands. The carrying on of a mission involves so many business details that unless the Church is full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye toward God, the ear ever open to his voice, and brings the heart more and more into sympathy with his purpose.

2. Prayer supplies the means by which the needs of our missionary work may be met. The first great need of missions is *men*. If the harvest field is to be reaped we must have laborers. But how are these laborers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." The surest way to get missionaries is by the throne of God. In the evangelization of the world the missionary prayer meeting is a greater force than the missionary public meeting. A praying Church never lacks missionaries. If missionaries are not forth-

coming to carry on the Church's missionary work, it is a sure sign that that work has not the place it ought to have in the Church's prayers.

The second great need of missions is *money*. The apostle puts the two together when he says: "How shall they hear without a preacher? And how shall they preach except they be sent?" The silver and the gold belong to the Lord, and in answer to believing prayer he can bring it forth from the purses and the pockets of his people. And he will often begin with those who are praying. This is what we have to learn. Teach your people to *pray* for missions, and you have already taught them to *give* to missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees and boards were only half as anxious about the prayers of our people as they are about their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. Prayer meets needs in connection with missionary work which can be met in no other way. This is a matter to which I invite most serious consideration. Have we ever realized how much has to be done in connection with our missionary work that can only be done by prayer?

(1) We appoint a committee or board to manage our foreign missionary work. How can we secure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that the men we appoint are kept in touch with God, so that in the work the Spirit of God as the Spirit of Wisdom shall rest on them.

(2) We invite men to be our missionaries in the foreign field. What provision shall we make that they be men full of faith and of the Holy Ghost? We send these men out into the heathen field. How shall we preserve them against discouragement, against faint-heartedness, against unbelief, against laziness? Only by prayer. Nothing else will do it. The best men that can be obtained for this service need to be continually upheld, and *a Church has no right to send out any man unless she is prepared to uphold him by prayer.*

(3) We gather out from among the heathen through the work of our missionaries groups of men and women, and bring them

into the fellowship of the Christian Church. But how are we to encourage them and keep them true? Only by prayer. Our missionaries cannot do it. They may be far away. Our money cannot do it. It is not money they want. Needs like these can be met in no other way than by prayer. This is an absolute necessity for the proper carrying on of missionary work. If it is to prosper it must be steeped in prayer.

THE CHARACTER OF THE PRAYER NEEDED.

Let me say at once it must be prayer which *costs us something*. We must not in this matter offer to the Lord our God of that which costs us nothing.

1. Prayer for missions must be *intelligent*. Many pray for missions whose prayers are practically valueless because of their ignorance. They have a zeal in this matter, perhaps, but it is not according to knowledge. How can our prayers be real if we will not take the trouble to inform ourselves about that for which we pretend to pray? Missionary prayer burns hotly only when fed with the fuel of missionary information. Prayer must be based on knowledge. The knowledge which leads to true missionary prayer is twofold. It is the knowledge of the *principles of missions*. This can only be obtained by honest, earnest, prayerful, long-continued study of God's word. It is a knowledge of the *facts of missions*. This is to be obtained only by painstaking study of missionary literature and diligent attendance at missionary meetings.

2. Prayer for missions must be *definite*. While we endeavor to keep ourselves in-

formed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field. The missionaries working there should be known to us by name. We should, if possible, make their personal acquaintance. Their names should be household names with us. Every scrap of information about them should be welcome. Then will they have a special place in our prayers. Our prayers will be definite, and growing in definiteness, will at the same time grow in power.

3. Prayer for missions must be *intense*. We must learn in this matter to labor in prayer. But what is implied in this "laboring in prayer"? It implies our getting into sympathy with the mind of Christ. It implies that we look on the perishing multitudes with the eye of Christ until his passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the Bread of Life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon our hearts a new sense of their danger, a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured from our hearts such a tide of the love of Christ that we yearn for those lost souls as he yearned for the lost world. And then we kneel to pray, to labor, to wrestle, to agonize in prayer that laborers may be sent forth, full of faith and of the Holy Ghost, to gather in these multitudes to the fold of Christ.—*Rev. G. H. P. Macgregor, in Missionary Chronicle.*

CHURCH BUSINESS AND CHURCH OFFERINGS.

I DRAW a broad line of difference between money that is raised for the support of the local church and that which the local church raises for the wider maintenance and extension of the kingdom. There is undoubtedly a difference between these things, although in practice they are so often confused.

The members of a local congregation unite to maintain their church, and that means that they enter into a contract—as they do not for missionary and benevolent and other special and general objects—that they enter into a contract to pay their minister, to pay their sexton, and possibly vari-

ous other persons connected with the local administration. They have also to pay for their fuel and lights, and are legally and morally responsible for various other charges that may properly be put under the head of current expenses.

I believe that many devout people think they are *giving* when, after all, they are only *paying*. They ignore the difference between offerings and monies paid for personal advantage, that is, money really paid for personal advantage even without the conscious motive.

On the one hand, we have expenses or dues which have in view some virtual con-

tract, which distinctly call for a personal return of comfort and service, a *quid pro quo*; and, on the other hand, we have contributions or alms which, reaching beyond mere personal advantage, distinctly contemplate the wider maintenance and extension of the kingdom.

Now as to these current expenses, whatever may be the good that is done by their payment—and I am perfectly ready to acknowledge that this often reaches, with a pure intent, far beyond the person who pays—yet, after all, they partake of the nature of business; nay, they constitute the business of the church—they are distinctly concerned with such provision as the congregation feels able to make for itself, and for which it virtually contracts in the way I have indicated.

And this brings me to say that we ought to banish business from God's house, and relegate it to those places and times where

it properly belongs. Are not the offices and the shops, where the people work, and the homes where they live, and the streets where they meet, amply sufficient for all business purposes; and do not the six working days of the week afford full opportunity to attend to all these matters, without invading God's house or taking advantage of God's day?

But, you may ask, then, how is provision to be made for the current expenses of the congregation? How is the money to be obtained to pay the bills which are continually coming in? I must confess that I know of but one way by which the money can be obtained to meet these current expenses, and that is by asking for it, or, in other words, by such systematic and judicious canvass of your constituency as shall make them realize their financial obligations, and make it as easy as possible to meet them.—*Bishop Peterkin, of West Virginia.*

TAKING THE WHOLE CHURCH INTO CONFERENCE.

BY BISHOP FRANK W. WARNE, D.D.

THE Committee on the State of the Church, in the North India Conference, of which Dr. T. J. Scott was chairman, and to whom most, if not all, the credit is due, made such a careful report on the state of the Church that I deem it worthy of a wider reading than it will get in the Conference Minutes. The committee sent out inquiries on the vital questions in the life of the Church, and analyzed the replies. The questions were concerning the spiritual and numerical growth of the Church. The prayer meetings, class meetings, family worship, the sacraments, self-supporting, etc. A careful reading of this report will show the questions with which missionaries have to deal, and will make it appear that the work of building up the Church on the missionary field has much in common with the work in the home Church.

This report is based chiefly on answers returned to a list of questions sent to the presiding elders of the Conference and to the appointees of 94 circuits and stations of the Conference. Only 59 replies were received, leaving 35 unheard from. The replies are scattered over the entire field and are valuable as a pulse of the Church's condition. Some were apparently given without thought

and judgment, and were of little value. Extremes of exaggeration and depreciation could be detected; still, a correct estimate of the condition of the Church can be gathered in this way.

REPORT.

1. The spiritual condition of the Church in the various charges is indicated in replies ranging from "no improvement" and "somewhat better," to a confident "yes," and to "much improvement." In the large majority of instances decided improvement is claimed. One brother writes, "Instances occur where, after long years in the Church, there is still failure to comprehend spiritual matters; others, where beautiful growth and clear comprehension give our hearts joy." The reality of spiritual life and trust comes out in an instance given of a poor Christian who, on his deathbed, was urged to let his friends perform some idolatrous rites for his recovery. He refused everything of the kind, and told them he was going to be with Christ. Encouraging spiritual growth in the main is manifest in the report.

2. Such spiritual growth might be inferred from the fact that very numerous meetings were held in perhaps all the centers for building up the divine life of the soul. Re-

plies indicate that such revival meetings were held in numbers varying from two to twenty. One brother holds such a meeting monthly. Definite statements are made of conversions, and in some instances the number is given. Faithful work along this line must result in decided spiritual improvement in the Church.

3. On the question of numerical growth in the Church, most of the stations give an increase varying from a small number up to 64, as far as heard from. There is a total decrease found in the statistical tables of 2,024 communicants. There has thus been a remarkable decrease in the main. Some centers show a large decrease, amounting in one case to 135 at Rajpura, Sambhal District. This is explained by deaths, chiefly from cholera, and by famine and high prices driving some away. The decrease is generally by transfers or unexplained departure. We are not able to account for this great decrease again repeated this year.

4. Touching the observance of the institutions of the Church, we made an effort to find the extent to which class and prayer meetings and family worship are maintained, and how far our people keep the Sabbath and attend the sacrament of the Lord's Supper and observe Christian marriage. (a) We did not cull out much on the matter of attendance at class meeting. In some instances a definite number of classes is mentioned. For example, it is stated that 16 classes are held in the Pithoragarh Circuit. It would seem from silence, that in places not much is made of this means of grace, so especially important in our field. No doubt, in the case of scattered villages, it is difficult to maintain the class meeting, but the leaders might at least see the members once a week according to the old rule. (b) The prayer meeting is generally maintained with regularity, amounting to three times a week in one place. We cannot ascertain to what extent the scattered villagers maintain prayer meetings. (c) Family worship, we can see, is not universal. In the Rajpura Circuit it is claimed that prayer is kept up in the definite number of 70 families, but it is manifest that there is much to be done in establishing the family altar among our people. (d) The sacrament of the Lord's Supper presents a varying usage. In some instances it has been observed once in the year, in others monthly or quarterly. For some reason it is reported that there has been no ob-

servance of this rite in the Rajpura Circuit, Sambhal District. The preacher in charge, Lachhman Singh, is only a local deacon. Samuel Wheeler states that this sacrament has not been administered in his circuit in the Gonda District. There was no observance of the rite in the Kakrala Circuit, Bareilly District. (e) The reports show that a vigorous effort is being made to secure Sabbath observance, but difficulties are encountered. Christians are often servants of government or of Zamindars, both exacting regular work of them. Barabanki reports that all keep the Sabbath except cultivators and the servants of English people. Some are so poor that they need the Sabbath wage for the day's food. In Hardoi this is avoided by depositing one pice six days, for the food of the seventh. There is manifestly good progress in the purpose of keeping this day. (f) On the subject of Christian marriage there is much room for improvement. It is manifest that in some places but little is made of the Christian ceremony, and all moves on in the old way. Some give their children to non-Christians in marriage. In some reports a definite number of Christian marriages is given. In other cases it is distinctly stated that no Christian marriage has taken place, yet they marry and are given in marriage. There may be some difficulty in places, in the want of persons licensed to marry, but the chief cause of non-compliance is the persistence of the old custom.

5. This leads to the general question of heathen practices remaining in the Church. The great dragnet of a few years ago gathered in many who were honest enough in their purpose of becoming Christians, but who did not sufficiently understand what it involved. Numbers did not seem to know that the service of Christ forbade their bowing in the house of Rimmon. The subsequent pastors of these adherents must have known all the while the idolatry the missionaries have since discovered. To a student of the history of the world's evangelization there is nothing new or specially discouraging in all this. The reports from which this paper is made up show that idolatry, in the form especially of worshiping at the shrine of Lal Beg, still remains. The Lal Beg *chabutra* is found in many places. It is most common in the Moradabad District. It is stated that in the Rajpura Circuit one half are secretly idolaters. But the general indication is that this evil practice is de-

creasing, while in some places it has entirely ceased. It is claimed by Brother Bhikki Lal that not one shrine remains among Christians in the Sirauli Circuit. Brother Budden, of Kanth, claims that he has swept them out of his circuit. Gulab Singh, of Nurpur, wiped out (*mitaya*) six idols in the year. Feasts for the dead continue. W. T. Speake writes that not many are free from this in the Bilsa Circuit. In some places the Christians mingle in heathen festivals. But the Church is being steadily purged from these practices. The most common form of this evil is the saint worship of Lal Beg, which still has its counterpart among Romanists, and the feast for the dead, which is not so much idolatry, perhaps, as a social meal.

6. Your committee sent to the stations and circuits the question, "Is the Church aggressive against heathenism?" This was to ascertain if our people are confining their efforts largely to the Christian community, or are they moving out of the trenches, and are they making headway against heathenism? It is important that we ascertain if the Church has aggressive power. The large decrease in the number of our community would seem to indicate that we are not holding our own. But are we making no headway? There is, we think, an untabulated power of the Church and Christian community. There is an unmeasured influence of the Christian community over the thought and practice of the non-Christian community that should be studied, as it indicates something of the real vitality of the Church, and its fitness for its great saving work in the world. The reports received indicate that the leaven of the Gospel is working in the great non-Christian mass, through the agencies of the Church, and through the life and light of the Church shining in the darkness. Many write of aggression, but they do not indicate how it is manifested. Still, it may be gathered that there is an improved appreciation of Christian truth, a better moral sense, and an increasing confidence in the worth of the Christian community. Many, it is reported, accept Christ in belief. They receive the preachers in a more cordial way, and cultivate friendship with the Christians. There is a drawing of the very numerous Chamar caste toward our people. And this is also manifested among higher castes. For example, the pastor of Rasulpur writes, "I am convinced that the high castes will soon be-

lieve, for they hear with eagerness, and there is a manifest disposition and tendency (*tabiyat aur bartao*) among them which indicates that they soon will accept the Christian religion." We may join this pastor's prayer for great and speedy victories.

7. Your committee attempted to test the aggressive spirit of the Church by asking preachers in charge the question, "Is unpaid labor for the Church increasing?" This we deem a vital test of the life of the Church, in self-sustentation, and self-propagation. The answer to this question only called out the *quantity* of the work, but indicated nothing of its *quality*, also an important matter, in testing real vitality. Mere perfunctory "*jo hukm*" work tells nothing of spontaneous aggressive life. It is, however, a matter of interest to learn that an increasing amount of unpaid work is performed. From 2 to 78 unpaid workers in each circuit are reported. This last large number, given for Tilhar Circuit, reads like a mistake. Ujhani reports 62 *hadis* (leaders), and Powayan 68. Were this kind of economic activity in developing the Church, and pressing on paganism, spread evenly over the Conference, the question of propagating Christianity without foreign money would be largely solved. From Garhwal District we have the encouraging word that "Native ministers' wives work gladly without pay, and do blessed and profitable work. Thought on this line is gradually dawning on the minds of the people." Even this "dawning" is most hopeful, as it is the sign of quickening in the indigenous Church, which, it goes without saying, must do the work of evangelizing India.

8. We are very glad to see that the Sunday school cause is maintained with increasing activity if our reports are to be relied on. The figures of our statistical secretary show an increase of 48 schools and 4,287 scholars. Almost all the reports received claim improvement in Sunday school work, some report much improvement and a few are *in statu quo*. Pauri District reports fewer on the roll than last year, but the average attendance is better. As this report puts it, "Sunday schools are skirmish lines and open the way for other work," and we are glad to report any improvement in this form of work.

9. We made inquiry concerning the education of our Christian children. A very laudable purpose has been so far main-

tained among us, of pushing the secular education of our Christian community. We sent to the circuits the question, "Is there any improvement in the education of children?" Many report some and a few much improvement. There is a complaint of want of teachers. The closing of our Normal School was a calamity; and as it was a case of deficient foreign funds, it is manifest from this and other failures that the general secular education of our Christian community must not depend on foreign funds. The outlook for the general education of our people is not good. It may not be an un-mixed evil when, through our inability to push education, the impression is made that Christianity is not merely learning to read.

10. We have looked into the question of self-support in the Church. Improvement in this most important matter is not rapid. In a few circuits, in the nature of the case, there is practically no self-support. Many charges report some improvement, and a few have most encouraging notes of hearty good-will and education along this line. In Puranpur Circuit, 8-8 rupees were contributed by new converts. In Tilhar Circuit, poor persons, not in Mission employment,

gave 19-14 rupees. Samuel Wheeler reports 40 rupees from a poor circuit in the Gonda District. In a few places failure of crops seems to have worked a decline in self-support, but in the main we find some advance. The entire sum given for pastoral support is 5,332 rupees, being an increase of 124 rupees.

11. In connection with this subject your committee asked the question, "Is the temporal condition of our people improving?" Some reports indicate that in places numbers of our people are barely getting enough to eat. Many of the reports indicate an improved condition of cultivators. In Garhwal our people are getting hold of their tenant rights, where they formerly were in a mere state of serfdom. In places they can build houses where formerly their right was disputed, and it is something that in Oudh the Christian community has a Tahsildar and a deputy collector. The oft-recurring famines are a great drawback to our poor people, but upon the whole their temporal condition is improving, and this must act favorably on self-support, and with spiritual growth, aid in an entire uplift of the Church and in its fitness for aggressive power.

MINISTER'S SALARY vs. MISSIONARY FUND.

THE writer heard the following story told at the Montreal Conference last spring, by a minister in the active work whose hair and beard told of many years' experience.

"I would preach missionary sermons to the coldest and most lethargic church and to the most fossilized Quarterly Board, as well as to the spiritual church and the enterprising Board. I tell you missionary sermons will help to pay debts, and if I were afraid of not getting my salary I would begin to work and pray for a good contribution to the missions from my people. I have tried it again and again, and God never failed to bless this method.

"I will give you an example: I was sent back to ——. They had built a church some five years previous to my being stationed there. At our first (August) Quarterly Meeting the Official Board began to tell me what a hard field I was on. They did not know what to appropriate for salary. They talked of the impossibility of raising enough to support me. I spread out to foreign fields the next Sunday, and thus

I continued to teach missions in the simplest way possible. My congregations grew. The oldest members listened like children.

"In October I took up the annual subscription, after preaching my own anniversary sermon. The list of givers was a long one, and summed up to \$280. The people were surprised. The officials could hardly believe it, and were very anxious to see where it had all come from. The very expression on the faces of the members of the congregation was changed by that missionary subscription.

"The recording steward asked me if I was going to have a revival. I told him that I did not know, but that the Lord was always ready and willing, and that I was only waiting for him and for the people, and that the question of whether they would have a revival or not rested entirely with the people. They wanted a revival, and for six weeks we held two meetings a day, five days in the week. At the end of the time I got my salary in full, and the missionary givings continued to go up."—*Missionary Outlook*.

MISSIONARY READINGS AND RECITATIONS.

Is It Nothing to Me?

BY ALICE MAY DOUGLAS.

Is it nothing to me that the children cry
For bread in some foreign land,
When some at least can be amply fed
By a little coin from my hand?

Is it nothing to me that souls now die
Who ne'er heard of Jesus' name,
That to countless thousands across the sea,
Salvation never came?

Aye, 'tis much to me, so with cheerful heart
My coin will I freely give,
And dally I'll heavenward send my prayers
That their perishing souls may live.

A Plea for the Heathen Children.

CHILDREN IN CHRISTIAN LANDS.

We have fathers and mothers who love us,
We have homes and comforts galore,
We have brothers and sisters the dearest,
And yet, there are blessings still more.

We've a Father in heaven who loves us,
We've a Saviour there, too, to-day,
We have God's Holy Spirit to guide us
In the straight and the narrow way.

CHILDREN IN HEATHEN LANDS.

But, O! we from the far heathen countries
Are hungry, and crying for bread,
Have no dear ones to comfort and love us,
Could almost wish we were dead.

For our feet are tied up till they hurt us;
We sometimes aren't wanted at all,
And are thrown in the deep, dark river,
With no one to save when we call.

We have never once heard of the Saviour,
Though to you he clearly hath said:
"Go, go tell all the poor little children
To come unto me and be fed."

CHILDREN IN CHRISTIAN LANDS.

And now we, with our blessings so many,
Who love the Lord Jesus we say,
Are we sending far out our brown pennies,
Are we remembering to pray?

For the lost and suffering children,
That they may know Jesus like we:
MAY hear his own word to them saying, "Let
The little ones come unto me!"

It is Jesus, you know, we are helping,
For he says it, his word to thee:
"What you do to the least of my children
I will count as done unto me."

Mission Work for All.

THERE'S a mission work for all
Near each door.
Come and labor, great and small,
Rich and poor.
In the city's bustling street,
In the country homes so neat,
There's a message to repeat
O'er and o'er.

Give your dollars, give your prayers,
Every one.
Enter alleys, clamber stairs,
Quickly run.
Through the winter, through the spring,
When the summer bird-notes ring,
Tell them of the coming King,
God's dear Son.

Many folks in other lands
Never heard
Of this message true and grand
From God's word;
'Twill be glorious news to them
That the Christ of Bethlehem
Comes with starry diadem,
Christ the Lord.

Labor on with hope and trust
Till the end,
Till the shining angel host
Shall descend.
God will guide you night and day,
Be your strength, your help, your stay,
Bless your labor every way;
He's your Friend

—T. R. Williamson.

Mango School for Children.

(This letter was written by a lady missionary in Uganda, Africa, to some children in England.)

7:45 A. M.—"Time for school; let's go!" We have finished breakfast, and I start up the steep slope of Namirembe Hill, followed by two of my girls, one carrying on her head my little wooden stool and an antelope skin, and the other carrying my books and the hanging sheets on which the alphabet and syllables are printed. At the top of the hill we pass through a hole in the fence (there are no gates), and into the churchyard. The big cathedral church stands on the very top of the hill, and just below it on four sides there are the four schoolrooms—two for the men, one for the women, and one for the children, which later in the day is used as a writing school for men and women.

Directly I get inside the fence there is a rush of bare feet over the stony paths, and shouts of "O's, tuku'ndivira nyo, o'panga, munanga," etc. "You have come now; we have been waiting such a long time. How are you, my friend?" etc.)

Greetings occupy all the time till we get into school, and then a fresh chorus commences from the children who are waiting for us inside.

I do so wish you could come yourselves and spend a few hours with us; it is so difficult to describe it to you. Well, just come in thought. "This a school!" I can hear some one say; "why it is just like a barn—no desks, no chairs, no doors!" No; our school is just four reed walls, a grass roof supported on unplanned trunks of the date-palm, and a mud floor. A piece of the reed-work is just cut away at either end to form a doorway, and windows are cut at the side to let in the light.

The girls spread my skin on the ground, and put the stool on the top, and I sit there; the children sit round in a semicircle, most of them on the bare mud floor. In spite of their black skins and curly heads and odd scraps of clothes they are very, very like some children I used to know at home. They have got the same loving hearts, the same mischievous ways, and the same desire to play when they ought not to!

Well, please sit down on the ground while I tell you about the children—between ninety and one hundred there are to-day, all ages, from two to fourteen years, infants, girls, and boys. Close round, just on the edge of my skin, sit three or four little girls about four or five years old. There is Blandini in a bright scarlet overall one of the missionaries gave her, and of which she is very proud. Then there is Damall, looking at you with her great black eyes.

"Who's this?" as a girl of fourteen or so walks in with a tiny child of three or so riding on her back, her arms clasped round the girl's neck. This is Salome, the only daughter of one of the big chiefs, and a very important little person she is. She gets down from her human "donkey's" back, carefully straightens out the bit of white calico which is her only dress, and arranges the heavy ivory rings which she wears on her wrists and angles; then she pushes her way through the other children, and takes her place by Damall.

Coming in through the other door is a very smart boy of twelve, followed by several others—one carrying his mat, another an umbrella, etc. This is a chief, though only quite a lad, and his name is Sabaganzi; he is never allowed to go about alone, and there is quite a stir among all the other children until his mat is spread out, and he is properly seated. He is closely followed by a very tall, strong man, carrying a very pretty little girl on his shoulder, followed by another man who walks close behind holding an umbrella over her. This is the little Princess Yunia, who has the title of Lubuga—Queen-Sister.

Well, I think we can begin now, so we all kneel for a short prayer together. After singing a hymn and a little Bible talk, we have either catechism or a geography lesson. Some of the children think and say such funny things. At first they thought there were only two countries in the whole world—Uganda and England, so you see they have a great deal to learn. When the geography or catechism class is over we divide into five classes for reading.

Mind you never forget to pray for these little black brothers and sisters of yours, that they may all grow up to know and love Jesus.—*B. Taylor, in Children's World.*

A Japanese Female Convert.

BY MISS CLARISSA SPENCER.

AWAY up in the mountains of Japan there lives a man and his wife who are both members of our Methodist Episcopal church in their village. The man is quite an earnest Christian, but the wife has not been. Especially has she been careless in keeping the Sabbath, and although this is the land where the husband is supposed to be supreme, this man and his wife have been one of the exceptions that prove the rule, for he evidently has not been able to reform her bad habits.

Recently a Bible woman's convention was held in the Methodist Bible Women's Training School in Yokohama, and when the Bible woman who was working in this mountain village made her plans to go to Yokohama to attend the meetings, the woman of our story decided to go too, probably for the sake of the trip.

The meetings were earnest and heart-searching, but the woman did not make any confession or promises. When she returned home, however, to her family and her neighbors and friends, she made known her intention of henceforth leading a true, earnest Christian life, and the church in the village is greatly comforted and rejoiced because of her changed attitude.

Little Workers.

We are workers for the Master,
Willingly to him we bring
Hearts and hands to do him service,
While our lips his praises sing.
Little workers, happy workers—
Willing workers for our King.

There are lands where heathen darkness
Falls without one cheering ray;
Where they bow in idol worship
To their gods of wood and clay.
Little workers, happy workers—
Send to them the Light of day.

There are sheep that far have wandered
From the pastures green and fair,
Out upon sin's gloomy desert,
Over rock and mountain bare.
Little workers, happy workers—
Lead them to the Shepherd's care.

Let us then be up and doing—
Serving Jesus while we may;
Sending light to souls in darkness,
Seeking lost sheep gone astray.
Little workers, happy workers,
Be our motto, "Work and pray."

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. Lucius C. Smith, D.D.

LUCIUS CHAMBERS SMITH was born in Plymouth, Washington County, O., March 4, 1853, and died in Oaxaca, Mexico, March 13, 1896, leaving a wife and six children. His parents, John and Caroline Smith, were earnest Christians and devoted Methodists. During the civil war his father was captain in the 67th Regiment of Ohio Volunteers, and when a few years afterward the father died, the preacher at his funeral said, "He will need no monument to his memory, as through his influence and gifts this beautiful new church stands as his monument." The parents gave three children to the foreign missionary service.

Lucius was converted at an early age and joined the Methodist church in Creston, O., in 1867. Rev. G. A. Reeder wrote May 22, 1896, of his early life:

"My acquaintance with him runs back to the winter of his conversion. My father was holding a revival meeting in Creston and stopped at the house of his parents, and I was with him. Lucius had just been converted. His large head, bushy hair, gentle eye, thoughtful face, and retiring manner greatly impressed me. When we reached the church, to my surprise the bashful boy and his associate, Benjamin Wells, led the singing, as they did through all of that revival, in which many were converted.

"Next I met him as a student at the Canaan Academy. From the first he was a natural student, gentle and gracious, never losing his temper, though often sorely tried.

"Later I knew him at Baldwin University, at Berea, O., rooming and boarding in the same house with him. Here he was the peer of any man as a student, a favorite with all of the professors, and the best singer in the college. He impressed all with his moral earnestness, and was the means of the conversion of many of the students.

"When I went to Boston University he had graduated and gone to South America, but the traditions of his career in the seminary still lived among the students as precious ointment poured forth. I think I never knew a more guileless youth and young man, or a more devoted Christian."

Lucius was educated at Berea, O., and graduated from the Boston University School of Theology in June, 1878, from which institution he received the degree of doctor of divinity in 1895.

He felt it his duty to enter the foreign missionary work, and volunteered before his graduation. He was married to Ellen Augusta Griswold at Elyria, O., July 12, 1878, and on the thirty-first day of the same month was ordained in New York by Bishop Harris under the missionary rule, and sailed the same day with his wife for Chile, where he labored for six years in connection with William Taylor's self-supporting work.

His wife lived only about six months after her marriage, dying in Chile, December 28, 1878. Mr. Smith married at Natal, Chile, Sara Orchard, January 10, 1881, a lady of English parentage and whose parents were Wesleyans.

Mr. Smith labored faithfully in Chile, chiefly in the educational work. In 1883, at his earnest request, he was transferred by Bishop Harris from Chile to Mexico, arriving at Vera Cruz in February, 1884. His first appointment was Pachuca, and then successively Tulancingo, Guanajuato, Mexico city, and Oaxaca.

In Mexico he did what he considered his best work. He loved the people, and was loved by them. His devoted Christian spirit, and his message of salvation, purity, and peace lead many to enroll themselves as followers of Jesus in the membership of the Methodist Episcopal Church.

In March, 1896, Dr. John W. Butler, a brother missionary and a portion of the time the presiding elder of Dr. Smith, wrote of him:

"He was very fond of the native people, their manners, and customs, and he had a wonderful facility for accommodating himself to circumstances, as well as warm sympathy for the poor. He made long trips through the mountains seeking the lost. The magnificent voice with which Providence had endowed him was used to the best advantage in both preaching and singing. Curious people, frequently drawn by the sweet song, would remain through the preaching simply to hear another song; but ere the service was concluded both the preacher and the Holy Spirit

would get into their hearts and they would be led 'from darkness to light.'

"In October, 1895, after a long evangelistic tour, Dr. Smith returned to his home in Oaxaca. A few days later, at my request, he was in Puebla to give a course of lectures on pastoral theology to our students there. He appeared to be in excellent spirits, but complained occasionally of a slight itching on the ball of his left foot. After his return home this trouble turned to severe pain, and four different lancing operations failing to bring relief, three physicians decided that amputation of the foot was necessary. This operation was followed by a raging fever accompanied for weeks by delirium. When at last the fever abated and the delirium ceased we all hoped for restoration. But serious complications set in, and, after four months of great suffering, the patient breathed his last at 10 P. M. on March 12."

Dr. L. B. Salmans, of Mexico, wrote soon after his death: "The sad death of the Rev. Lucius C. Smith, D.D., has made a deep impression upon all his fellow-laborers in this field. He was a man of excellent abilities, thorough education, as simple of heart as a child, of a single eye in his Master's service, and had attained to the greater efficiency



through long service in South America and Mexico. He had an uncommonly fine use of the Spanish language, it being especially observed that he had gotten hold of the speech of the home and of the common people, and so could speak right to the heart. He was our best evangelist, in part for this reason, and in part because of his simplicity of heart and his faith. His devotion to his work was complete."

Dr. Smith wrote frequently for the GOSPEL IN ALL LANDS and the other home publications and for the paper published in Mexico city in the Spanish language, called the *Abogado Cristiano*. He was the author of a Spanish Grammar, and at the time of his death was writing a work on the Mexican flora. His widow resides at 233 North Bever Street, Wooster, O.

Rev. Brenton H. Badley, D.D.

BRENTON HAMLINE BADLEY was born at Monmouth, Ind., April 27, 1849, and died in Lucknow, India, November 20, 1891, after a missionary service in India of nineteen years. He was the son of Rev. Arthur Badley, of the Des Moines Conference of the Methodist Episcopal Church, and had the best educational advantages, graduating from Simpson College, Indianola, Ia., in 1870, and from Garrett Biblical Institute, Evanston, Ill., in 1872. His Alma Mater conferred the degree of doctor of divinity upon him in 1888.

He had early given himself to Christ and his service, and he was glad to work anywhere for him. Hearing of the need of and call for missionaries in India he sent in his name as a volunteer, and early in 1872 was appointed a missionary to India of the Missionary Society of the Methodist Episcopal Church.

He was married August 8, 1872, to Miss Mary A. Scott, of Columbus, O., who was in full sympathy with him in the work he wished to do. He was received into the Des Moines Conference in September, 1872, and the same month transferred to the North India Conference, sailing with his wife from New York October 23, and arriving in India December 19, 1872.

On the day before sailing he took part in a missionary meeting in the Bedford Street Methodist Episcopal Church in New York city, and the following extracts are made from his address:

"I have never liked to think of Christianity as some inferior theory sent into the world to be crushed or supplanted by a grander and higher system. It is an active, aggressive power, to be known and felt by the nations of earth through all the years of time. I had rather be with a dozen working

Christians, battling for God against Satan, than to have walked up and down the Field of the Cloth of Gold. God's workers wear purple every day.

"I envy those who are older and who are fully engaged in this great struggle for supremacy in the moral universe; but I thank God that we who are young can come and place ourselves side by side with these aged veterans and say, 'It is our work.' Our work—one work—God's work.

"During the past six years I have been walking peacefully in the sunshine of God's comforting presence. In all that time I have been saying, 'Here am I, Lord; send me.' When God wanted me to give myself to the missionary work he only touched me and pointed to India. I have strong faith in God and in the grand results of his plans. We who go as missionaries on the morrow are but experiments. We may not be strong in brain, or in learning, but we are strong in the completeness of consecration."

On arriving in India Mr. Badley began at once the study of the Hindustani language and made such rapid progress that in six months he preached his first sermon in the vernacular in a Lucknow bazar.

The first year was spent in Lucknow, a portion of the time editing the *Lucknow Witness* in the absence of the regular editor. The four years that followed found him in charge at Gonda and Baraich, two stations, centers of considerable evangelistic work, and which he declared greatly needed the services of two missionaries. Here he made full proof of his ministry, and the Mission made steady progress.

In 1878 he was appointed pastor of the native church in Lucknow, and from that time until his death in 1891, with the exception of one year spent on furlough in America, his work was in that city.



His crowning work in Lucknow was the fostering and development of the Centennial High School into the Lucknow Christian College, now the Reid Christian College. He secured a valuable plot of ground as a gift from the local government, and on it an imposing building was erected at a cost of about \$20,000.

Dr. Badley, the president of the college, saw the cornerstone laid and the building partly erected. He knew he was dying of consumption, but hoped to live to see it completed. He watched its progress with deep interest, yet knowing that he could not live long, said, "The walls of the college are going up, but I am going up higher."

Dr. Badley was active with his pen. He was the author of the *Indian Missionary Directory*, *The Mela at Tulsipur*, *The Sunday School Manual*; translated *Missionary Among Cannibals*, *Flavia*, *Glancia*, *Seed Thought*, *Bible Question Book*, *Thompson's History of England*; edited a *Companion to the New Fifth Reader*,

and a *Roman Hindi New Testament*; for five years was editor of the *Kaukab-i-Hind*, and wrote more than one hundred and fifty articles and letters for publication in the periodicals at home.

Dr. Badley looked on the bright side of life. He wrote from India about the missionary in India:

"The missionary feels that he is sent of God, counting himself both as herald and ambassador. This inspiring thought gives strength to the heart and swiftness to the feet. He finds the secret of success is in living close to God—so close that he may hear even the whisper of his heavenly guide. The missionary has also a sense of the divine approval—his song in the morning, his comfort through the day, his psalm at night. He is encouraged by the thought that the great Church at home is interested in his welfare and in his work and thinks of the many prayers that ascend in his behalf. He is encouraged in the fact that the people of India are interested in religion. They are a religious people; they make vows and keep them; they feel the weight of sin and strive to get free; they respond to the appeal of the missionary; they believe in worship. There are great spiritual possibilities in India. The missionary has compensation day by day. It is much to preach the Gospel in the streets of a heathen city, at a heathen festival, on the banks of the sacred Ganges; it is more to have the privilege of listening to a confession of faith in Christ coming from the lips that have often sung the praises of a heathen god or goddess, and to administer the sacrament of baptism to the new convert. It is blessed beyond all imagination to be able to build up in a heathen town a church, and see that church growing stronger and stronger year by year."

Dr. Badley wore himself out in his work. He suffered much from poor health during the last two years of his life. Friends in India and in the homeland urged him to return to the United States to recuperate, but he said he loved India too much to leave it, and he toiled on until the last week of his life, and when but a few hours before his death he realized that the end was near, he had much to say, but was unable to speak. He died, deeply mourned, leaving a wife and five children, and his funeral was attended by a large number of friends, European and native.

On the following Sunday evening at a memorial service in the English Church in Lucknow, Dr. E. W. Parker, now Bishop Parker, presented Dr. Badley as an example to the students of the college and the young men. He said of Dr. Badley: 1. "He was a pure man, pure in heart, clean of lip and tongue, and holy in life. 2. He had true nobility, being above the petty enmities and jealousies, and self-seeking of society, noble in his purposes and his ambitions. 3. His special trait was his hard work, and in his work he gained friends always. 4. He had a steady, quiet, strong faith in God."

Bishop Thoburn wrote: "Dr. Badley for many years moved among his brethren, quietly, it is true, but with a power which was princely, and a purity which marked him as an early candidate for service in the upper sanctuary. Blameless in life, pure in

speech, gentle in spirit, untiring in work, immovable in purpose, he wielded a blessed influence among his Hindustani brethren, and will long be remembered by them. He has well earned the rest which he now enjoys, and of such a man it can truly be said, 'His works do follow him.'"

Rev. C. L. Bare, a fellow-missionary, wrote: "Dr. Badley was preeminently a model missionary. He was devoted, industrious, ever desiring to serve, of great faith in God and his people, prophetic, foreseeing mighty agencies for good in the near future, all striking their roots down deep in the sure promises of the present. All this urged him to make the present get ready for the future. Years ago he saw that our system of education in India would not be complete without the Christian college. He lived to see what he had so often prayed for and toiled for, thousands of people turn from idolatry in a single year to serve the living God."

Rev. J. H. Messmore wrote: "During an acquaintance of nineteen years I found him constantly living in the possession of a marvelously bright, joyous, Christian experience, and if he had not been of such intense devotion to his work, this broad, bright light in which he lived, would have been more noticeable. And so it was to the end. He was literally fighting for his life through the eighteen months preceding its close; yet during all that period he was ceaselessly busy planning work as though he were to have another decade of life in India, with his eye on all that was going on, a man of affairs, an ambitious wide-awake man with due Christian confidence in Christian missions, and with sufficient denominationalism about him to make him more anxious for the success of the work for which he was responsible than for that with which he had no special connection."

"We never heard him repeat St. Paul's famous maxim, 'This one thing I do,' but from the hour when we first met him, nineteen years ago, under a tent in the mission compound at Allahabad, to the day we last saw him, thirteen months before his death, then a dying man but busy with his work, his whole life was a practical illustration of the maxim. Sometimes, indeed, we felt that this eager, constant pressing forward to great purposes almost crowded us, and at times we wished he would relax a moment from his intense earnestness. He looked back only to compile some exhibit of progress that was to be at once an encouragement for the past and a stimulant for the future. He seemed not to know the meaning of the word discouragement."

One of his sons, Rev. Brenton Thoburn Badley, graduated with high honors from New York University in 1899, and the same year was appointed missionary to India, and now in the college at Lucknow, where his father was president, is a worthy successor in loving Christian spirit, earnest, faithful work, and mental ability to the Dr. Badley who gave his life for India. His widow, in the homeland, in many an address is telling in eloquent words the story of India's need and pleading for workers and means to carry on the work in which she and her husband rejoiced while in India.

THE EPWORTH LEAGUE AND MISSIONS.

(General Missionary Committee : S. Earl Taylor, Wm. I. Haven, Charles V. Vickrey.)

An Epworthian in Japan.

LAST summer our Missionary Society was searching for a strong man to become one of the professors in our schools at Nagasaki, Japan. The attention of the secretaries was turned to Professor A. E. Rigby, who for two years had been the successful principal of the high school at Manchester, Ia. A call was extended to Professor Rigby, and although his going necessitated separation from his wife and little child for at least a year, the call was promptly accepted. Mr. Rigby has just written the following message from Japan :

Education comes very fast in the first few weeks in a land like this. At best, my ideas were very vague before I arrived. Our school is prospering—over two hundred students. We have been having a good revival. Began by observing the Day of Prayer for Colleges, January 31, having had a few extra services before that day. There have been over thirty of the boys converted, and others have taken a firmer stand. The influence has reached outside the schools, though not to any great extent. A number of girls from the Kwassui Jo Gakko have been converted.

It means something to take a firm stand for Christ out here. One of the first Sundays I spent here I went down to our church, which is in Japanese style at Kajiyamachi. A young man was taken into the church. His accepting Christ caused his wife to leave him and return to her home, and his father disinherited him. The father's disowning means much more to a Japanese than it can to an American. It means the absolute cutting off from family connection and the losing of ancestry, and very much injures one's chances of obtaining a position in business. This is one sample of the cost of accepting Christ. But many are coming.

In spite of the great progress Japan is far from being Christianized, and is away below our standard of civilization. There are many large temples, Buddhist and Shinto, on the hillsides of Nagasaki, and one cannot walk far without coming across large numbers of little shrines in all sorts of places. One of the last sounds we hear at night is the monotonous beating of a drum in a temple somewhere in our vicinity, and in the morning we hear the same sound. These heathen religions are deep-rooted, and are not to be easily rooted out.

We have some amusing sights, and some of the most ridiculous combinations of European and native dress. The weather has not been very cold, but we have had a little snow. It makes one shiver to go to chapel in the morning and see the students come in with bare feet and legs. A few wear some foot protection, but at best the Japanese dress cannot be very warm.

Our Conference meets March 14 at Fukuoka. We expect Bishop Moore to be here in a couple of weeks. We are also hoping to make some much-needed changes in the building, and in the course of study.

We could have an increase of attendance if we had room. The school year in Japan begins in April, so we shall soon be closing up the year's work.

I have been studying the language, and hope to make some progress this year. I tell you it is the hardest subject I ever attempted. In reality, to learn to read Japanese is harder than to learn to read Chinese, so those of experience say, for the Chinese characters enter in very largely.

If you run across some one who is looking for a good investment, just call attention to the opportunity we offer to invest in the progress of Christian manhood in Japan.

I could write much more, but must stop now. I think of the League often, and you may be sure we pray for God to bless the work of stirring up the people at home. If they could only see the needs of these people, and the transformation wrought by Christianity in their lives, there would be no lack of interest.

Interesting Missionary Meetings.

BY MRS. SUSANNAH MCWILLIAMS.

IN response to a request for an article telling how we secure the results at our "unusually interesting missionary meetings," my answer would simply be *consecrated common sense*.

Each September we issue an attractive calendar for the coming seven months and send it with a word of greeting to every family in the church. In this calendar every woman and girl in the church finds her name, and beside it some one specific bit of work for her to do for a specified meeting. (People, we find, are ready to work if they are told just what to do.)

We have 7 missionary meetings a year, and 500 women and girls in our church, which gives us 70 workers for each meeting. Our meeting proper lasts an hour, in which five or six take some part; after this follows our social hour over our cups of tea.

How do we use 70 people? Ten young ladies meet and decorate the room, and 20 older ladies send us in cakes and tea, cream, and sugar. Two ladies fond of pretty things arrange a dainty tea table, and during the social hour pour tea. Fifteen young ladies pass the cake and tea, four girls usher, and six little girls take up the penny collection, which amounts to about \$15 each month. Then we have four of the best known ladies at the two doors to welcome and say good-bye to all who come. As all the ladies are interested this insures a pleasant social time.

As to the missionary hour that precedes it, we spare no pains to have it a success. We open with a prayer and a few verses of Scripture. (We believe in prayer.) Then our minutes and business; then a good solo, and then a children's exercise which occupies ten minutes, in which from five to

thirty children take part. The working of that up for each month is much trouble, but it pays.

Then we have a bright, helpful address from a returned missionary, or a debate on some phase of the missions; or a missionary salad on the country for the day or we have a magazine talk or we will have a missionary book discussed, which we have asked months before to be read, or we will study woman under the different religions, or have a paper on medical missions, etc.

There are many subjects that can be made fascinating if they are discussed in a terse, bright way. We never, never have a paper over fifteen minutes, and a missionary we only allow to speak twenty minutes, for we begin promptly and we stop promptly—while the people are wanting more. Of course all this needs a great deal of working up, but nothing is a success without much labor, and if we are unwilling to work for foreign missionary meetings, we must expect no results.

If a minister's wife has the strength and time, she is the one person to work to issue the calendar and keep the ball rolling. She knows everybody, and nobody likes to refuse her, and all comply the first of the year, perhaps to please her, if they do not believe in foreign missions.

Of course they must attend one or two of the meetings before their month comes so that they will see what is expected of them. If they find the program spicy and entertaining, and the social part social, they begin to go because they enjoy them. After they have got a little bit interested, ask them to take a missionary magazine, and then ask them to become a member. Our regular membership fee is \$1; those who earn their living, fifty cents (this is never said publicly) and children twenty-five cents. After a while we ask them to pray daily (in their own private prayers) for the heathen and for missionaries.

We find when women know the need of the heathen world and all the good the missionaries can do them, and are praying for them, why, they give and give liberally, according to their means. Of course we have many obstacles to overcome, but where there is a will there is a way, yes, even for making foreign missions fascinating.

If a lady finds her name down for October and she is to be away then, she exchanges with some one for November or December. The first Tuesday of the seven working months is "Missionary Afternoon," and hardly any lady in the Church has that for her "day at home."

We have white silk ribbon badges with the words Hostess, Decorator, Usher, etc., printed upon them, and all the 70 ladies wear their respective badges, which are returned to the president and used for the succeeding meetings.

All the preliminary meetings for each monthly meeting are held at the minister's home. The stranger is soon at work, knows her committee, and during the social hour of the tea everyone of the 70 ladies and girls are expected to make it as pleasant as possible for all the others, their badge giving them more confidence in addressing others.

So our women work together and enjoy each other, our strangers make friends, and the blessed cause of foreign missions is discussed, given to, and prayed for. Our monthly average attendance is 250, and we women gave last year almost \$1,300.

Encouraging Giving among the Children.

BY W. H. MCDANIEL.

HAVING been for some time associated with the children, and having studied psychology in its relation to the child mind, I became convinced that the hope of our Church, our country, and of our homes lies wrapped in the children's training. The following plans are submitted for encouraging giving among the children:

1. Hold at least one missionary meeting each month. Provide a program for the children, letting them know that they are to a great degree responsible for the success or failure of the meeting. If the junior superintendent be a worker, she will see to it that part of the children are provided with declamations and readings bearing directly upon the subject, and that the Scripture lesson and songs are appropriate. Have sentence prayers for missions, missionaries, and the heathen.

2. Let the superintendent prepare an interesting talk upon some heathen country, the manners and customs of its queer people, their religion, and work being done by our missionaries. This must be put into childhood language. I have made a success of this, having some country each month in the year. Not only does it inspire children, but when announced the older folks fill the church. But for all the work it has caused me I have been paid a thousand times over. The people are eager to listen.

3. Systematic Giving: We require the children to pay two cents per month for dues, which is used for missions. This of course is small, but it implants a habit within them of systematic giving, and a consciousness that they are doing a part of this great work.

"The Chinese Slave Girl."

BY MISS FANNIE WELLS.

(A Review of the Book read at the Monthly Missionary Meeting at Laurel, Ia.)

FOUR curses are responsible for most of the misery and suffering in China: they are Tartar rule, the degradation of woman, superstition, and opium. This book deals with them all, but especially that of the degradation of woman, which is perhaps the worst and most fatal in the building of a nation. Some one has said that a nation can be no better or higher than its mothers. If this be true China must grope in darkness for many centuries, or until the Christ has emancipated her women.

The object of the story of *The Chinese Slave Girl* is to give a fair view of woman's life among the lower and middle classes in Southern China, and is founded on facts, the author being a missionary in that country.

The story begins in a village home in Southern China, where the two boys of a family are wondering if they will be allowed to keep their baby sister.

The father decides that there will be enough food for all, and for three years the family is kept together, but when little Leng Tso was four years old there came a dreadful drought, crops failed, the price of rice rose higher and higher, people starved to death, and Leng Tso was sold as a slave that the family might live.

The child was sold for about six dollars in our money and taken up the river to one of the walled villages so common in that part of China. Her master, Hon, a cruel man, anxious to make the most of his bargain, compelled her to go to the field every day and work far beyond her strength.

The wife and daughter of Hon, though not unkind, were indifferent, and poor Leng Tso lived a hard, unchildish life.

She had nothing to worship, as the Chinese worship the spirits of dead relatives, whom they believe live in tablets of wood or ivory in the homes or at the graves, and the spirits of her ancestors were too far away for her to worship them.

There was one person in the village who became her friend, So Chin, an old woman who had been in the boat when the little slave was brought to the home of Hon. And So Chin's grandson, Khian (Key) also became Leng Tso's friend, and, as time wore on, wished his father to buy her for his wife. Hon asked too great a price because of his enmity to the family, and Khian left home to earn money to buy the girl.

The Chinese think that the spirits of wicked people live in animals, and are afraid to destroy wild animals, so tigers and other beasts are allowed to prowl unmolested through the country and often destroy the lives of the people who venture too far away from the villages.

While Hon was away on business a tiger came to the edge of the village and killed Hon So, his wife. The body was brought to her home and prepared for burial. Her friends did not dare to mourn, as they were afraid that any tiger-spirit that might be near would think they were friends of the dead woman and the hate of these animals would be drawn to them. So Hon So was buried in a shallow grave, without ceremony, the next day. The ancestral tablet was placed in the house, food and drink placed before it every morning and evening for the nourishment of the spirit, and the family bowed in worship before the tablet each day.

After some time Hon married again, an old woman making the bargain. The custom is for the bride and groom not to see each other until the wedding day, and, as the Chinese do not scruple to lie in order to obtain the result wished, there are many disagreeable surprises when the contracting parties meet.

The new Hon So, a very self-willed woman, cowed Hon, but learned to love Leng Tso, and her husband, in a fit of anger and jealousy, sold the girl, to be the second wife of an opium eater named Sek.

The second wife is a slave to the first wife, who usually hates her, and Leng Tso's case was no exception to the rule.

Three years passed, and Sek, being a victim to the habit of opium smoking, lost his fortune. He went to the city, where he tried to break away from his bad habit and regain his fortune, but he failed in this, and after selling Leng Tso to pay some gambling debts, he committed suicide.

Bau, the young man who bought Leng Tso, made her his wife, so that she never could be sold again without her consent. She lived with her mother-in-law, and was obliged to obey her, so that she was again a slave in all but name.

Years passed and Leng Tso was beginning to find life endurable in working for her family, when one day her old-time lover, Khian, who had wanted to marry her, saw her in the door of her house, but they did not dare to speak to each other, as a married woman in China, unless very old, is rarely permitted to converse with any man who is not a near relative. The husband who allows it is even liable to punishment by law for neglecting to punish his wife's unfaithfulness.

Then comes an account of the capture of the city by the Tai Pings who were trying to overthrow Tartar rule, and its recapture by the government. During this time Leng Tso's family were killed, her home left in ruins, and after living alone for a time she visited a mission chapel, heard the story of Jesus and his salvation, and became a Christian.

She was glad to work for the salvation of others, and while doing so found her mother from whom she had been separated for fifty years.

Khian, in the meanwhile, married a noble woman, amassed a fortune, lost it during the rebellion, with his wife was converted to Christianity and labored to lead souls to Christ.

The book ends with a plea for schools and teachers for China. The author says, "The women must save China, they have been the slaves, and they are the ones who must redeem their own."

"If women in Christian lands knew that women are the true priests of idolatry and superstition in China, they would be kept awake by a voice calling, 'Come over and help us.'"

"If they cannot go themselves, they can help with the money that will send others and so by their good works make life, death, and that vast eternity one grand, sweet song of rejoicing that souls have been brought into a personal relationship with Jesus Christ, the emancipator of women."

Does it not seem that Christian nations must live on a higher plane before China will be saved? What of our superstitions, our idolatries, our manner of ignoring the sublime in life? What are we doing for the sinful and needy around us? What can and what will we do for China?

Laurel, Ia.

"I'll pray for those who cross the sea,
My offering too I'll send;
And do all that is in my power
This great, bad world to mend."

TIDINGS FROM MISSION FIELDS.

Imai, the Young Japanese Christian.

BY REV. JULIUS SOPER, D.D.

THE great hope of Japan is in the young. Not for years has the student class taken so much interest in Christianity and the Bible, and never were so many studying the Bible.

There is a girl about fourteen years of age in our Girls' school at Aoyama, Tokyo, whose conversion and Christian life has made a deep impression. Her name is Imai. She has been lame from infancy. Her father is a judge in one of the courts in Formosa. Before leaving for Formosa some time ago, the father (who is not a Christian), after considerable cogitation, finally decided to put his lame child in a Christian school, selecting our Girls' School at Aoyama, as he did not think it wise to take her to Formosa, so far away.

The reason for his selecting a Christian school was because of her lameness. He said, "Christians will be kind to her." After being in school several months she became an earnest Christian—an inspiration and blessing to the other Christian girls, who take a special pride in helping her in the Christian life. She loves the prayer meetings and class meetings. Her experience is delightful.

In giving her experience a short time ago she said: "I am so happy. I live in a new world. I am thankful even for my lameness, for had I not been lame my father would never have sent me to this school. Then I would never have known anything about Jesus and his love, nor anything about this happy and blessed experience."

Striking Facts about the Work in Korea.

BY REV. C. D. MORRIS.

One of the great characteristics of the work in Korea is its wonderful power of self-propagation. The missionary's time is completely occupied by having proper oversight of those who are continually coming and carefully instructing them in the duties of the Christian life. His work is ever increasing as villages after village have their little detached tabernacles.

This self-propagation will be illustrated by an incident which I will relate. In the spring of 1890 one of our missionaries baptized a man who was the only Christian in the neighborhood where he lived. This man immediately commenced to work among the people, and he soon had so many converts that last year they built a neat little church. From this center the work has spread to three of the surrounding villages, in which churches will soon be erected.

Another feature is self-support. In most of the villages among the Christians build their own little places of worship without any outside help, and on the whole keep up all the churches at Pyeng Yang and elsewhere for a cash undertaken to support a native pastor. These people immediately learn

that giving is an essential part of their Christian duty.

3. Remarkable opportunities. Bishop Cranston has stated that Korea is the most promising mission field in the world, and this every missionary here will heartily indorse. Open doors exist everywhere waiting for the laborer to enter.

4. Inadequacy of present force. At the present time the Methodist Episcopal Mission has only three men who know the language giving their entire time to evangelistic work. Where such a harvest is being reaped by so few laborers, what a wonderful ingathering we would have if we had our numbers of workers increased.

5. Reinforcements are sadly needed. Such a wonderful opportunity as Korea presents the Church cannot afford to let pass. Everything seems ripe for her speedy evangelization, but to do this the present force must be greatly enlarged. Our Lord's words apply with special emphasis to Korea, "the harvest truly is plenteous, but the laborers are few." Will not the Epworth League earnestly pray that the Lord of the Harvest will speedily send many additional laborers into this very needy, but most hopeful field?

March 16, 1901.

The Pyeng Yang Women's Bible Training Class.

BY MRS. MATTIE WILCOX NOBLE.

WE have just finished our semiannual class. This time we began the first Monday of the Korean New Year. The first fifteen days of the New Year are gala days, and so the people have more leisure than at other times. Before the first day of the New Year the women make new white cotton suits of clothes for all the members of their families.

The first day of our class 50 clean, bright women were enrolled as members. They began with great enthusiasm and kept it up all through the two weeks. The influenza claimed 10 of our women, but many of them even though sick tried hard to attend.

Two of the women walked about fifty miles to attend the class, one of them carrying her baby on her back all of the way. The road was very muddy and she was not used to walking far, so it took them four days to reach Pyeng Yang.

Near the close of the class we had a break in their close application to study in a social evening. At that time I introduced a game of words. It was about the first time they had ever had a social evening, and they enjoyed it thoroughly.

One old grandmother said to her granddaughter and a few other young girls who were present: "You were born in a golden age and live in happy Christian homes. Any other girl of your age could never leave her home or have any of the happy times you can when I was young." When asked if she too did not live in a good age, she

said, "Yes, but the good times came so late I am about to depart this life, but I am glad my grandchildren are young."

O! the joy, the love, the peace that Christianity brings to once dark, heathen homes.

March 19, 1901.

Notes from Jabalpur, India.

BY REV. T. S. JOHNSON, M.D.

WHILE in America last year a number of good people whom I met proposed to share more liberally in the Lord's work here, quite a number indicated their desire to support native Christian workers, and a few of them have already commenced.

The East Des Moines Holiness Band is paying \$36 a year for the support of a Christian worker named Bala Parshad, report of which has been made. I received while at home \$30 from Edwin Lynde, Crystal, Ia., for the support of Pastor Teacher Prabhu Das Chinta, and this has been reported to Brother Lynde. Two weeks ago I received 122 rupees and 10 annas by money order from P. M. Speicher, United States of America, to be used for the support of pastor teachers.

I have the names of others, who hoped to report to me soon; a number of them wanted to undertake the support of Christian workers; should they read this, they will see I have not forgotten them, and if they can see their way to share in this great work, I will be glad to hear from them.

Others may read this who may find that the Lord would have them invest in the work of his kingdom here. If so, there are great opportunities, souls for whom Christ died are perishing all around us—many of whom would be saved if we had more helpers and money to support them with. Brother, sister, when you reach the heavenly home and meet there a worker from India whose way for work was opened, and it made possible for him to devote himself to the work by your money, and he introduces you to a number of persons who were brought to Christ by him, washed in his blood and eternally saved, would not that be precious treasure? Can you imagine the increase of the rapturous joys such association would cause?

This is my tenth year as presiding elder of this great district—11,000,000 people within its bounds—increasing demands from all sides for both men and women, and money—money to support young men in training for work, for preachers and teachers, to purchase and repair property, chapels, and school houses, to help widows and orphans, etc., etc.

A short time ago a lady gave me \$12 balance of her tenth account to be used as might be needed. I opened an account with it, added to it wedding fees and other items, and it has already been of great service. I wish I could place hundreds of dollars to the credit of this account. I wish to add just here that special giving should never be the cause of giving less to the Missionary Society. Every Christian should give until at least one tenth of his income is made over to the Lord, whose it is.

Another and greater need is spiritual power. I have become so convinced of this that I am calling in our workers in this part of this district, that we may together spend ten days in waiting upon God for this equipment. I hope to hold these special services in the other parts of the district. Pray for us (many can do this who may not be able to help with money), that we may receive the Holy Spirit in his fullness—thus have his cleansing, his abiding, his anointing for service.

My wife, who shared this foreign service for thirty-eight years, now disabled, cared for by our son and his family at home, said I should return and continue in the Lord's work in this needy country. I realize more clearly than ever before that my only business here is to do what I can to help forward the kingdom of the Master in the time that remains.

Jabalpur, April 11, 1901.

Methodism in the Nizam's Dominions, India.

BY REV. C. E. WARD.

SPIRITUAL Methodism has a providential origin in all lands. The origin of the English work in Hyderabad and Secunderabad was utterly unpremeditated in any Methodist Conference or councils.

Previous to 1880 no missionary to the natives was sent into these parts to represent Methodism. It is true, however, that a good deal of work was done, and some money given for work among natives. One prominent brother, an engineer, after his conversion, devoted to native work the amount he had been accustomed to spend on Free Masonry. Two or three other men were accustomed to preach in the open air to heathen and Mohammedan.

In 1880 old South India Conference appointed the writer to open or plant a Telugu Mission somewhere in the Nizam's Dominions. At this time, besides the old Society for the Propagation of the Gospel of the Church of England in Secunderabad only, The American Baptist Missionary Union in Secunderabad and vicinity, and the Free Church of Scotland at Jalna, there were no other missions in the Nizam's Dominions. The Society for the Propagation of the Gospel employed only native ministers, the Baptists had one American missionary, and Narayen Sheeshadri represented the Free Church.

There was at that time a stupendous and promising sphere for missionary operations among the Nizam's eleven millions of people in the Marathi, Canarese, and Telugu fields. Previous to his appointment the writer had, in 1878, visited Shorapur, in the western part of the dominions, in the Canarese country, and thenceforth prayed for an open door for Methodism in that unoccupied field of nearly two million souls. After his appointment to establish a Telugu Mission, he was often stirred to appeal to Methodism for a large and worthy advance on this splendid field. It was years before another Methodist missionary was appointed to the dominions.

To General Phayre, of godly memory in India, belongs the credit financially, of seeing, at last, in December, 1882, Bishop Foster appoint Rev. D. O.

Ernsberger, Rev. S. P. Jacobs, and Rev. W. A. Moore to Canarese and Telugu work. For three years General Phayre gave 120 rupees per month to be divided upon these appointments. It was five years longer before another appointment was made, when Rev. J. H. Garden was appointed for Telugu work west of Hyderabad. Later on Rev. A. E. Cook was appointed to work at Bidar, on the borders of the Telugu and Canarese, northwest of Hyderabad, eighty miles.

We have to-day the Telugu work at Yellandu, one hundred and fifty miles east of Hyderabad, Rev. C. B. Ward, and at Vikarabad and Tandur, Rev. J. H. Garden (on leave), Rev. Dr. Batstone (acting). In the Canarese mission, in the western part of the dominions, are Rev. D. O. Ernsberger, Rev. H. G. Ozanne, and Rev. Robert Ellis, and at Bidar in the northwest is Rev. A. E. Cook.

In Hyderabad the ladies of the Woman's Foreign Missionary Society are well established, with good property and a prosperous, growing work. As yet the parent society has no missionary for native work either in Hyderabad or Secunderabad. We have a splendid mission school in Hyderabad city, in a rented building, and native workers in the vicinity. In Secunderabad we really have nothing, except a weak and absorbing English work. We have really in the dominions now, wholly devoted to native work, able to use the language, 6 missionaries and about 70 native workers of all grades, with 1,000 converts from heathenism, the outcome of twenty years' work. Our work is well located in the best centers for work among about three millions of Telugu and Canarese people.

Bidar is our newest field. Work was begun here six years ago. There are to-day nine workers, about seventy converts; six have been recently baptized, two other men, at present in the Gulbarga School, will soon join the force of workers here. The record is a good one. From this field 24 boys and girls have been sent to the schools in Gulbarga and Raichur. However, one school for Christian children is kept open in Bidar a few hours daily. Presiding Elder Rev. W. L. King reports a very marked change in the attitude of the people toward the missionary and his work in the last five years. Even within the walled city, without opposition, preaching is eagerly listened to. There are many inquirers. The people are learning to give, but their giving is as yet small. The presiding elder says that, "of the amount paid for workers' salaries and rents and the support of 12 children in the Gulbarga and Raichur schools, only about one fifth is given by the Missionary Society."

Of all the workers in the Canarese District more than two thirds of them are not supported by the Missionary Society. Yellandu gets nothing from the society, Hyderabad but little, and Brother Garden's work is far from being carried by it. Considerable more than half the native staff is necessarily compelled to find support where it can. This means much care and special effort on the part of the missionary to provide for his work and keep it going.

A field once so auspiciously set before us, and so partially opened, has not, however, been unremem-

bered by the Lord. The Wesleyans have come in, and muster now a missionary force of seven. They have had rare success. Their society has supported them well, and the result is manifest.

The Free Church has two or three missionaries in the Marathi country now; the Church Missionary Society in the Telugu and Marathi country three, and the Baptists joined by the Mennonites muster seven or eight missionaries. All these societies are reaping considerable harvests. By them not less than ten thousand converts have been gathered in the last few years. They are well backed by their societies, and the missionary staff is equal to emergencies.

The Methodist missionary force is very small and inadequate, and the utter inadequacy of the help of the Missionary Society compels our very slow progress. Making brick without straw the results already reached are remarkable.

It is not to our credit that to this day we have not a splendid work among the natives of Hyderabad and Secunderabad, established and in charge of an able missionary and staff of helpers in each of these places. But is it yet realized that we have almost to make a *beginning* in both of these places after a quarter of a century?

Had our Church supported us, as other societies have supported their representatives, and reinforced us, we have had advantages that justify the conclusion that we might have had 5,000 converts instead of 1,000. *We suffer for the want of property, support of workers, training schools, and missionary reinforcement.* Are we to measure up to the opportunities that God has put before us as Methodists in the Nizam's Dominions? There should be at an early date a missionary at Hyderabad and one at Secunderabad for native work only, and several more are needed for the districts. Help is needed for training schools, more workers, and property. Dare any, who are aware of the situation, say the property need is less than \$50,000 this day? Could \$5,000 a year be added to our funds for native workers, we could receive hundreds who are now inquirers, whom we dare not receive. We know the Missionary Society *cannot* come up to our need. But it is our duty to let the Methodist world *know* the facts of the situation and make our appeal unto God day and night, for he is able. Let Christian people at home at least pray for us and this work.

Yellandu, India.

Baptism of Converts on Bidar Circuit, India.

BY REV. A. E. COOK.

NOT long since we baptized six adults after having closed our magic lantern work. It was 10 P. M., and the baptismal service lasted until 11. Our pictures that night were all from the New Testament. We had preached to this people many times. One or two had said they wanted to become Christians, but were waiting until others would decide.

As I drew the last picture out I said: "Dear friends, you all want to be saved from your sins and go to heaven. God has sent us to you to show you how. We have done so. There is no other way.

If you are willing to trust Jesus to-night, why not receive baptism now?"

I then called for lights, and invited those who were anxious to be saved and willing to follow Christ to step out in front. There was fear and trembling, but one by one six came forward.

I then asked many questions that don't appear in our Discipline, questions referring to their marriage relations (some have more than one wife and some have another man's wife), concerning drinking, worshipping idols, keeping heathenish festivals, marrying their children off when very small, keeping the Sabbath day, etc. Then I explained the meaning of baptism, and asked them if they were still desirous of being baptized into this faith?

I then baptized them before all the village at about eleven o'clock at night. After several prayers they departed to their houses.

I afterward inquired why some others who had previously expressed a desire to become Christians did not come forward, and I was given to understand that it was because they were not ready to give up their sins. I was rather amused at the boldness of one woman, who said that she could not give up lying and stealing. If she did, she couldn't make a living.

A gentleman who was present with me at this service remarked, "When you first mentioned the idea of baptism to some of the people, I little thought it would turn out so solemn and impressive." All this work is in the open air under a starry sky.

Liberia Annual Conference.

THE *New Africa* for April gives some particulars about the recent session of the Liberia Conference, which convened at Clay Ashland, Liberia, March 5, Bishop Hartzell presiding. The Conference continued in session for five days.

The reinforcements were Rev. J. A. Faust, Rev. Eugene R. Gravelley and wife, Mrs. Cordelia I. Davis, Rev. David A. Carson, and Rev. George B. Nind and wife from the United States. Two were received from the Presbyterian Church in Liberia, Rev. W. F. Hawkins and Rev. Z. R. Kennedy. Ten probationers were received from among the young men of Liberia.

The statistics reported 3,463 members and probationers, a decrease of 295; 2,812 Sunday school scholars, an increase of 79. There had been 331 baptisms, and 49 of the Sunday school scholars had been converted.

It was proposed to establish a theological department in connection with the College of West Africa, and Bishop Hartzell was requested to secure a man to be placed in charge, and also to make an appeal to the Church for an endowment of a theological professorship.

"The native work as carried on by the Conference is by no means discouraging. The work is growing in importance and promises much for the future. A number of native helpers and workers were present and reported their work, to the joy and satisfaction of all present. There were representatives

from the Bassa, Mendi, Golah, Kroo, and Grebo tribes. A praise service, with 'Come to Jesus' and other familiar hymns, sung in English and in the language of the several tribes above mentioned, brought vividly to mind the great truth of the Fatherhood of God and the brotherhood of man. The effect of this mingling of tongues in the worship of God was wonderfully inspiring. The outlook for our native work was never brighter. The natives themselves were never more eager for the Gospel than now."

The educational report showed that the College of West Africa, the Cape Palmas Seminary, the St. Paul's River Industrial School, and the 33 day schools had had a successful year. The day schools reported 1,223 pupils, of whom 523 were aborigines.

The following are the appointments of the missionaries from the United States:

Mr. F. M. Allen, superintendent of printing at Monrovia, and Mrs. Allen, music teacher in College of West Africa.

Rev. David A. Carson, pastor of Garraway station. Mr. J. A. Davis and wife, teachers in College of West Africa.

Miss Amanda Davis, matron in College of West Africa.

Rev. J. A. Faust, pastor of Scott Church, Cape Palmas.

Rev. E. R. Gravelley, pastor and teacher at St. Paul's River Industrial School, with Mrs. Gravelley as assistant teacher.

Rev. George B. Nind, pastor at Lem, Brava, Cape Verde Islands.

Rev. J. B. Robertson, in charge at Sinoe River Industrial Mission, with Mrs. Robertson as teacher.

Rev. J. C. Sherrill, pastor of First Church, Monrovia, and Acting President of the College of West Africa.

Rev. W. G. Smart, in charge of San Antonio Mission, Madeira Islands.

Rev. J. A. Simpson, pastor of Greenville Church, with Mrs. Simpson as a teacher.

Rev. U. L. Walker, in charge of Barraka and two sub-stations, with Mrs. Walker as teacher.

On furlough: Miss Agnes McAllister, Mrs. Jennie Hunt, Mr. and Mrs. D. E. Osborn, Rev. John Harrow, Rev. and Mrs. A. P. Camphor, Miss R. J. Mair, and Miss Jesse Arms.

Sinoe River Industrial Mission, Liberia.

BY REV. J. B. ROBERTSON.

THE Liberia Annual Conference closed its work on March 10, and my wife and I are reappointed to the Sinoe River Industrial Mission. We are the only white missionaries in the Sinoe District, and have been laboring among the raw heathen for nearly three years.

We have 16 native children living in the mission, and they can all now read the English Bible. We have day and Sunday schools and regular preaching in four native towns.

The natives are losing faith in their idols, and one young man has come out for God and been baptized.

They are willing to let us have their girls to live and learn in the mission, but with the small amount of money at our disposal we cannot take many.

There are 201 acres of land granted by the Liberian government and deeded to our church on the river at Jacktown, where we are planting coffee, cocoa, and rubber trees, and vegetables, and these give our family about one meal a day the year round. The work is done by the mission children and myself.

At our other station, Ebenezer, five miles upon the other side of Sinoe River, a Christian native, G. B. Grando, is in charge, and \$30 is allowed him from the native preachers' fund. There we have about forty acres of good land, and we are instructed by Bishop Hartzell to gradually remove these and make that station the principal one on the Sinoe River.

These two stations are fine sites for a Girls' School and a Boys' Industrial School. We need good buildings at both places, and hope enough of the Twentieth Century Thank Offering will be appropriated to build them. I have now been laboring over twelve years in Liberia and rejoice in working for the welfare and salvation of the people of Africa.

Farewell to Dr. B. F. West, in Singapore.

WITH a spontaneous burst of genuine Chinese feeling the Hokkien congregation paid its respects to Dr. West and family in a public reception held in the girls' school on Short Street. The doctor won a large place in the hearts of these people during his labors in Singapore several years ago, and that place evidently has not been given to others. Determined that he should know of its existence, these native brethren resolved that the farewell should be distinctively a Chinese affair. Their own hard-earned money, their own people, cooks, and caterers laid the table and planned the program. A large silken Chinese banner, presented to Dr. West as a souvenir, bore the tribute "Your kindness is known to all."

A Chinese hymn, prayer by the pastor of the Presbyterian Hokkien congregation, a Malay duet by Mr. and Mrs. Denyes, were followed by speeches from Lim Un Sù, Go Un Tian, and Rev. W. G. Shelabear. Dr. West spoke in both English and Chinese.

He referred to his sense of helplessness when, on first landing in Singapore, he heard Europeans talking to the natives in a language unknown to him, and of his disappointment on finding that the message which burned in his heart must remain unuttered until he mastered the vernacular himself. His early ideals were—unlike his present attainments—to reach that acme of perfection which first impressed him, the command of gharry-syce Malay. When Chinese work was started, and the first convert was found, his joy was unbounded. Later, when 13 were baptized, he thought his purpose was accomplished. Now, however, it is seen to have been but the beginning. Concluding Dr. West urged all to get acquainted with the Chinese people, and

referred to the theological school as the center of promise for our future work among them.—*Malaysia Message*.

A Visit to a Chinese Colony in Borneo.

BY BISHOP F. W. WARNE, D.D.

I WENT to Borneo with a colony of Chinese Christians. We had a rough passage to Kuching. The settlement is up the Rejang River. There is about sixty miles of open sea between the Sarawak and Rejang Rivers, crossing which we were again caught in a storm and delayed the whole day, which delay caused me to miss the boat on her return trip, and left me in Borneo until the boat made a second trip.

It seemed generally conceded by the European officials that this colony had been located in one of the very choicest spots of Borneo. The Sarawak Government Gazette says: "The formation of this colony where the natural advantages offered by soil and climate and surroundings are so great and the population proportionately so small, promises to be an event of no light importance. The position allotted to the immigrants is a large tract of land on the banks of the Siduan River."

As we approached the landing near their future home they began to sing Christian hymns, and I thought that is probably much like the pilgrim fathers did when they first sighted their new home. The local government had built for them large and commodious, though cheap houses, and they were at once made comfortable.

We arrived on Saturday night. I preached to them on Sunday morning through an interpreter, and it was a picturesquely thrilling sight. The Dyak people filled the verandah, the doors, stood in a row around the Chinese audience, and crowded in close on either side of where I stood, in their almost nude condition, and with their long hair falling loosely over their backs down to the waist. Almost every one of them had, hanging by his side, a Dyak *parang* (his great head-hunting knife).

After preaching I asked if any of the non-Christians who had come with the Christians from China desired to become Christians, and almost immediately 11 men stood up. I, for a moment, scarcely knew what to do, and then thought that I should throw the responsibility upon the Christian community.

I asked the Christians to look carefully at the 11 persons who stood up, and then asked them to be seated. I then said to the Christians: "You know these people, I do not; you will live here with them, and I will not; I must therefore throw the responsibility on you. Will all of you who believe these 11 persons ought to be baptized, and who will become responsible to see that they are trained up as Christians, raise your hands," and instantly the entire Christian community raised their hands. I said, "Now the responsibility is yours."

There were several Chinese local preachers present. I said, "We will not baptize them until the evening service, and in the interim you take them apart, see

how much they know, explain to them the obligations they are to take, and if you are satisfied, and assume the responsibility of caring for them, I will baptize them at the evening service."

At the evening service the preachers presented them, having gathered the necessary particulars, and in addition one woman, which made 12 in all, and I baptized them, together with two Christian children.

It impressed me that it spoke well for the Christian community that 12 persons who had traveled with them from China as non-Christians did, at the first opportunity, become Christians.

I administered the communion, and appointed the supernumerary member of the Foochow Conference, who had come with them, as preacher-in-charge, and four local preachers as his assistants, and left them an organized Christian community in the heart of the great island of Borneo, and a circuit in the Singapore District of the Malaysia Mission Conference. Whereunto this may lead, who can tell?

If we except Australia and New Guinea, Borneo is the largest island in the world. It has great timber and mineral wealth, and when properly cultivated, will support many from among the overcrowded millions of China and India. I visited two gold mines under the management of Borneo Company, and found that they were working to great profit. I was delightfully entertained in Kuching, in the home of Archdeacon Sharp, well known in Singapore, and the kindness of himself and his good wife added greatly to the pleasure of my first visit to Borneo.—*Malaysia Message.*

Notes from Central China.

WE gather from the *Central China Record* some notes about the Annual Meeting of the Central China Mission of the Methodist Episcopal Church.

The Annual Meeting convened February 7 at Nanking, Bishop Moore presiding, with J. F. Newman as English secretary; Chiang Ming-chi, Chinese secretary; G. A. Stuart, statistical secretary; A. J. Bowen, treasurer; C. F. Kupfer, D. W. Nichols, and Y. L. Whang, interpreters.

A debate on the question of the division of the Mission into a Central China Mission and a Kiangsi Mission, in accordance with the Enabling Act of the last General Conference, resulted in five votes for, and twenty against the proposed division.

As there is now an episcopal residence at Shanghai, it was deemed unnecessary to have a superintendent of the Mission. Dr. C. F. Kupfer was therefore relieved from the duties of a superintendent and appointed to the presidency of the Kiukiang school, which was given the name of the William Nast College of Central China.

Rev. W. C. Longden was appointed presiding elder of the Chingkiang District; Rev. H. F. Rowe, presiding elder of Wuhu District; Rev. R. E. Maclean, presiding elder of the Kiukiang District; Rev. D. W. Nichols, presiding elder of the Nanchang District; Dr. R. C. Beebe, superintendent of the Nanking Hospital with Miss L. Hanzlik as a nurse in

the hospital; Dr. E. H. Hart (now in the United States), superintendent of Wuhu Hospital with Dr. M. R. Charles as assistant.

The Nanking University has Dr. G. A. Stuart as president and dean of the Medical School; Rev. A. J. Bowen, dean of College of Liberal Arts; Rev. J. F. Newman, dean of School of Theology; Rev. W. F. Wilson, professor of English. Mr. Wilson left for the United States on furlough soon after the meeting.

Rev. E. James, now in the United States, was appointed to open new work in and around Nanking, a station about half-way between Wuhu and Kiukiang.

Rev. F. G. Henke was appointed to work in Nanchang and to a study of the Chinese language. Miss Abbott was appointed to woman's work in Nanchang, but given a furlough for the present year. Dr. E. H. Hart expects to leave the United States to return to Wuhu in September.

Two native presiding elders were appointed: Nieh Ch'en-ih to the Chien-chu-fu District in Kiangsi, and Tsu Tsing-Ch'en to the Nanking District.

Nanking University closed a very successful three months' work on February 5. Owing to the unsettled conditions only about half the usual number of students attended. The university opened again March 4.

A Movement toward Christianity among Moslems in Egypt.

A MOVEMENT is beginning among the Moslems in Egypt, like a sound of spring after a long winter. In a letter from Cairo, dated Easter eve, Rev. Douglas Thornton, of the Church Missionary Society Mission, writes:

"Quite a movement has begun among the Moslems to examine whether Christ was really crucified or no. Doubtless the tract, 'Mohammed or Christ,' prepared the way for this. Both by us and the Americans, sheikhs are just now being baptized, and several others have become inquirers. The week of the Moslem feast of sacrifice, followed by the Christian feast, was also propitious to its beginning, as people were at leisure to inquire.

"The depot has at times been simply inundated, sometimes as many as 80 to 100 being inside at once. This is quite a phenomenon. The behavior, too, has been excellent. A few came at first to scoff, but none do so now. Many have been deeply impressed with the message of a free Gospel, and the contrast between the story that Christ was never really crucified or died, and the hundredfold testimony of Old Testament type and prophecy on the one hand, and the Apostolic contemporary witness on the other. We have now had to strengthen our staff in the depot to meet with these people. I have my hands fairly full. One visitor is a sheikh once vigorously opposed to our evangelistic meetings in the Mohammed Ali Street. Another, a Syrian, who was formerly a boy in the Bishop Gobat School, Jerusalem, and there first drank in (all unconsciously) Christian teaching."—*The Christian.*

The Eighteenth Session of the Japan Annual Conference.

BY REV. GIDEON F. DRAFER.

IF we count from the original meeting at which the Japan Mission was organized and the appointments read for the first time (by Bishop Harris) in the history of our Church in Japan, this is the twenty-ninth annual gathering of our workers. Eleven years as a mission and seventeen as a Conference have brought us many varied experiences and some glorious results.

Though the great anticipations of fifteen or sixteen years ago have not been fully realized, yet progress has been genuine and solid, and we have great reason to be thankful for the results.

The Conference was especially rejoiced at the thought of having a presiding officer who is to continue in charge of the work during the quadrennium, and who thus, meeting us four years in succession, will be enabled to get a fuller understanding of the conditions and needs, and help us to a more definite and continuous policy. The only regret is that China claims so large a proportion of his time and strength.

Bishop Moore found an abundance of work laid out for him on his way to Conference, as the commencement exercises of the various schools occur about the close of March. He made addresses at the graduating exercises of the Girls' School in Nagoya, the Bible Training School in Yokohama (where he also spent the Sabbath and preached an inspiring baccalaureate sermon before the graduating class), and at the Girls' School and Boys' College in Aoyama, Tokyo. The last mentioned was on Tuesday afternoon (March 25).

Wednesday evening the Conference Missionary sermon was preached by T. Ukal, and the next morning Bishop Moore called the Conference to order at 8:30. He put the opening services in the charge of the presiding elder of the Tokyo District, D. S. Spencer, who, assisted by the other presiding elders, administered the Lord's Supper to the Conference and friends assembled.

After a stirring address from the Bishop the women withdrew to organize their own Conference, and the regular business was taken up. Fifty-two members responded at the first roll call, and the following officers were elected: English Secretary, Julius Soper; Japanese Secretary, S. Sugihara; Treasurer, W. S. Worden; Statistical Secretaries, W. S. Worden and S. Furusawa. The usual committees were appointed and then district reports were called for, one or two presiding elders being "caught napping," as the bishop did not adhere to the usual (alphabetical) order.

The preachers were instructed to report the number of baptisms, missionary collections, and amount raised for pastoral support. The reports were very encouraging, especially along the line of self-support; three are reported as promising to meet their pastors' claim in full and others are moving up well in this direction. For a long time we have had but two churches supporting their pastors without any

mission aids; to have this number increased to five this year is a source of great rejoicing.

M. S. Vall was transferred to this Conference from South Japan, T. Ikeda and T. Morimoto from California, and E. Takasugi from Iowa. There were virtually no new men entering the work, as those who entered on trial had been already at work as supplies. Brother Ikeda had been with us since last Conference, and the other transfers from America are not available for regular pastoral appointment, so the Conference found one of its greatest difficulties to be the scarcity of workers. Men do not enter in sufficient numbers to fill the vacancies.

Sunday was, of course, the great day. The chapel was early crowded for the love feast, which was an earnest, enthusiastic meeting. Then followed a grand discourse from Bishop Moore, ably interpreted by S. Ogata. Just before the sermon the bishop administered the rite of baptism to three little ones, the children of Mr. and Mrs. Helm, of the Young Men's Christian Association work, Rev. and Mrs. Chappell, and Rev. and Mrs. Ukal.

In the afternoon the ordination and Memorial services took place, G. F. Draper being in charge. Five young men were presented to the bishop and by him ordained as deacons, and then three candidates who had been elected to elders' orders the previous year were presented and ordained elders.

The memorial service was full of sad interest. Three preachers and the wife of one of our Tokyo pastors had died during the year. Suitable memorial papers were read and then many made kind and touching references to the beloved ones "gone before." All felt it to be a profitable service. The names of the deceased were T. Kasahara, Z. Kawano, G. Hiraga, and Mrs. S. Furusawa.

In the evening K. Miyama preached a stirring revival sermon, followed by an exhortation from J. Nakada and an altar service. The other evenings of the Conference were occupied by various anniversaries, the most interesting of which, on one account, was that of the Home Missionary and Church Extension Societies, as both of these organizations are carried on entirely by the Japanese brethren. The latter society has already helped to build or repair a considerable number of churches, and though its funds do not grow rapidly, yet it is doing well and increasing in efficiency from year to year.

The Home (or Conference) Missionary Society is hardly beyond the experimental stage. It kept a Conference evangelist in the field during the past year, but this year it proposes to concentrate its energies on one place. The preacher whom it is to support is to make his headquarters at the new Gospel Hall, in Kamakura, with the idea of building up a church at that point.

Monday morning was largely occupied by the fraternal delegations from various bodies. Many kind and brotherly words were spoken, and hopes expressed for a speedy realization of Methodist union. The Canadian Methodist Church was represented by Drs. Meacham and Scott and Professor Takagi; the Evangelical Association by Revs. J. W.

Hauch and J. Takano; the Methodist Protestant Church by Rev. S. Minagaki; the Evangelical Alliance by Rev. H. Kozaki; the work of the Bible Societies' Committee by Rev. H. Loomis; and last, but by no means least, one of our old fellow-workers, whom it did not seem natural to greet as a fraternal delegate, Rev. J. C. Davison, brought us personal greetings for the first time from the South Japan Mission Conference. N. M. Smith, a visiting layman from Baltimore, was also presented to the Conference.

The new constitution as proposed by the General Conference had been translated and put in the hands of the members. When it was brought before the Conference it was approved after some discussion by a vote of 38 to 9. The chief objection raised and the reason why negative votes were cast was that the constitution opens the doors of the General Conference for women, to which some are yet conscientiously opposed.

The question of Methodist union was also presented to the Conference. A meeting had been called early this year to consider the wisdom of such a step. This meeting consisted of representatives of the following missions: Methodist Episcopal Church, South; Methodist Church of Canada; The Evangelical Association; Methodist Protestant Church; United Brethren in Christ, and Methodist Episcopal Church. They adopted the following: "Resolved that we, the representatives of the various bodies of the Methodist family working in Japan, in session in the city of Tokyo, favor the taking of steps at this time for the organization of a united Japanese Methodist Church."

In accordance with this resolution they proceeded to draw up a statement of principles as a basis for a constitution and a general plan of organization. This plan was put before the Conference. The idea of union met with very general approval, there being only three opposing votes. A committee of six, consisting of two foreign and two Japanese members of Conference and two laymen, was appointed to confer with similar committees from the other bodies and draw up a plan of union to be submitted to the Conference next year. J. Soper and D. S. Spencer were the foreign members of this committee.

On Tuesday afternoon the usual program of work was interrupted by the wedding of Professor M. Takaki, our popular lay delegate to the last General Conference. The ceremony was performed in the college chapel, with four clergy to tie the knot securely, to wit, Bishop Moore, President Y. Honda, G. F. Draper, and Reverend Yamamoto, pastor of the Shiloh Presbyterian Church in Yokohama. After the ceremony the bride and groom took their stand in the library under an evergreen arch from which a floral bell was suspended and received heartiest congratulations from a multitude of friends. Later 120 or 130 guests were seated in one large room at the Girls' School for a generously provided foreign dinner. It was a very auspicious and joyous occasion.

Fortunately the American Mail Steamer came in in time for Drs. M. C. Harris and H. C. Stuntz to be

with us that afternoon. The next morning both addressed the Conference. Dr. Harris is a great favorite with our Japanese brethren and was most enthusiastically received, nor were they backward in wishing Dr. Stuntz and his companion, Mr. Goodell, "Godspeed!" in their mission to the Philippines.

Much happy reference was made to the presence of three of the five original members of our mission, M. C. Harris, J. C. Davison, and J. Soper, the last mentioned being the only one of the pioneer force in the membership of this Conference.

All were delighted with our genial and efficient bishop, and happy at thought that it is he who is to be our presiding officer throughout the quadrennium. His eloquent sermons and speeches tax the powers of our interpreters, but both Brother Ogata and Brother Uka did excellently.

At a mission meeting held during Conference time a plan was presented from a committee appointed by the General Missionary Conference of last October looking to the establishment of a "Standing Committee of Cooperating Missions" which shall include representatives from all the Protestant missions in this country and act as a committee of reference and advice, and, in cases of need, as a representative of the Christian bodies in the empire. The plan was approved, and two representatives were provisionally elected. The plan is to go into effect when such a number of missions approve as include in their membership two thirds of the Protestant missionaries in Japan. The two elected were Miss M. B. Griffiths and G. F. Draper.

To give some idea of what has been accomplished some figures from the statistical secretary's report are appended. Of course these do not include figures from Kyushu, which is now covered by the South Japan Mission. There is promise of a considerable increase in the amount raised for pastors' salaries and rents for the new year. We see development indicated by these rising figures and take courage.

The best of all is that God is with us, and his power is manifest in the salvation of precious souls. We are confidently expecting the best year in the history of our work, and we ask all who read this to join us in earnest prayer that our expectations may be far surpassed in the realizations of a year hence.

Probationers,	1,545	gain 166
Full members,	3,199	" 46
Baptisms, adults,	516	" 99
Sunday schools,	100	
" school scholars,	4,818	loss 501

Amounts in yen (50 cents) raised by the churches:		
Foreign Missions,	175 62	gain 17 09
Home Missions,	271 12	loss 44 71
Pastors' salaries and rents,	4,433 82	gain 853 13
Bishops and Conf. claim's,	65 82	" 13 78
Current expenses,	2,601 53	" 405 05
Sunday school expenses,	552 72	" 228 87
Other collections,	2,218 72	" (?)

(The loss in Sunday school scholars is due to the enforced closing of some of the day schools carried on by the Woman's Foreign Missionary Society.)

APPOINTMENTS OF MISSIONARIES AND PRESIDING ELDERS.

Hakodate District, J. W. Wadman, presiding elder. Girls' School, Miss A. Dickerson, principal, Miss M. S. Hampton, Miss F. Singer.

Hirosaki District, Charles Bishop, presiding elder. Gospel Society, R. P. Alexander. Girls' School, Miss E. J. Hewett; Kindergarten, Miss A. Southard. Superintendent of Bible Women, Miss M. B. Griffiths (to take effect on return of Miss Spencer).

Nagoya District, S. Ogata, presiding elder. Gospel Society, M. S. Vail. Girls' School, Miss E. R. Bender, principal. Superintendent of Bible Women, Miss A. P. Atkinson.

Sapporo District, C. W. Huett, presiding elder. Superintendent of Bible Women, Miss A. V. Bing. City work for women, Miss L. Imhof.

Sendai District, K. Ishizaka, presiding elder. Sendai, J. G. Cleveland. City work for women, Miss F. E. Phelps.

Shinano District, E. Aibara, presiding elder. Superintendent of Bible Women, Miss R. J. Watson. Evangelistic work, Miss C. A. Heaton.

Tokyo District, D. S. Spencer, presiding elder. Gospel Society, W. S. Worden. Aoyama Gakuin, Y. Honda, president. Philander Smith Biblical Institute, Julius Soper, dean. College, B. Chappell, dean, A. M. Brooks, Miss J. S. Vail. Publishing Agent, J. L. Cowen. Aoyama Girls' School, Miss F. G. Wilson, principal, Miss N. M. Daniel, Miss E. Holbrook. Harrison Industrial School, Miss E. Blackstock. Day Schools and Superintendent of Bible Women, Miss M. A. Spencer (Day Schools, Mrs. Chappell; Superintendent of Bible Women, Miss M. B. Griffiths, until Miss Spencer's return).

Yokohama District, G. F. Draper, presiding elder. Gospel Society, to be supplied. Bible Training School, Miss C. H. Spencer, principal. Day Schools, Miss A. G. Lewis. Superintendent of Bible Women, Mrs. C. W. Van Petten. Literary Work, Miss G. Baucus, editor of *Tokwa*.

Home on leave, Miss B. J. Allen, Miss H. S. Alling, M. S. Vail.

The Italy Conference.

BY REV. WM. BURT, D.D.

THE Italy Conference of the Methodist Episcopal Church opened in Rome, April 18, Bishop Vincent presiding. Dr. A. B. Leonard, Missionary Secretary, was present and addressed the Conference each morning on the history and work of our Church and especially of the Missionary Society. These addresses were highly appreciated, and we were delighted that he was with us and could see for himself the work we are doing.

All the members responded to their names except Crisanzio Bambini, Presiding Elder of the Southern District, who was ill at Bologna, and the two supernumeraries, E. E. Powell and Paolo Gay. Three young men were admitted into full connection and one was received on his credentials from the Italian Free Church. Two were ordained deacons, and three ordained elders.

Dr. Leonard was accompanied by his son, Rev. A. W. Leonard, who made such a favorable impression upon us that he was urged to become pastor of the American Church in Rome. This he finally consented to do, and was transferred to the Italy Conference and ordained elder. Amid many difficulties he will have a great opportunity.

The Conference year embraced only ten months, while the preceding one was nearly fourteen months. The statistics reported 495 conversions for the year, but the net gain of members was only 23, chiefly on account of losses through emigration to South America, and to the United States. We are steadily moving forward on all lines.

On the last day of the Conference we were much pleased to welcome Bishop McCabe on his way from South America to the United States. He awakened much enthusiasm by his address to the Conference, though he was obliged to speak through an interpreter.

The Conference adjourned April 23, and Bishop Vincent, and Dr. Leonard and son left immediately for Bulgaria.

APPOINTMENTS.

BOLOGNA DISTRICT.—Crisanzio Bambini, presiding elder. Adria, Augusto Manini. Atessa and Perano, Tito Signorelli. Bologna, Vittorio Bani. Bari, Risorgi Carrari. Dovadola, Forli, and Faenza, to be supplied. Foggia, Constantino Tollis. Spinazzola, Giuseppe Paclarelli. Trieste, Felice Dardi. Venice, Alberto Burattini.

NAPLES DISTRICT.—F. H. Wright, presiding elder, Naples, Eduardo Stasio. Palermo, Riccardo Santi. Castellone, Volturmo, and Naples Circuit, to be supplied.

ROME DISTRICT.—Wm. Burt, presiding elder. Alessandria and Calosso, Ugo Bazoli. Chaux de Fonds, Umberto Saraubbi. Florence, Antonio Beltrami. Geneva, Giacomo Charbonnier. Lausanne, Eduardo Tourn. Milan: Corso Garibaldi, Serafino Bernatto; Corso Loreto, Giovanni Pons. Modena, Bernardo Brachetto. Neuchatel, Giuseppe Chiara. Pavia, Pietro Innocenti. Pisa and Pontedera, Vincenzo Nitti. Rome: American Church, A. W. Leonard; Italian Church, Alfredo Tagliatalata. San Marzano, Emilio Ravazzini. Sestri, Angelo Penninetti. Terni and Perugia, Valentino Ambrosini. Turin, Eduardo Tagliatalata.

School of Theology at Rome, N. Walling Clark, Principal. Boys' College at Rome, Aristide Frizziero, Director. Industrial School at Venice, Wm. Burt, Director. Young Ladies' College at Rome, Miss M. E. Vickery, Directress. Girls' Home School at Rome, Miss Eva Odgers, Directress. Department of Publications, Wm. Burt, Director; Salvatore Musso, Editor.

Notes on Missionaries, Missions, etc.

Rev. Robert E. Beetham sailed from New York May 8 to reinforce the mission at Umtali, Rhodesia.

Bishop McCabe arrived in New York May 15, on his return from holding the South America Conferences.

Rev. R. H. Madden, of the South India Conference, has withdrawn from the Methodist Episcopal Church and joined the Baptist Church.

Rev. B. S. Haywood has been transferred from the Mexico Conference to the Southern California Conference. He left Pachuca, Mexico, April 19, for Riverside, Cal., his new appointment.

Rev. D. O. Ernsberger, of Raichur, South India Conference, is bereaved in the death at Ootacamund, India, March 31, of his eldest daughter, Edith, aged nine years.

Mrs. J. E. Scott, of Muttra, India, sailed from Bombay March 27 for Europe, expecting to spend several weeks in Italy and England, *en route* to America.

Mrs. Felt, wife of Dr. F. R. Felt of the Bombay Conference, arrived in New York May 5. Her address will be at the home of her father, Rev. W. J. Clack, Watrousville, Mich.

Rev. Charles H. Holland arrived in New York from Chile April 30; was married May 2 to Miss Alma Hearne, of Keosauqua, Ia., by Dr. S. L. Baldwin, and left May 3 for the home of Mr. Holland in Milton, Ia.

Rev. M. L. Taft, D.D., who was a missionary for several years in North China and returned last year to the United States, has been transferred to the Northern New York Conference, and stationed at Adams, N. Y.

Rev. George K. Gilder, of South India Conference, was married at Raipur, Central Provinces, India, March 27, 1901, to Miss Louise E. Blackmar, of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Rev. Frederick Brown of our North China Mission, now at Leicester, England, has received a letter from General Sir Alfred Gaselee, informing him that his name has been placed on the list for a staff medal, for services rendered on the march to Peking for relief of the legations.

Adna W. Leonard, son of Dr. A. B. Leonard, Secretary of the Missionary Society, has been appointed pastor of the American Church in Rome, Italy. He was in Rome attending the Italy Conference when the appointment was tendered him, which he accepted, and will soon enter upon his duties.

Rev. Thomas Waite, who went as a missionary to Angola in 1899, was given a furlough to return to this country on account of his own health and the health of his wife, who remained in the United States. He started in March last to return, and died at Lurgan, Ireland.

Bishop Warne writes from Sarawak, Borneo, March 26, 1901: "In my article in the February number of GOSPEL IN ALL LANDS occurs this sentence: 'In Bengal the best growing districts support a population of about twelve thousand persons to the square mile.' It should read twelve hundred persons."

Rev. Harry Compton has been transferred from Mendoza, Argentina, in the South America Conference, to Ecuador in the Western South America Conference. He writes: "I have been transferred to

Cuenca, Ecuador, to take charge of the model school, one of the departments of the 'Institute Pedagogics National.' Three of these schools are already opened, two in Quito, and one in Cuenca. Dr. Wood is a great worker, and is doing a marvelous amount of work. He has the enthusiasm of a young man and the wisdom of a sage. It seems wonderful the arrangements he has been able to make with the government of Ecuador. We have six hours' duty every day, except Sundays, and numerous feast days. Outside of this time we are at liberty to preach our own faith and found our own Church."

Rev. A. P. Camphor, D.D., President of the College of West Africa at Monrovia, Liberia, has been granted a year's furlough. He arrived May 19 in New York with his wife, and his address will be Orange, N. J. Rev. J. C. Sherrill will have charge of the college during Dr. Camphor's absence. Bishop Hartzell writes: "Dr. Camphor stands today among the leaders of thought and educational work in Liberia. His scholarly, dignified, and Christian bearing has won for him a large place in the best thoughts of the people. Mrs. Camphor, as preceptress and teacher in the college, has shown large ability in a difficult position. The church in Liberia will follow these good people with their prayers, and rejoice in their return. I commend Dr. and Mrs. Camphor to all friends of Africa in America. They return noble examples of sacrifice and labor in this difficult mission field. They will especially represent our educational work as opportunity offers, and the hope is that during this twentieth century effort the college of West Africa may receive large donations."

Rev. John M. Dean writes from the Philippine Islands March 15, 1901: "Here are some of the signs of the times: 'Protestant mass meetings held weekly with attendance of from 500 to 600 in Tondo, suburb of Manila; increased number of Protestant marriage ceremonies among natives; large demand for Bibles, gospels, and Protestant literature of all kinds. Mr. Goodrich, agent of the America Bible Society, tells me he cannot fill large and important orders, that his colporters are sending in heavy demands, and that he has 60,000 gospels and pamphlets in press now. One colporter sold 1,400 books and booklets between February 25 and March 10 of this year. The demand is from both soldiers and natives, although largely from the latter. The splendid progress made by the three missionary societies and the extension of their work is also noticeable. Three new workers recently arrived; two new stations recently occupied. There is unusual harmony among the workers of the several societies."

Rev. Gideon F. Draper writes from Yokohama, Japan, April 24, 1901: "The new Conference year is opening well. We need at least six young men of marked ability and deep faith as a reinforcement. Here in Yokohama I greatly need a young man for our Gospel society work among young men. He could spend at least half of each day in the study of the language, and the rest of the time give to work among young men, especially in the evening school. But our reinforcement should be primarily for the

evangelistic work. A larger foreign evangelistic force for the next twenty years is a necessity if we are to do the work before us."

Rev. H. H. Lowry writes from Peking, China, March 7: "There has been some discussion about the capital being removed from Peking, but it is mainly newspaper talk. Neither the foreign ministers nor the Chinese have seriously contemplated the possibility. The Legations have been surveying their enlarged premises, and some of them have given contracts for building, and some are now building. There is no good grounds for doubting that the Chinese government sincerely desires peace. The high officials condemned by the foreign powers have been punished either by death or banishment, and the court will surely return to Peking. Great things are before us, but we cannot expect them without planning and working for them. Only a few days ago the viceroy, Li Hung Chang, sent out a proclamation calling on the officials to settle all the claims of the native Christians as soon as possible."

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session May 21, 1901, Bishop Foss presiding. Devotional exercises were conducted by Dr. Andrew Longacre.

The reports of the Committees on Finance and on Lands and Legacies were adopted.

The Board approved of the proposed constitution for a Bureau of Missionary Information recommended by a committee of the Conference of the Missionary Boards of the United States and Canada, provided it is governed by a board of 18 members elected in classes by the Conference.

The following was adopted: "The Board of Managers of the Missionary Society of the Methodist Episcopal Church learn with great satisfaction of the gift of Mr. Willis N. Cooper of \$2,500 for a Young Men's Christian Association building for Nanking University, to be located on the grounds of the university, and to be used by the Young Men's Christian Association of the university. The Board take great pleasure in accepting this gift on behalf of Nanking University, and promise that the building will be kept in trust for the Young Men's Christian Association of Nanking University, to be devoted to the work of said Association. This gift is to be regarded as a part of the Twentieth Century Thank Offering of the Methodist Episcopal Church. The hearty thanks of the Board are extended to Mr. Cooper for the generous provision he has made in the interest of the religious welfare of the young men of Nanking."

The outgoing of Miss Alice Stead and Miss Mary Banta to Liberia, in June, was authorized, provided their examination and medical certificates are satisfactory, it being understood that their outgoing and support until the end of the year are provided without any additional appropriation from the Board.

The redistribution of the appropriation for South

America was approved after correcting a clerical error.

Permission was given to organize a society in Mexico to manage the hospital in Guanajuato in accordance with a proposed plan provided the constitution and power of attorney submitted meet with the approval of the legal counsel of the Board.

The redistribution of the appropriation to the Hinghua Mission for 1901 was approved.

E. R. Jellison, M.D., was released from the service of the Missionary Society and his salary continued until August 31.

It was decided that the claim made against Dr. George S. Davis, formerly superintendent of the Bulgaria Mission, for materials furnished the contractor who erected the church and parsonage at Loftcha, Bulgaria, was not valid.

Rev. Pavel Todoroff, of Tirnova, Bulgaria, was made acting treasurer of the Bulgaria Mission in the absence of Rev. T. Constantine, after his departure on furlough about July 1.

Secretary Leonard sent a report in reference to the property in Lausanne, Switzerland, stating that he had recommended the proposed purchase after careful examination.

Rev. P. M. Buck was granted a furlough to take a health voyage from India to Australia.

The Board empowered the Treasurer of the Society to transfer certain property in Salt Lake City to the present superintendent of the Utah Mission in trust, provided it shall appear that the laws of Utah make it necessary or advisable for the property to be so held.

It was ordered that a mortgage on certain property in Salt Lake City, Utah, of \$5,500 be paid, and when so paid shall be assigned to the Missionary Society.

The outgoing of Rev. Manuel Andujar, of the Central Pennsylvania Conference, to Porto Rico was authorized, provided he pass the usual examinations.

Leave of absence from October 1, for four or five months, was granted Mr. S. Earl Taylor, Secretary for work among young people, that he may visit Southern and Eastern Asia, and assist in holding some missionary conventions, etc., it being understood that during his absence he will be at no expense to the Missionary Society.

Several appropriations were made for the benefit of the foreign and the home missions. The following was adopted:

"Whereas, applications are frequently made to the Board by Japanese preachers who have been students in schools in this country to be returned to Japan at the expense of the Missionary Society, and

"Whereas, if such preachers are desired by either of the Conferences in Japan, their outgoing and salary should be provided for in the Annual Estimates, and the redistribution of the appropriations; and it is not the province of this Society to send out any persons not under appointment, or asked for by the Missions, therefore

"Resolved, That the practice of making such appropriations be discontinued."

GOSPEL IN ALL LANDS.

JULY, 1901.

Death of Bishop Parker.

THE death of Bishop E. W. Parker at Naini Tal, India, June 3, 1901, has brought sadness to many hearts. He was born at St. Johnsbury, Vt., January 21, 1833, and sailed for India August 21, 1859, giving over forty years to missionary work in India, over thirty years of which he was a presiding elder. No more effective and successful director and leader has been known in North India, to which his labors were confined. Honored and loved by preachers and people, his election and consecration as Bishop in May of last year, and his return to India in September deepened the reverence and affection of the native church as well as of his fellow missionary workers, and he was greeted with great joy, but his health soon gave way and for the past several months awakened great anxiety and many prayers. His death is a great loss to India.

Missionary Conferences.

THE General Missionary Conference of the Methodist Episcopal Church, South, held in New Orleans, La., the last week in April was not only a success in the numbers in attendance, richness of program, and enthusiasm produced, but its effect on the Church at large has been very beneficial. The papers have given large space to the proceedings, and the pastors and people generally are feeling a deeper interest in missionary matters. Why not arrange to hold such a conference in several of the largest cities of the Union? The missionary cause deserves the first place in the thought, conversation, prayer, and liberality of the Church.

Dr. Leonard's Visit to Italy.

REV. EDUARDO TAGLIALATELA, pastor of our church at Turin, Italy, writing of the late session of the Italy Conference, at Rome, says: "When the visit of Dr. Leonard was announced, some feared that the secretary of the Missionary Society came to criticise, because, perhaps, we had not cared or known how to work better.

Some were afraid that he came to Italy as a severe judge—in fact, to readjust our Mission. To-day all the ministers of our Conference would be quite content if Dr. Leonard would remain with us altogether. His visit has done us much good. He has encouraged us in our work and spurred us on to increased effort for the future. He has communicated to us his zeal and enthusiasm. Though spending but a few days in Italy he has understood our real needs better than others who have stayed with us a long time."

Missionary Concerts.

FOR several years previous to the present we have devoted considerable space to the Monthly Missionary Concert. The usual heading and matter have been omitted for six months. We are glad to note the requests and comply with them, that they be resumed, and hope the pastors will use the material we furnish in the monthly presentation of missions to their people. We shall be pleased to receive from pastors suggestions as to what will be most helpful for this purpose. Who will prepare and send us a missionary exercise which can be used with profit in prayer meeting, Sunday school, or church?

A Boys' Missionary Brigade.

THE Boys' Missionary Brigade of Trinity Methodist Episcopal Church, Worcester, Mass., is an example of what can be done in many other churches. It was organized in May, 1900, and is in charge of Mrs. Mary S. King, the wife of the pastor. The society is auxiliary to the General Missionary Society, and the work of that society is brought before them each month. Each boy connected with the brigade is named for a missionary to whom he is expected to write and obtain information that can be used in the meetings. The membership fee is 25 cents. The Brigade is paying this year \$15 for the support of a boy in India at Secunderabad. If other societies similar to this have been or shall be organized, please let us know, that we may publish the fact.

The Most Valuable Gift.

"THE gift I value most," said a lady of wealth who received many costly gifts last Christmas, "was nothing more nor less than a string of the cheapest kind of yellow and blue glass beads. They were sent to me by a little crippled girl who never leaves her dark and dingy room, and they were her chief treasure. She valued them above any of her few playthings, and it cost her a great deal to give them up. I have tried to make her life brighter and happier, and the gift of her beads was such an assurance of her love and gratitude that I value it very much. The giving that costs something besides mere money is the giving that counts for most, anyhow."

Anxious to Give.

IN a mission church in a province of Turkey a poor widow with five children was helped weekly by her church to the amount of 20 cents. Out of this was brought, week after week, two cents as her contribution to the services of the sanctuary and the support of the poor. At first the receiving deacon laughed, saying that it was absurd to bring the church's money back to its own doors. The woman was deeply hurt at this, and with tears overflowing her eyes, asked: "Is not the money mine after you have given it to me? And cannot I also bring my tithe with the others?"—*Mission Studies*.

Serving Twenty-four Hours a Day.

A CERTAIN woman, on a school-teacher's salary of \$1,000, lived on one half, and with the other half supported a substitute in China. She then felt that "she was really two persons, and had carried out her lifelong, devoted desire to be a foreign missionary."

She received a letter nearly every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers had said; namely, "This teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels who serve him day and night; for at the antipodes her substitute is working while she sleeps."—*Young People's Weekly*.

Missionary Service.

MISSIONARY service is Christianity in a glow, giving out its light and heat, its brightness and its power. It is Christian love in action. It is Christian character "putting on" Christ, and going about doing good. It is Christian gratitude, aroused and responsive. It is a forgiven soul putting reality into its thanks to the Saviour. It is a soldier of the cross obeying orders. It is an echo of the glad tidings repeated from century to century. It is itself the savior of salvation from the snare of the infidel, the redeemer of redemption from the criticism of the skeptic, the vindicator of the Gospel from the attacks of its enemies, the defender of the Church from the contempt of the world. These are well-known facts of Christian experience, but let us realize that they were never more emphatically and urgently true than they are to-day.—*J. S. Dennis, D.D.*

Missionary Effort.

TAKING this world for Christ, one at a time, seems like a long and a difficult work. The sooner the Church settles down in a great and all-embracing plan, involving the financial, the intellectual, the moral, and spiritual resources of mankind, the more the great dark world will feel its true strength.

The end is not yet. Great external and great political—even great educational and ethical changes—occur in a brief period of time, but profound moral and spiritual changes imply a change in the tissue of humanity, and the experience of the Christian Church warns us against the prevailing opinion that this world can be brought to a Christian standard of life in a generation.

Christian effort will always be brittle and unsteady until its faith takes into the account that a thousand years were required to complete the plan of salvation. Humanity must be built again and again in purpose, in conviction, in sentiment, and in affection. The progress of the world is frankly admitted and yet many generations of effort are back of our civilization. The great Saxon has consumed a thousand years in his ascent from barbarism and still he is capable of moral and spiritual improvement.—*California Christian Advocate*.

Applied Christianity.

WHAT the world wants is Christianity applied to its affairs—the affairs not merely of the church, but of the home, the shop, the office, the playground, the court of law, the Senate. A very small part of life is spent in the church—by far the greater part is spent in the world. It is a small thing, therefore, to make men devout for an hour or two on Sunday—if the rest of their life be selfish, or hard, or proud, or false, or impure. It is Christianity applied that we want—applied to all mundane affairs—running like the pervading atmosphere through all our affairs, and then, then only, will its glory and power be felt.—*London Independent.*

The Claims of Domestic and Foreign Missions.

IF for a moment the claims of missions at home and missions abroad may be viewed separately, we may say there are two facts that emphasize the claims of Domestic Missions, and two that emphasize the claims of Foreign Missions. On the one hand, we may say that we are peculiarly responsible for those of our own land. The claims of blood stand for something. Again, Americans are get-at-able. All can do something in Domestic Mission work. Opportunity creates responsibility. On the other hand, the claims of Foreign Missions are emphasized by the greatness of the heathen's needs. They are sunk in hopeless degradation and superstition. They have had no opportunity of learning the way of life. Almost every American can hear the Gospel preached somewhere within a mile or two of his own home. Almost every American can read the Bible for himself if he is willing to do so. But the great majority of the heathen have no book and no teacher. Their night is so dark that they do not know the way the dawn lies, even if they begin to long for the day. And, again, the scarcity of workers in the foreign field presents a great contrast to the multitude of workers in America. Were thousands of Christian workers to go to the foreign field, they would be but little missed at home; at any rate, there are plenty of Christians who could take their place were they so minded.—*Rev. H. P. Lyman Wheaton, D.D.*

Missionary Christians and Churches.

THERE is no question as to whether the Church shall be a missionary Church. If it is not a missionary Church, it is not the Church of Jesus Christ. There is never a question as to whether a Christian is in favor of missions or not. If he is not in favor of missions, either he does not know enough to be a Christian, or else he is not willing to be one. A man that opposes missions sets himself against Jesus, and he cannot be for Jesus and against him. If he sets up what Jones or Thompson believes against what Christ commands, he is a Jonesian, or a Thomsoian, but he is not a Christian. He has resigned his royal commission. There can be no two opinions about that. When a warship is put out of commission, she is either sent to the dock for repairs or to the junk pile. Churches that are doing nothing for missions need to be docked and have the barnacles scraped off. Missionary zeal is their only salvation from the junk pile.—*J. F. Cowan, D.D.*

The Ministry of the Future.

PERSONAL consecration for personal service is a conception of living that grows more and more attractive to a multitude of our finest minds; and out of this class of minds shall be gathered the ministry of the future. It shall be a ministry devoted to the highest scholarship and the most fearless search for truth, looking upon the culture of the mind as no foe to the spirituality of life. It shall be a Christ-filled ministry, beholding the glory of God in the face of Jesus Christ; worshiping him with an enthusiasm of an absolutely fearless affection, and presenting him as the only name given under heaven whereby men must be saved. It shall be a biblical ministry holding fast the faithful word and preaching that word as the one great sufficient message and revelation of God to man. It shall be a missionary ministry; full of passion to redeem, clear eyed to discover the ongoing of Christ's work, faithful in its stewardship at home and abroad, apostolic in its assurance that Christ has ordained it to bear much fruit, apostolic in its eagerness to spread far and wide the Gospel of the risen and ascended Lord, apostolic in its blessed hope that that unseen and crowned Saviour shall surely come again.—*C. C. Hall, D.D.*

THE OREGON SUNRISE.

BY REV. JOHN PARSONS, D.D.

CHAMPOEG, ORE., was the scene of a notable event on the second day of May, 1801. It was the dedication of



JOHN PARSONS.

author of *The Missionary History of the Pacific Northwest*.

In his address Dr. Hines said of the missionaries: "First in Oregon, they were its real pioneers. First to organize community life within it, they were the conservators of its social and civic order when there were no others that could or would conserve it. First to agitate and demand the presence and protection of the government of the United States, they lifted a standard of loyalty around which every American and every lover of free institutions could and did rally. First to erect schoolhouses and build churches, they were the inspirers of its culture and the teachers of its morality." And of this missionary vanguard the Methodist contingent was first.

But near Champoeg there is another historic spot, and events occurred there which deserve also to be graven in stone. The first Sunday school on the Pacific coast was organized there April 5, 1835, with 14 children, 3 being Indian children and 11 half breed; the first class meeting was held there July 23, 1835, with three persons present; the first Protestant church was organized there, and there the first school was dedicated to Christian education; and it was the scene of the Oregon Pentecost, its first revival of religion. This spot is the location of the Oregon mission, established by our Church in 1834 and planted by the Rev. Jason Lee.

The mission was planted in hard soil. Daniel Lee invited an Indian to come to Church, but he answered, "I understand

how to steal and this is enough for me to know;" and he used his knowledge. One Indian was killed by another, and his friends said: "What's the use of praying? Our brother prayed and he is dead; and if praying will not keep us from dying, why pray?" But they knew enough to add, "If we pray we cannot avenge the death of our friends." Human sympathy, too, was almost unknown, for woman was degraded, little children were killed, the sick were neglected, and sometimes buried alive. Darkness covered the land and gross darkness the people.

But into this darkness a great light shined. The place was Williamette Station, and the time was New Year, 1839. Saturday evening there was a prayer meeting, and Sunday morning the service opened with a love feast, followed with preaching by Rev. David Leslie, and then the Lord's Supper was administered and two children were baptized. The service made a deep impression, and one man went home with the arrow of conviction in his soul. In the evening service several persons were awakened, and three rose for prayers.

Monday was a red-letter day. Being the last day of the year, it was given to the service of God; and mingled with their songs and prayers was the voice of the penitent in desires and resolutions to flee from the wrath to come. The meeting closed at midnight, but the people lingered in the meeting house. Some said, "Surely God is in this place," and some began to think Satan trembled.

Fired with zeal for God and desire for the salvation of his pupils, Cyrus Shepherd, the missionary teacher, was deeply moved. Early the next morning he paced the pathway in front of the mission. Bright and beautiful was the dawn of the new year. Behind the Cascade Mountains the sun rose like a ball of fire, and between Hood and Jefferson the sky was a blaze of glory. The mist screens of the Orient were beautiful in form and exquisite in color, as if they were woven by angel hands; and the white robes of the mountains were fringed with crimson and gold. And when the king of day swung above the mountains, shining and sparkling, and flooding the world with light and heat, the pines wagged their

heads, and the birds seemed to say, "The Sun of Righteousness shall arise with healing in his wings." Cyrus stood still until his heart began to glow; for to him it was like "the appearance of the likeness of the glory of the Lord." When he returned to the mission house he was repeating over and over the inspiring words, "with healing in his wings;" and his face showed that he understood the vision and the meaning of the meeting the night before.

It was an old suggestion. What the sun is to the world, the Sun of Righteousness is to the soul. To the mind he gives light and to the heart love, and he makes human life beautiful as the flowers and musical as the birds. The effect of the sunrise was wonderful. The first conversion was that of James O'Neil. Since Sunday he had been under

spent in singing and dancing, and the wail of their voices and the clamor of their tom-toms could be heard a mile. When their manner of living was challenged the Indians were mad, and the missionaries were obliged to obtain guns for defense; but carnal weapons were not needed when the spiritual came into use.

On the day of Pentecost the disciples received a special blessing before the people were pricked in their hearts, and it was similar in the revival at The Dalles. Filled with the Holy Ghost the missionaries went from lodge to lodge, and from wigwam to wigwam, praying with the people and exhorting them to put on the Lord Jesus.

The disciples held their meeting in an upper room; but the meeting at The Dalles was held in a cave which the Indians used



THE FIRST METHODIST MISSION HOUSE IN OREGON.

conviction; but on New Year's Day he went down to the river to pray, and while he prayed the burden of guilt was removed and he found peace with God. In the evening two men were converted. Being in an agony they cried aloud, and one felt as if he was "just falling into hell." Before the meeting closed several children came into the room and cried for mercy. Some distance away a man heard of the work of God, and, being visited by one of the missionaries, he was converted; and David Leslie rejoiced in the conversion of his three daughters. The work of grace continued, and 26 persons were added to the church.

But more remarkable, perhaps, was the revival at The Dalles. Daniel Lee and H. W. K. Perkins, two missionaries, were sent there in 1838. Their parishioners were a rollicking and noisy set. The nights were

for a dance hall. It was a large room capable of seating 300 people. A few men and boys and about twenty-five women came to the first meeting, but the number increased daily until all the people were gathered together. And what a sight! Naked, dissipated, diseased, deformed, blind, lame, and all without God, and without hope in the world. Destruction and misery were in their ways; but the missionaries sang:

"Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy."

After two days the people seemed to awake as from a dream, and some were converted. True to the religious instinct, they began to talk about it, and to blaze abroad what God had done for their souls.

"Why are you up so early?" asked Mr. Perkins of one of the chief men.

"I cannot sleep," he answered; "when I go to bed I think of your words, and when I go to sleep I dream I am in meeting and my heart is talking over what you say. Before you came my heart was asleep, but now it is awake."

Two men went into the woods to pray, and the following conversation occurred:

"How do you feel?" asked the missionary.

"My heart is very sore and sorrowful," was the reply. "Yesterday I prayed all day out behind that hill, but my heart is still bad."

"Jesus can make it good," said the missionary; and kneeling down they prayed, and while they prayed his heart was filled with light, love, and life.

"This is the talk I want to hear," said an old man after listening to the Gospel message. Then with a poker he drew some coals from the fire, and he said to the missionaries, "What I have done for these coals you have come to do for me, to pull me out of the fire." He was not acquainted with the prophet's phrase, but he knew that he was "a brand plucked out of the fire."

The effect of the revival was glorious. With bare feet and scanty clothing the poor

Indians went through frost and snow to hear the Gospel; 1,200 attended a camp meeting; classes were organized and leaders appointed in their villages; hundreds received the communion in one service; and in one visitation of their camps and lodges 250 were baptized. In the meetings one Indian would say, "God is good;" and another would reply, "Certainly he is good."

Some years later Rev. Alvin F. Waller preached to them, and his sermon was repeated by two interpreters in two languages; but in the midst of the sermon one interpreter stopped, and said: "Jesus is good! Jesus is very good!"

So the missionaries brought joy to their lodges and wigwams. To the Indians as well as the Saxon, conversion was a new creation. God made all things new. Above he saw a new heaven and around he saw a new earth. The flowers in their beauty; the forests in their grandeur; the sunbeams in their gentleness; and the stars in their silent march told a new tale. And their great river, the Oregon, clear as crystal, constant in its flow and beneficent in its design, became an emblem of the river of the water of life, its source the mountains of God, and its confluence the sea of glass mingled with fire.

Salem, Ore.

THE UTAH METHODIST EPISCOPAL MISSION.

BY REV. J. D. GILLILAN.

THE history of the Utah Mission does not belong to the ancients. It was created in 1869, and the Rev. Lewis Hartsough, of the Central New York Conference, was made its superintendent. He was appointed by Bishop Ames, but was obliged to resign in the following year. He still lives, and is at Mount Vernon, Ia. The Rev. G. M. Peirce, of the same Conference, became his successor. At this date there were but three Church organizations outside of Mormonism. The Presbyterians had gone to the land of Brigham Young also in 1869. Congregationalism had been there since 1864. The Alaskan pioneer, Sheldon Jackson, was the pioneer of the Presbyterians, Norman M'Leod of the Congregationalists. The Roman Catholics went in 1865.

Mr. Peirce continued as the superintendent until 1872, at which time the Rocky Mountain Conference was organized, embracing

all of Utah, Montana, most of Idaho, and eastern Wyoming, a territory of about three hundred and twelve thousand square miles, almost equaling the thirteen original States in area. This composed their great field, which was faithfully traveled by stage-coach, on horseback, and on foot, until 1876. Then, by an Enabling Act of the General Conference, Utah was set apart as a separate work known as the Utah Conference. This stood till 1880, when, by another Enabling Act, the Conference became the Utah Mission. Thus has it stood to date.

The Mission had no superintendent for the succeeding two years. Thomas Corwin Iliff, who had been one of the charter members of the Rocky Mountain Conference of 1872, and had been a presiding elder of a district in Utah from 1876 to 1880, became the superintendent in 1882. This position he held until January 1, 1900.

In 1882, when Mr. Iliff became responsible for the work, it had an unpromising look. The popular enthusiasm concerning Utah, Brigham Young, and polygamy had pretty much subsided, and the money that had been flowing into Utah for the help of Christian work had well-nigh ceased. This was partially caused by the passing, in March of that year, of the Edmunds Bill, directed, as it was, against polygamy and unlawful cohabitation. The faithful, law-abiding public everywhere but in Utah seemed to believe that this was an end, and a speedy one, to the question that had occupied so much of the time and the attention of the country in various ways for more than thirty years.

Here is the list of appointments for 1882 :

SUPERINTENDENT, T. C. Iliff.

Salt Lake City: First Church, T. C. Iliff.

Salt Lake Mission, East, G. M. Peirce.

Ogden and Corrine, A. W. Adkinson.

Tooele Circuit, J. P. Morris.

Provo, G. E. Jayne.

Spanish Fork, L. A. Rudisill.

Beaver and Minersville, E. Smith.

Heber and Midway, D. T. Hedges.

Frisco and Milford, to be supplied.

Of these, two were nominal appointments never meant to be filled, and one of the other appointees did not come, leaving but five acting preachers in all Utah.

There were then six churches, Church property worth \$67,800, with 184 members and probationers. The ministerial support that year amounted to \$1,118, and this included what was paid for presiding elders and bishops. The benevolent collections were \$183, including \$142 for Missions and \$16.75 for Church Extension. All this was after thirteen years of work.

When eighteen more years had gone, filled with the Herculean Philippics of the brave superintendent, the statistics of 1900 report:

Districts, 3; charges, 27; churches, 30; value of all Church property of all kinds, \$214,570; members and probationers, 1,665; ministerial support, \$7,511.

This includes the Scandinavian work, ever a valuable adjunct and an inspiration. This was added in 1883, and is now a district with five charges and many appointments.

It is with regret that I am made to be the chronicler of the fact that the once valuable and absolutely indispensable school work has been in the main abandoned. It was caused by the reaction that followed the advent of useless Statehood. The missionary

managers and their advisers believed the Mormon lie that all was now so truly American in Utah that the mission schools were the proof of doubt if maintained longer, and they were cut down to a very few, and these were not supported with the vigor of former days. In 1890 there were 27 schools, with 35 teachers; the total enrollment was 1,467, and the teachers made 5,263 calls upon them and the families they represented. Of these but 673 were from families other than Mormon or Mormon extraction. In 1900 two lone schools were reported, and they had an attendance of 105, of whom 21 were from families not Mormon.



REV. JOHN L. LEILICH.

The new superintendent is the Rev. John L. Leilich, of the Central Pennsylvania Conference, a man of experience and ability. He is taking hold of the work as a man who knows how to handle things delicate and difficult. He has already won golden opinions from the members and friends of the Mission and of the cooperating missionary forces of other denominations on the field.

The outlook is not discouraging, but there is no easy place for anyone. The men now on the field are many of them old-timers, tried and true. The veteran, G. E. Jayne, went there in 1876. He has served in almost every position in the work, and is now one of the presiding elders. He is a man of great faith, and will stand in the final summing up of character as one of the worthies of the Church. Hunt, Mörk, Hartshorn, Wilkes, Hansen, Murphy, Henry, and Parker are men who know what Mormonism is by actual contact, and have been successful in their various and varied charges.

THROUGH BULGARIA.

BY A. B. LEONARD, LL.D.

TRAVELING eastward through Hungary, Servia, and Bulgaria one notices a gradual change in the appearance and customs of the people, as European civilization takes on an Asiatic cast. The complexion of the people grows swarthy, and oriental costumes creep in, which are seen particularly among the peasant populations.

The fez of the Turk, the skull cap of the Bulgarian, the peculiar and nondescript costumes of men, women, and children, blending the Western and the oriental with a gradual increase of the latter, all speak of a changing civilization and a lower level of human conditions.

Conveniences of public travel or the lack of them rather all tend in the same direction. Express trains become less frequent, and cars less comfortable. Hotels are increasingly filthy, food less appetizing, and beds less inviting, because of preoccupation by guests that are most active at night. The homes of the common people become more cheerless, and less and less cleanly. The farming implements become rude, clumsy, and awkward. Plows are little more than crooked sticks or poles with prongs mortised into them tipped with iron, and having but one handle. To these rude instruments, oxen, buffalo, and cows are hitched, which move so slowly that at a distance they scarcely seem to move at all. Hoes are clumsy with long blades and heavy handles and all the other tools in use are of the same quality.

A ride of fifty miles across the country between Loftcha and Tirnova afforded an excellent opportunity to see Bulgarian rural life, which is certainly of a very primitive character. The people live in villages which vary in population from a few hundred to several thousand. The houses are low, rarely more than one story high, and covered usually with flat stones of all dimensions, just as they are taken from the quarry. The streets are narrow, crooked, poorly made, and often very dirty.

The people breakfast early and go to their fields, carrying their noonday meal with them, returning late in the evening. The women are more numerous in the fields than men. Sometimes they hold the plow, but more frequently lead or drive the oxen, or wield the hoe.

The lands are not held in large tracts, but in small lots or patches, and the same man often owns lands in different localities. As hailstorms are likely to occur while the crops are growing and as they do not usually prevail over a large territory, the man who has his holdings scattered about in different places is not so likely to have his entire crop destroyed. There are no fences, and the holdings are divided by either a very narrow ridge or a gutter. Near every village is a tract of land, larger or smaller, according to the population, which belongs to the commune, and is used for grazing. Any person may pasture a flock or a herd, large or small, free of cost, but every flock must have a shepherd, and every herd an attendant. Trespassing upon cultivated fields is strictly forbidden.

Near each village is also a piece of land kept as a forest from which every householder is entitled to secure fuel. To each one is allotted a certain plot, and if he does not need all it affords he may sell it to whoever will buy. These so-called forests are usually only thickets of underbrush, which when cut off quickly grow up again.

For nearly five hundred years previous to 1877

THE TURKS

ruled Bulgaria. Twenty-five years ago the Russians drove them out, and since that time the country has enjoyed self-government though dominated largely by Russian influence. Though Ottoman rule has ended there are still many Turks in the country, and the customs belonging to their civilization still remain. The whole population is more oriental than Western, and in the cities the hours of prayer are called from the minarets of the mosques.

IN RELIGIOUS

matters the government is tolerant. The Greek Church is supported by the State, but all forms of religion are allowed. That the Greek Church is losing its influence over the people is admitted. The people generally do not frequent the churches, and the power of the priests is rapidly declining. The people are drifting rapidly toward unbelief.

The Greek priests rarely preach to the people, and when they do they read such discourses as are furnished them by their

bishops. In many places no preaching is heard, and but few people attend the ceremonies of the church. We are the only organized Protestant body carrying forward religious work north of the Balkan Mountains.

Rustchuck and Lom on the Danube River, points about eighty miles apart, have Baptist churches supported by funds from Germany, as I am informed.

It is impossible to exaggerate the spiritual apathy that universally prevails. In this regard the Greek Church is as far gone as the Roman Catholic. On a Sabbath morning I attended a service in one of the churches in Tirnova. Each worshiper upon entering purchased a wax taper, which was lighted and placed in a holder. Then pictures of saints were approached and kissed, after which there was bowing and crossing, and all this was done as mechanically as though each person had been an automaton operated by an invisible machine.

Near the altar, on either side of the nave, were persons who with the most drawling and tuneless voices kept up a responsive chant, in the same mechanical manner. At a certain time a priest with long black matted hair and beard, covered with a flashy yellow robe, came down a stairway swinging a smokeless censer, and crossing the nave disappeared through a door, the people meanwhile crossing their breasts and bowing without the slightest manifestation of reverence, sentiment, or feeling. There were not to exceed fifty people in the house at any one time, and often the number was less. Fully four fifths of all in attendance were women and children, and there were but few of the latter.

The men of the nation are drifting away from the Church. Their three idols are the schools, the army, and politics. Unless a spiritual quickening comes soon the Bulgarians will be practically a nation of materialists and Atheists. The Church is supported by the State, and therefore for political purposes it is strongly supported by politicians, who openly declare their unbelief and rarely if ever appear in places of public worship.

At Shumla I witnessed a great military parade on St. George's day. At a given time the soldiers were drawn up so as to form a hollow square about an extemporized altar where a priest conducted a service. A group of officers near the altar shouted the responses to the liturgy intoned by the priest.

When not engaged in performing their part they chatted and laughed in the most irreverent manner, and seemed to regard the whole performance as a farce. The priests and the politicians are bitter enemies to our work. Persons who join our Church are often persecuted in the most shameful manner. Though the law allows liberty of worship, practically there is no liberty. Our members are often cast out by their friends, discharged by their employers, and treated as enemies of their country. The wonder is that anybody is willing to brave the opposition they are sure to meet by becoming members of the Methodist Episcopal Church.

It is believed, however, that even now a change is slowly taking place. More liberal views are being entertained and sometimes expressed. Our services are attended by larger numbers than formerly, and among the common people we are obtaining greater favor. In spite of priests and politicians the people are sending their daughters to the school under the direction of the Woman's Foreign Missionary Society at Loftcha, which is most successfully conducted by Miss Blackburn and Miss Davis, assisted by native teachers, most of whom are graduates of the institution. This is the only Protestant school for girls north of the Balkans. The school buildings are on the lot adjoining the residence of the bishop of the diocese and is the object of his unpius wrath. Parents whose daughters are in the school are the objects of his special displeasure, and are made to feel that they are under the ban of the Church and of society.

Though no effort is made to induce the girls to separate themselves from the Greek Church, several have done so at their own instance, and all of them participate in the daily devotional exercises held in the school, while as a rule they attend public service in our Church on the Sabbath.

Leaving Loftcha at 6 A. M., where we spent two days, including the Sabbath, upon reaching the hilltop eastward of the city, a mile or more, we were surprised to find that the young ladies had preceded us on foot, and as our carriages approached they lined up on either side of the road to the number of about eighty, and as we passed between we were literally showered with lilac flowers which grow wild in great profusion in this country. As we passed on they sang in their own language "God be with you till we meet again."

GRANT ROAD METHODIST CHURCH, BOMBAY, INDIA.

THE Grant Road Methodist Episcopal Church, Bombay, India, Rev. H. R. Calkins, pastor, is the center of a very effective and far-reaching work. The *Bombay Guardian* of April 20 gives the following particulars:

"The word of the prophet in Isa. 60. 11 is in some measure illustrated by the continuous daily and Sunday services at the Grant Road Methodist Episcopal Church. It seems to be its settled policy to remain 'as wide open,' in the words of the pastor, 'as are the drinking saloons and places of evil resort.' The Official Board and the general membership of the church recognize that God's house is to be a 'house of prayer' for all the people, both European and Indian, and for all castes and conditions.

who are not members of the church. A visit any Wednesday evening will reveal how six simultaneous meetings can be conducted without confusion. The Friday evening meeting is in charge of the young people, some of whom are developing into efficient speakers and leaders. The Saturday evening service is usually one of praise and testimony, with a short evangelistic sermon or Bible reading.

"The daily morning prayer meeting, at 7:30, keeps the fire burning on the altar. The pastor is in the church daily, from 3 to 4, to meet any who desire personal instruction and prayer. The evening services are held at 8:30, preceded by a half hour of prayer or open-air preaching.

"It is needless to say that all the people



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"The Monday evening services are in the Hindustani language, members of both the Hindustani and English churches working side by side in the open-air and indoor meetings. On Thursday evening the services, both open-air and indoor, are in the Marathi tongue, the Rev. W. H. Stephens having charge. Other daily services are in English. On Tuesday evening the holiness meeting is for the deepening of spiritual life in believers by the teaching of the word of God and by prayer.

"The most popular service is the Wednesday evening church meeting, at which six fellowship classes are simultaneously held in different parts of the large auditorium. Mr. R. D. Cutler is the leader of an interesting class for friends and visitors

do not attend all the meetings; that would neither be possible nor wise. There is no pressure whatsoever put upon them, and no constraint is felt except the constraining love of Christ. Every night the open doors, streaming lights, and glad faces are a Gospel invitation to weary sinners. Many have entered into definite experience, but such a fountain of blessing cannot be measured by figures. Many residing at long distances from Bombay, as tidings of this good work are received and interest quickened, may be helpers together by prayer as really as though present and taking an active share in the services. Prayer is a kind of wireless telegraphy, by which work on behalf of human souls may be engaged in regardless of distance or language differences."

THE MOHAMMEDAN QUESTION IN MISSIONS.

BY REV. HENRY OTIS DWIGHT, LL.D.

(An Address made at the Conference of the Officers and Representatives of the Foreign Mission Boards and Societies, New York, January, 1901.)

MODERN Christian missions have been long in contact with Mohammedanism all over the world. Individual Moslems have been converted to faith in Jesus Christ in considerable numbers. In Sumatra and Java such converts from Islam are numbered by the thousand. Christianity has influenced Islam itself. In many places Mohammedans have adopted Christian moral ideas, grafting them upon their own religion as though original with it. Islam is also materially a debtor to Christendom. In many lands the backwardness of Mohammedan nations in social progress is far greater than that of Christians or Jews brought up under the same environment. All such circumstances seem to prepare the way for a general admission by Moslems of the superiority of the Christian religion.

Yet, with all this, in China, in India, and in Africa, Mohammedans are winning the allegiance of the heathen peoples with surprising rapidity, and the universal testimony is that such converts from heathenism are tenfold more securely armored against the influence of Christianity than are the unconverted heathen. Moreover, impressions made by Christian teaching upon Mohammedanism in the mass are everywhere conspicuously absent.

The Mohammedan believes in God; he uses psalms of praise closely related to the old Hebrew hymnal; he promulgates a code of morals, virtually the same as that of Sinai; he admits the miraculous birth and unique character of Jesus Christ; he talks glibly of repentance and of salvation by grace.

Why is this noble promise of strength and vitality everywhere coupled with weakness and abject failure in material development, and the assumption that he will cooperate in God's work, met with a hostility to Christianity which during centuries has successfully checked the efforts of Christian missionaries? The Mohammedan problem in missions consists of this question. The question must be fully answered before the missionary can plan work for Mohammedans with any satisfactory results. The most that can be done at this time is to note some observations in a single direc-

tion which may be helpful in studying the problem.

Thomas Carlyle makes an inquiry which goes to the roots of one element of this puzzle. He says, "Islam triumphs by the sword, but where did it get its sword?" The answer to this question is bound up with the conviction which made Mohammed a teacher of the worship of God. The great truth which burned in the Meccan's heart until it forced him to become a prophet was the truth God is one God, slow to anger and plenteous in mercy.

Islam got its sword where Israel got its mighty weapon for hewing a place among the nations; through championship of God's supremacy when the world had well nigh forgotten him. Mohammed welded this truth with so much heat upon the minds of his hearers that no crevice is left for a hair's breadth of doubt as to the truth of the whole mass of accompanying doctrine. To this day Islam has power to convert pagans, because it uses the same truth with similar heat, until the conscience of the pagan responds with the conviction that God is one God.

This is the strength of Islam. For its weakness we must examine the doctrine which finds currency under cover of the glorious truth.

One Esaad Effendi, while Sheik ul Islam, or Chief Doctor of the Mohammedan Law at Constantinople, a few years ago wrote for a German who wished to become a Mohammedan a careful statement of the fundamental teachings of Islam. Slightly condensed, but in the actual words of the Sheik ul Islam, it is as follows:

"God is one God; a spirit, who begets not, neither is begotten. He is merciful; he is just, and he is the Supreme Creator and Almighty Ruler. Hence to his providence must be attributed the origin of all good and all evil in the world.

"Man is created that he may adore the Creator. Adoration is summed up in two phrases: to honor God's commands, and to have compassion on God's creatures.

"Man cannot know the form of worship worthy of God's glory; hence God has appointed prophets and has sent to them, by

his angels, inspiration and written books. Mohammed is the last and greatest of these prophets. The next greatest is Jesus, and the third is Moses. After them rank Abraham, Noah, and Adam.

"The final revelation of God to man is the Koran. It is holy, eternal, and unchangeable. It has been preserved as precious from the first day and will endure until the last day.

"What makes a man one of the submitted people (*Musliman*)* is faith in God, in his angels, in his books, in his presence, in the last judgment, with attribution to God's providence of both good and evil.

"The child of the submitted people is also a submitted one (*Muslim*) through his birth, and requires no human intermediation to make him such. But the unsubmitted man becomes one of the submitted by faith; that is, by fixing his heart and proclaiming in words, 'There is no god but God, and Mohammed is the prophet of God.' By that act he has become submitted (*Muslim*) and has found divine grace. But no human being can be intermediary between man and God.

"Belief annuls all sin. The unbeliever who accepts Mohammedanism becomes by conversion as innocent as on the day of his birth, except his neighbor's rights cannot be annulled; he must make reparation in the judgment day to every person whom he has oppressed or injured.

"Nevertheless, to be a perfect believer a Mohammedan must perform obligatory duties—pray to God, and avoid sins like murder, theft, adultery, and sodomy.

"The duties obligatory upon Mohammedans are: (1) To pray five times a day; (2) to give alms to the poor to the extent of one fortieth of one's goods every year; (3) to fast during the whole month of Ramazan; and (4) to make once a pilgrimage to Mecca.

"If a believer does not obey the commands of God, he does not by this means become an unbeliever. He has gone astray. He remains at the divine disposal. God either pardons him or condemns him to pass in hell a time proportionate to his sins.

"All men will rise at the day of judgment, to be questioned as to their deeds, one by one. The only exception to this questioning are those who died while fighting un-

* The word *Muslim* means "submitted to God," and is the most usual name which Mohammedans apply to themselves. The plural of this word is *Musliman*, and is the source of the English word Mussulman.

believers, and are therefore martyrs. All such pass without inquiry into paradise. Soldiers who fight in the holy war are not excepted, although all the acts of such, even acts done in sleep, are considered acts of worship. At the judgment day God will compel every man who has injured his neighbor to restore to him his due. Even martyrs have then to restore what they have wrongfully taken from any man, for God is just. After the judgment the elect pass into paradise and the damned into hell.

"In one word, every man must learn the precepts revealed by God through his prophets, and must conform thereto. And there is never any intermediary between man and God. Still, certain religious ceremonies, such as the special prayers of Friday and of some feasts, cannot be performed save by order of the sultan of Turkey as caliph (successor) of the Prophet. Obedience to his orders, therefore, is one of the most important of religious duties.

"Furthermore, one of the things to which every Moslem should be very attentive is uprightness in character. Pride, presumption, egotism, and harshness are not becoming in a Mussulman. To revere the great and pity the small is a Mohammedan precept."

Many persons on reading this statement will think it about what any reasonable man would approve in his neighbor in the way of religious principle. But when we induce any Mohammedan to expound to us these words we meet a surprise. In traveling in Turkey I once fell in with a pasha, governor of one of the provinces of Asia Minor. He was a most agreeable and even attractive man, and during a voyage which lasted several days we talked on almost every conceivable subject of interest to plain and decent men.

This sensible and well-meaning man showed me the corner-stone of his character one evening, at table in the cabin. He asked me to take a glass of wine with him. I declined. Then the pasha said: "You may think it strange that I, a Mohammedan, should ask you, a Christian, to drink with me when wine drinking is forbidden by our religion. I will tell you how I dare do this thing." He filled his glass, and held it up, looking at the beautiful color of it, and said: "Now, if I say that it is right to drink this wine, I deny God's commands to men, and

he would punish me in hell for blasphemy. But I take up this glass, admitting that God has commanded me not to drink it, and that I sin in drinking it. Then I drink it off, so casting myself on the mercy of God. For our religion lets me know that God is too merciful to punish me for doing a thing which I wish to do, when I humbly admit that to do it breaks his commandments."

The pasha's curious idea that God is too merciful to condemn failures in self-restraint throws a new light on the statement of religious teaching made by the Sheik ul Islam.

If we read it again we shall see that it makes a clear distinction between commands of God which are duties obligatory upon every man, and requirements to which "great attention must be paid." The duties which the Sheik ul Islam deems obligatory all belong to the formal observances of worship, while the requirements to which "great attention" must be paid are all moral precepts. That these moral precepts are not essential parts of the religious demands of Islam is clear from the declaration that moral turpitude cannot deprive a man of his equality as a "submitted one" (*Muslim*) nor of his share in the Moslem's paradise. The inverted importance thus given to observances of ritual compared with moral virtues affects the whole body of Mohammedan religious teaching.

The Mohammedan believes in a materialistic sense the verse in Acts, "They that call upon the name of the Lord shall be saved." The litany of Islam contains fourteen short ejaculations of praise, varied on great occasions by the addition of certain glorias from the Koran. Few of them contain anything a Christian may not say. But the order and number of repetitions of these pious ejaculations are of overmastering importance. A mistake in the order in which they are spoken, or in using while standing one which belongs to the bowing posture, or of making four repetitions instead of three, spoils the whole worship, which has to be done over more carefully from the beginning.

One of the Moslem traditions of Moses carries the idea of the importance and value of outward forms to its utmost limit: Moses, the man of God, one day prayed to God, saying, "O merciful God, show me the most wicked man in the city." And God said to him, "Stand by the gate, and he that cometh in last at night is the most wicked

man in the city." So Moses stood by the gate and noted who was the last to come in, and the gates were shut. And Moses prayed again, saying, "O merciful God, show me, I pray thee, the most holy man in the city." So Moses stood at the gate in the morning, and when the gates were opened, behold, the first to go out was the same who was the last to come in at night and whom he had noted as the wickedest man; and lo! he was now the most holy. And Moses was troubled and he prayed again, saying, "O most merciful God, why hast thou dealt thus with thy servant, saying of the same man he is the most wicked and he is the most holy?" And the Lord answered, "When that man came in he was unclean, but since he has performed his ablutions, so that none in the city is now so pure and holy as he."

The natural result of giving to ritual this unique position is to leave man free in his quest for self-gratification. Let it not be supposed that there is no recognition of sin in Islam. It is everywhere denounced. But it is everywhere regarded as wrong by the decree of God. God's decree can make vice virtue. Sin calls for retribution, not reform. Repentance is simply regret for the punishment of sin.

Mohammed put his seal upon this materialistic view of repentance when one of his companions asked him what should be done with the body of a man stoned to death for adultery: "Bury him," said the Prophet, "as a good Mussulman, for he has repented with such a repentance that if it were divided among the whole human race it would suffice for all."

In fact, it seems to be thoroughly wrought into the intellect of the Mohammedan that character is an endowment of God which cannot be changed. The very idea of a change of character is omitted from the Koran. The Mohammedan sinner is taught that he is fit without reform of his fleshly tastes for admission to God's eternal favor. God's mercy may even spare him the pains of punishment. There is little in such a doctrine of man's relation to God which can check the pursuit of self-gratification.

But in the Mohammedan rules of life the importance of self and the interests of self are everywhere presupposed. Provision to spare the Moslem the pains of self-denial and self-control is found in the permission to pray but once in the day, providing that tally

is kept and the whole number of repetitions due for the five times of prayer is carefully made up. It is found again in the arrangement of the rules for the great fast, so that men may recoup themselves for abstinence through the day by gorging themselves all night. It appears again in the rules for alms-giving and sacrifice as a part of worship when the man is definitely told that he need not give the best of his flock to God, but a medium animal, and when he is reminded in the Koran that sacrifice does not mean self-denial, since he has had the use of the beast before sacrifice and has the use of it for food afterward.

The same tenderness of self-interest is shown in the categorical instruction of the Koran for men to take revenge for injuries, promising divine aid where retaliation proves difficult. And the climax for such provisions for serving God without self-abnegation is reached in the carnal gratifications promised by the Koran as the reward of the faithful in paradise, and repeatedly urged upon their study and meditation through life in order that any deprivation here may be felt to be but temporary.

Islam has missed the appreciation of righteousness as an irreducible element. That self-seeking and self-indulgence attack fundamental laws of existence and separate a man from God and from his fellow-men is quite outside of its sphere of vision. Obedience to God requires from man words of the lips and deeds of outward observance only. This doctrine is the basis of that divorce between morals and religion everywhere noted among Moslems which makes the fact that a man is engaged in prayer no guaranty as to the moral quality of that which he will do when he has finished his prayer.

It needs no guide-post to show that the man who commits himself to such a doctrine of obedience will regard self-indulgence a privilege, a self-centered life an object of the benevolent solicitude of God, and religion a form. The Koran favors all these conclusions by several passages like its declaration when authorizing polygamy (in the fourth Sura), "God is minded to make your religion light unto you, for man was created weak." It is not far hence to reach the belief that man has divine permission to serve both God and mammon.

But another means by which the Moham-

medan is confirmed in a self-centered life is this: The concentration of anxious thought on attitudes and forms during worship insures this habit in the worshiper. If he were to let his heart be lifted up into aspiration after God by the noble words which he has to utter, he would miss the count of repetitions or their order, or he would forget the right posture to be assumed for each. On the other hand, when, by closely holding attention upon self during worship, the prescribed ritual has been accurately performed, an impression remains of perfect obedience to God which is as gratefully soothing to conscience in the Mohammedan, as it is rare in the experience of adherents of other religious systems. Islam may favor benevolence by some precepts, but by the whole practice of religion it favors selfishness.

To sum up these observations: Under cover of his position as a prophet of the truth of God's being, Mohammed offers his followers three principles which guide conduct, lull conscience into contented silence, and block the ears against the Gospel of Jesus Christ the Saviour of sinners.

1. God is too merciful to reject any believer for yielding to the impulses of his nature.

2. Man is too feeble to repress himself or keep the moral law. (The Koran says that man alone in all the world was rash enough to agree to keep the law, when other created things refused.)

3. Ritual observances constitute the obedience which God requires from man.

Far-seeing purpose to thwart the essential objects of divine love could not more effectually have fortified the ground against influences which emanate from the Gospel of salvation and new creation in Jesus Christ.

In these three points of doctrine may be seen the radical opposition between Islam and Christianity and the sources of the weakness of Mohammedan nations. Here is the reason for the paralysis which thus far has held every Mohammedan people at the level to which it first rose on leaving heathenism and acknowledging the one eternal God. Hence springs the failure of Mohammedan nations to make progress in those lines of effort which make for prosperity and the good of the world. The man who is under the domain of these principles cannot combine with others for the common good nor compete in practical affairs with

him whose ideals score self-gratification as the lowest instead of the highest of motives.*

Islam has truth, glorious and convincing; in it is a fundamental doctrine of one God, eternal, long-suffering, almighty, and all-wise. It has truth also in its claim that this doctrine of God was the glory of Israel and the basis of the message of Jesus Christ. It has a form of godliness, but the power of it is persistently opposed and denied by that exaltation of self-seeking which permeates the whole mass of the deductions which have been drawn from the truth. Irresistibly the system brings to the mind, as a fit emblem, the image of Nebuchadnezzar's vision, with head of gold, but with feet of iron and part of miry clay.

Yet among Mohammedan thinkers one often meets with telling admissions of the harm to be expected from such ethics. They, as well as we, have observed that with exaltation of self-seeking goes the sure companion of its ill-gotten gains, indulgence of the animal appetites. But they attribute these evils to the natural perversity of man, and look for a remedy either in forcible and physical repression or in the Buddhistic notion of so filling the mind with thoughts of the divine perfections that room shall not be left for desiring any earthly thing.

The dervish orders, the Babis of Persia, and the Wahabis of Arabia have all wrestled with this question, and thousands still wrestle with it, sometimes reading the Christian Bible as an aid to feeling after God if haply they might find him. And Mohammedans are often attracted by the virtues of Christians, intimating that they are near to God's grace and will reach it, if they only believe in Mohammed so as to learn the need of ablutions and genuflections and the rest.

But when a Christian, moved by sympathy for such gropers after God, would reach out to them a hand of help, he meets cold repulse. This repulse is partly because the Koran declares that Christians are polytheists, but chiefly because the Christian demand for repentance and self-control and reform attacks the Mohammedan idea of God. Overtures which thus seem to be-

little God's mercy can only be repulsed with horror and wrath. There is a small hope for impressing the mass of Mohammedans by the methods effective with other non-Christian peoples. The Mohammedan system seems designed to minimize the effect of Gospel preaching by leaving no room for a Saviour or for a renewing Spirit.

What, then, are we to do? Something may be done by preaching or personal work directed to exalting God's attributes of purity which cannot behold iniquity, and to enforcing the essential quality of sin as separating man from God by choice, whether in this life or in the life to come, and to showing that the change of the heart's desires is the essence of salvation since it permits the divine presence as Comforter and Guide. The circulation of the Bible and of specially prepared literature must do something in time.

But the appeal which seems most strongly and most surely to move all Mohammedans is the appeal of the actual life of true followers of Jesus Christ. The spectacle of such a life is the more overwhelmingly effective because of the Mohammedan belief that development of a noble character is made impossible by predestination. The peculiar responsibility of people of Christian profession or name who live among Mohammedans, in relation to the influence of their lives and conduct, needs no emphasis.

But it is imperative that missionaries who hope to impress Mohammedans with the value of Christian truth should use every energy to encourage and build up high the manly qualities among all Christians who live in contact with Mohammedans. Christian character known to Moslems through personal experience will do what controversy cannot, what argument is powerless to accomplish, and what mere exposition of doctrine will go far to prevent. For, as Bishop Westcott has said respecting the world in general, for Moslems the proof of Christianity prepared of God is "a society truly Christian that is filled with the Holy Spirit revealing himself through righteousness and through love."

Love's Service.

HOPK not the cure of sin till self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own!
—John Greenleaf Whittier.

* History shows that the chief, if not the sole, cause of the failure of Mohammedans to conquer the world was that self-seeking which produced internal dissension, when success meant the sinking of personal aims in collective action for the general advantage.

VERNACULAR EVANGELISTIC PREACHING IN INDIA.

A PROMISING work has recently been commenced by Rev. T. O. Ransford in Narainganj, on the River Lukya. He writes as follows:

"The hardest, perhaps, yet in some respects the most attractive, part of a missionary's work is that of bazaar preaching. Up and down the road a moving string of people. Behind us a tree casts some amount of welcome shade across the street. Here we stand. At first the inevitable group of small boys, who come from nobody knows where and go whence they came. Then a little knot of men going to market. Gradually a crowd stretching half-way across the road, till the bullock drivers begin to shout for room. Men of all kinds and on the outskirts a woman or two. There may be seen the somewhat hard face of the Mohammedan, the thoughtful Hindu, or the tall, upright, manly form of the Sepoy watchman from the mills. Sometimes a well-dressed portly Babu lingers a few minutes, and proudly buys an English gospel or inquires after the missionary's health in the much desired language of the white man.

"After preaching, we invite whoever may so desire to come with us and talk on religious matters. Often we are followed by a little handful, too many for my tiny room, so we take them away to the little mission hall, and there we try to send home the message individually.

"So men come and go, many we never see again, some join a Bible Inquiry class, some few we feel are very near to the kingdom of God, but great possessions in the shape of prejudice, superstition, and pride keep them back. It is trying work. The spirit of antagonism is never wanting. But it is work that cannot be overlooked. Even if it did no more than prepare the way for closer intercourse, it would be valuable as such a means. But it does do more. The testimony of thoughtful faces, at times of eager anticipation, the single word one hears, 'Sahib, your words are good,' these are signs that the seed has sunk into the soil. We but little know of the silent prayer and secret seeking after deliverance. Narainganj, I have said, is surrounded by villages. Our village work has a great attraction. The people are nearly always warm in their welcome and anxious for another visit.

"A courtyard bounded on either side by low square huts. The largest is the living room. Then there is the storehouse, the cookhouse, and the inevitable cowhouse. In front of us, on mats, sit the people of the village, again a large number of children, and in the place of honor the owner of the house. Round a corner, almost out of sight, yet looking and listening intently, a group of women. It is evening. The field work is done, the cows are being driven in.

"A glamour of outward peace steals over us. The men before us are placidly smoking the *huka*. Others drop in when they hear the sound of singing and sit or lounge about. They, too, take their turn at the tobacco. As we speak all faces are turned toward us and one longs to be a Paul. This is calmer, more inspiring than the bustle of the bazaar. Here we have a sitting audience, there a moving one. Here a restful atmosphere, there a busy one. So we preach and sing, read and expound the Scriptures till the growing dusk warns us we must get back before night.

"But we have gone farther afield than the neighboring villages. The district is a large one. For about six weeks the missionary's boat could have been seen making its way slowly, perhaps, but surely, along the rivers which abound in this locality. We visited markets, bazaars, and whatever villages came in our route. It is a roving life. We stop a day or half a day in one place and move on at night in the cool starlight. We cannot stay long, as a mile or two away is another great market. It can be only a stay of a few hours, but we come in contact with hundreds of people and leave behind us gospels and tracts to bring forth fruit in due season. It is impossible not to wish we could leave a Christian worker in each large village, but the day has yet to come in which the Church will fully realize her weight of opportunity and responsibility. We have to leave for twelve months men with whom we have had hopeful converse, leave them to grope alone in their darkness, leave them to drift back into their self-satisfied complacency, leave them amid all that tends to reproduce that terrible lethargy of soul from which they seemed to be awakening. Our hearts are often sad as we go away, but fresh duties crowd in, and we have no time to brood."

Rev. C. H. Williams, recently settled at Kalka, referring to the varied nature of his bazaar congregation, says:

"That man with a long beard trained into two equal parts and turned back and knotted behind his ears is a Sikh. He is a native of the Punjab; many of these live at Kalka and in the neighboring villages.

"That man yonder with a broad strong face is a Beluchi, one of our frontier neighbors, who will never be a man of peace till he serves the Prince of Peace. That other man, whose clothes are not over clean, is a Pathan; he, too, is no mean foe when roused, and will make a far better neighbor when he has learned the virtues and graces of Christianity. That man with the white muslin garments is a Bengali. He has come up to these parts as a clerk, and would much rather be down in Bengal among his own milder countrymen. That strange-looking man with a peculiar head-dress is from the far interior. He is a Thibetan, and has been on a pilgrimage down to Benares. The others in the crowd are Hindus of various castes, Mohammedans, and hill people, whose religion is a blend of all the others, with a dash of Buddhism and an extra dose of superstition thrown in.

"Various languages, such as Hindi, Urdu, Punjabi, Thibetan, are spoken in the crowd. No wonder, then, that we say Kalka is cosmopolitan, and that we regard preaching in our bazaar as a most valuable part of our work. Crowds are proverbially fickle. At one moment we have a large number round us, and a few minutes later only the interested or curious few are left, but we do not despair, for another Christian hymn, sung to one of their own familiar native tunes, will gather a fresh crowd together. The people love music, but it must be their own weird native style of song.

"One day a young man listened attentively to the message, and afterward entered into a conversation with our evangelist, John David, and came to his house. He proved to be a sincere seeker after truth, and the way having been pointed out to him, he 'was not disobedient unto the heavenly vision.' Throwing off his signs of Hinduism he earnestly drank in Christian truth, and after a period of probation was privileged to follow our Master in baptism. It was a very cheering case. He was of a good family, was well educated, and had been in a government position. May he

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prove to be a power for good. We may not see the seed sown in a field, but the harvest will be its proof; so we may not see much to show of the work done by bazaar preaching, 'but the day will declare it;' and the Lord, 'whose we are and whom we serve,' sees every effort made for him, and apparent failure in the sight of the world may be real success in his sight."

In the great and populous city of Patna the Rev. John Stubbs has devoted a large portion of his time and strength to bazaar preaching. He reports:

"Satan, knowing that 'faith cometh by hearing,' has done his best to block up that gateway of mercy, lest the King Immanuel should ride through Ear-gate to the citadel of the town of Mansoul, and take possession of the castle of the heart. But, thank God, he has not always succeeded. I have many happy memories of the way in which the wool of prejudice has been taken out of the people's ears while they have been listening to last year's preaching in the city bazaars.

"One morning, amid the hurly-burly of the Mina Bazaar, a Hindu strongly objected, on the ground of pantheism, to the statement that 'all had sinned.' He went over the usual arguments of pantheists, that God had made us, and that we could do nothing except as he worked in us; and, therefore, he and we were identical, and hence sin was an impossibility. As a number of people were listening, evidently in fullest sympathy with him, it was needful for us to depart from our usual custom of—if possible—avoiding discussion, and to argue the matter out. We pointed to the shoe on our foot, and asked the man if that was a shoemaker? Fearing, I suppose, that he was going to be cornered, he did his utmost to avoid answering, but we insisted on an answer to so plain a question. When at last he replied, 'No, it is a shoe,' we said, 'Just so, the shoemaker is distinct from his shoe, the maker from the thing he makes, and the Creator from his creation.' The man, to my regret, rushed off, amid the laughter of the people, who listened well while we sought to clinch the nail thus driven home.

"This discussion was not in vain. For some years past, while in the evening I have preached, more or less systematically, in different parts of the city, so that all might have the opportunity of hearing, I have invariably in the morning preached

in the same place, so that if anyone wished to hear more he would know where to find me.

"Accordingly, the next morning, on taking our stand under the trees in Mina Bazaar, we were at once surrounded by a large and excited crowd. After a little while, an intelligent looking Hindu, referring to the discussion of the previous morning, repeated the objection to our testimony that 'all had sinned,' which had then been urged. He did not, however, base his objection on pantheism, but rather on the ground taken up by self-righteous, nominal Christians, that he had never actually sinned in committing various gross sins which he enumerated.

"We, of course, pointed out that the statement was made by God as being universally true, and that the opinion of the Judge was of greater weight than the opinion of the prisoner; and, especially, that God's law was spiritual in its scope. This teaching so commended itself to the objector and his friends that they admitted there was no reply to it, and eagerly listened to the Gospel of deliverance from sin which we then preached. When we had finished they eagerly purchased the Scriptures we had with us, a very clear proof that they had heard with both their ears and that they had some faith in the message."—*Missionary Herald*.

CAMP MEETINGS AND MISSIONS.

BY W. F. OLDHAM, D.D.

NOTHING is more common in the correspondence that reaches my office than a request to make an address at this or that gathering "to create enthusiasm."

It is often forgotten that enthusiasm cannot exist as a quality all by itself, and it can only be kindled when we are actively engaged in the attempt to do something. To create enthusiasm for any phase of the religious life without working at the end that that life proposes is an impossible task. And so with addresses on missions. Unless people are studiously learning and earnestly working out the problems of missions, "to create enthusiasm" is not possible.

The great need of the camp meetings, as of all other gatherings, therefore, is to have some clearly defined end in view. What is religion for? Are there not two ends to be ceaselessly sought? First, that our personal relation to God be of the kind that brings us into harmony with his mind, so that we think his thoughts and share his plans; and, secondly, as a necessary sequel indeed to this end, a continual striving after such serviceableness as will make us a felt power in the affairs of the kingdom.

To create enthusiasm, then, for missions at a camp meeting would involve the bringing of people into personal alignment with the thoughts and purposes of God, until we see as Jesus Christ sees. Unless we purpose to accomplish what he sets before us as the best accomplishment, the very base upon which enthusiasm is built is lacking. Added

thereto must be, second, the willingness to move out in all lines of activity to which this inner sympathy with Jesus will lead us.

What we want primarily is the vision that sees the woes and wants of an un-gospelled world. It is not the poverty of India, the ravaging cruelty of Africa, the utter helplessness and deformity of China that is mainly to be considered, but the hopelessness of life in any of these lands without Jesus Christ to give inspiration and power. The unspeakable pathos of millions of human beings with aching hearts and wistful souls, stretching out their hands in the darkness, crying out for help where there is none to help, must be clearly seen by the Christian Church before the missionary problem can be understood.

With this inner vision once clearly seen, it will be easy to give ourselves to those activities and self-sacrifices which will enable us to overtake vast un-gospelled areas with the proclamation of him who is alone the Helper and Saviour of men. The activities of the Christian world will necessarily follow its perception of the basal needs of the un-evangelized.

If the camp meeting audiences shall lend themselves to this noble end, covision and sympathy with Jesus, and then the utmost effort to bring to pass that which the eye sees and the heart feels is necessary, then enthusiasm will easily characterize not only the camp meetings, but all the days that shall

follow the camp meeting when we go to our respective homes and churches.

You will easily perceive that the camp meeting enthusiasm is only the product of the prayer and communion that precedes camp meeting days. Let all who are com-

ing to the camp meeting bow earnestly and continually before the compassionate Christ, that they may find fellowship with him, then shall the whole camp meeting session be one great tide of high enthusiasm.

Chicago, Ill.

GIVING TO THE LORD.

BY REV. J. H. WILSON, D.D.

ONE of the saddest and most marked characteristics of our fallen nature is our earthliness, carnality, selfishness. Bound for eternity, we live as if earth were our all. With the noblest prospects open to us, enough to excite the highest and most ardent aspirations, our soul cleaves to the dust. With a perfect pattern of unselfishness set before us in the person of the Lord Jesus—self-denying, self-forgetful, ever thinking of others and living for others and enjoining the like on his followers—we seek our own comfort, honor, gratification, with all the eagerness of a passion; and self-indulgence seems almost as common and as irresistible an instinct as self-defense.

With an accomplished redemption, the fruit of the Redeemer's labors and tears and sufferings and death, providing for men a gracious and free salvation, and furnishing them in such "free receiving" with the most powerful motive and inducement to "free giving," there is either a persistent withholding, or a stinted, niggardly, grudging yielding to his claims for himself and for those who are the objects of his care.

Hence we are so often and in so many ways reminded of the uncertain tenure on which earthly things are held, of the pilgrim and stranger character of the earthly life, of our position as stewards, receiving all from the Lord and answerable for all to him. Hence the frequency and urgency with which he presses his claims upon us in the matter of giving, furnishing us with the strongest motives, and, alike by precept and example, setting before us the duty and the privilege of it.

Much as the subject comes before us in Old Testament Scripture, it occupies in the New Testament a yet more prominent place, thus showing it not to be merely legal, not to be part of an economy no longer binding on us. It is put on a higher platform and urged by more influential considerations, so that a New Testament believer should, in

this respect, be ahead of, rather than any way behind, an Old Testament saint. How the Lord should so assert and press his claims in this matter, and give such prominence to the recognition of them on the part of his people, in the record of the Church's past history, it is not difficult to understand.

There are two considerations to which it may not be amiss to refer here, two lights in which the matter may be viewed, as furnishing the explanation. We may regard giving for God:

1. *As an act of worship.* The highest view that can be taken of giving is, that it is an act of worship—an offering to the Lord. It partakes of the same character as the other offerings presented to him, which, beyond all question, were acts of worship. The very word "offering" (used in Exod. 35. 5, etc.) signifies properly a heave offering, from the fact of its being lifted up, held up, offered to God. Hence, giving to God was so often associated, as it is still, with other acts of worship, itself as really and as much *worship* as any of them all.

When I *pray* to God, or *praise* him, I worship him. I own myself his creature. I acknowledge his goodness. I recognize him as the source from which all my good things have come and must come. I yield to him my homage. I render to him, as his creature—most of all as his redeemed creature—my tribute of submission, allegiance, thanksgiving. The bending of the knee, the opening of the lips, implies that.

And the like is implied in my *giving* to God. I acknowledge him as the Giver of all to me, the Owner of all I have, the rightful Proprietor of myself and of all that I call and regard as mine. It is the acknowledgment of creatureship. It is the tribute of a subject, of a servant. It is an express declaration that what I have, I hold from him; my offering having the same relation to all else that I have, that the Sabbath has to all time

—not saying, "This is mine, and that is God's," but saying, "All is God's, and this is a special token and acknowledgment of it." It is an expression of thanksgiving, devotedness, love, praise.

And so, as much as in the case of the burnt offering, or meat offering, or peace offering, or sin offering, or the more formal heave offering, which the priest heaved or lifted up before the Lord and the people, and waved to the four quarters of heaven, in token of giving it over to the Lord, their *giving* to him was an act of divine worship. As much was their bringing of these materials and offering them for his service an act of worship rendered to him as when—after the temple had been completed out of the materials now presented, and consecrated and acknowledged as the place of divine presence—the priest offered sacrifice, and the people bowed the knee and reverently adored.

What a solemnity and dignity are thus imparted to *giving to God*, which most of us, I fear, fail to realize! How little of worship, for the most part, there is in our giving, even where it is directly and expressly for his service! What would be thought of our engaging in other acts of worship as we do in this? What would be thought of our praying or praising as we give—with as little thought of God, as little emotion, as little fear, regard, gratitude, love, cheerfulness, joy? Much of our giving is indeed no worship at all. It would seem a profanation of the word to call it such. We should be ashamed to claim for it that character.

And yet none the less *should* it be such. And none the less would it be a source of comfort and help if we realized it. When I give from right motive—from a sense of obligation, out of gratitude for mercies received, from love to Christ and his cause and people, from a desire to aid in hastening the coming of his kingdom, with the eye on that great word of his, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me;" when thus I give to the poor, or meet the claims of benevolence otherwise—when I contribute to the support of ordinances or to the diffusion of the knowledge of Christ and his Gospel at home or abroad—each separate act of giving, on a large scale or a small, is a solemn act of worship, to be reverently and heartily engaged in.

My first act of worship in entering the

sanctuary, however little importance some may attach to it, is my *giving*, whether it be the mite of the poor or the gold of the rich—not to the Church, not to the mere object for which a special appeal may be made, but to the Lord. This view of it, which is entirely borne out by Scripture, is deserving of earnest consideration, as putting this important matter on its right footing, and enabling us fully to get the benefit of it. It is especially worthy of the consideration of parents, that from the outset they may train their children to right views regarding it. Our Sabbath and other contributions are, as literally as was ever any Jewish offering, our "heave offering to the Lord;" hence we speak of our givings as "offerings"—namely, *to the Lord*.

2. *As a means of grace.* This consideration is second, and only second, to the first, with which it is closely connected. Scripture bears out this also to the full, and experience confirms it. As a means of grace, *giving* is to be classed with prayer and the word and the sacraments. To be precluded from giving—which, providentially, I may be—is a deprivation and a loss, like being shut out from the word or the sacraments. To withhold from me the opportunity of giving is to do me the reverse of a kindness; it wrongs me, it injures me.

If I can, and do not give it will be more or less the same as if I can, and do not pray, or otherwise neglect private or public ordinances. I may be a Christian, but, for the time, I am laboring under some mistake, and suffer a grievous loss. I cannot be a healthy Christian, I cannot be a happy Christian, I cannot be a Christlike Christian *without giving*, any more than I can be such *without praying*. My soul must suffer—I must sustain spiritual loss and damage.

The parent who does not train his child to giving to the Lord deprives him at once of a source of blessedness and a means of help. The Church which makes no demand on her members for her Master, which shields them from appeals, which, in mistaken kindness, makes the burden fall on them as lightly as possible—however she may be liked on that account by the worldly, the selfish, the careless—robs herself of a leading source of vitality, and prosperity, and usefulness; wrongs her people as well as her Lord, and is unlike the Church, either of the Old Testament or of the New, in her best days.

Giving to the Lord, as it should be unceasing, is a constant reminder to me, and in a practical way, of him whom I am so prone to forget. It reminds me that I am but a temporary occupant, a tenant at will, a steward intrusted for a time with my Master's goods, accountable to him as my Master, not only for the way in which I dispose of what I set apart for his special service, but equally for all the rest.

It calls up the thought of my dependence on him, of my obligation to him; that I am not my own, that the very end of my being here at all is to serve and please and glorify him. It helps me to recognize his stamp upon me, marking me out as his. It helps to check and restrain the selfishness to which I am naturally so prone; and anything that is serviceable to me thus is of the last importance.

It draws out and exercises my Christian sympathies. It makes me feel that I do not stand alone—that I am a part of the great whole—of a kingdom, a brotherhood, a family, the interests of which are bound up, are identical with my own. It thus gets me out of the mere personal into a larger sphere and a more bracing and stimulating atmosphere. It gives outlet to the gratitude and love which, as a redeemed man, I feel, or ought to feel, and lets me give definite shape to those emotions which, in order to their healthy development, must be exercised in some practical way.

I cannot rightly engage in it without being the better for it. It gives me impulse and strength, exercising a part of my nature

which otherwise would remain undeveloped, without which I should be onesided and incomplete as a Christian man; as it would leave springs of joy unopened up to me, the unsealing of which introduces me to the joy of angels—to the very joy of Christ.

O! surely, if we are at all adequately alive to the blessedness of giving—the greater blessedness, to use the Lord's own words, of giving than of receiving; if we saw it in the light of privilege even more than of duty; if we at all realized that we were giving to God—giving him his own, giving him what he has given to us, giving to him who gave his Son for us, giving to him who gave himself for us—we should be far from grumbling and grudging, as many do, as we have often done; we should welcome each new opportunity of helping on the cause of God or of doing good to others; feeling, in each case, that we ourselves have benefited most of all. Many think our religion costly—that it is all sacrifice. If it were not costly, it would not be the religion of Christ. But it is worth it all. It has its returns, large and overflowing, in joys and blessings which strangers cannot understand.

On this ground as on the former, for their own sake as well as for the Lord's sake, our young people should be trained to give, just as they are trained to pray or to attend on ordinances. Those not thus trained have an important part of their education neglected, and are losers in many ways indirectly, as well as in those ways to which special reference has been made.—*The British Messenger*.

ADDRESS TO THE CHURCH.

(Presented on the last day of the Missionary Conference of the Methodist Episcopal Church, South, held in New Orleans, April 24-30, 1901.)

MODERN missions, like apostolic missions, began in prayer. No more did the days of prayer in the upper chamber in Jerusalem, in obedience to the command of our Lord, prepare the apostles to go into all the world than did the concert of prayer in England and America inspire the first missionaries of the eighteenth and nineteenth centuries. The full force of the divine command to give the Gospel to every creature is felt only by a praying Church at Antioch. Whenever the sense of the divine presence is kept alive by the spirit of intercession, the Church is not lost in doubt as to the will of

God. Obedience to that will becomes a means of additional light and blessing.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Because for the past few months the prayers of God's people have been unceasing for the Missionary Conference, it has proven, alike in its attendance, proceedings, and gracious results, already visible, the most notable gathering in the history of our Church. But our work is just beginning, rather than ending.

If we were reconciled to God by the death

of his Son, much more being reconciled, we shall be saved by his life. Our risen Lord is our living intercessor. His ceaseless prayer is not only for his disciples, but to all who believe on him through his word. He would extend his kingdom through us. The Lord of the harvest, who sends Peter to Cornelius, not only prepares the household for the message, but arranges every detail of the service. It is because it seems good to the Holy Ghost it seems good to us also to go forward with the work of the Lord.

Pentecost means commission. After the endowment of the power, our marching orders become imperative. We dare not be disobedient to the command to go forward. Not only are God's true people willing in the day of his power, it is their very willingness and joyful obedience that make the day of his power. To his obedient Church God does not give the spirit of fear, but the spirit of love and power and of sound mind.

The twentieth century means opportunity. In no century since the century of the Lord and his apostles has a Church been more responsive to the commands to disciple all nations than in the last, and in none has our God opened so many doors in the heathen world. We disclaim any dependence on the civil authorities for the extension of the kingdom of our Lord. We rejoice in the severance of all relations between the Church and State that might lead to the invoking of military power to advance the spiritual kingdom. Our kingdom is to be extended by the Gospel and not by gunboats. Our Gospel is one of love and not of force. We claim only the just protection which, under treaty right, the missionary is entitled to, as well as the merchant.

We rejoice in peace rather than in war, for the military spirit is unfriendly to the true missionary spirit. As much as in us lies we will seek to spread quietness, peace, and love among all nations. We invoke the spirit of the Prince of peace to dwell in all the Christian nations of our day, and that all differences among them may be settled by arbitration. While we recognize that the armed forces of Europe have for centuries been a safeguard against the inroads of semisavage hordes, we shall welcome the time when our Gospel of love shall have been proclaimed throughout the world with such power, and the spirit of self-seeking shall have been so rebuked, as that these great

standing armies may no longer have sufficient reason for their existence.

Wherever the hand of war has opened the door of opportunity we shall go with the Gospel of comfort and of love, ministering to the distress alike of the body and the soul.

The heroism of our missionaries and native Christians has not been excelled. Having done all for proper defense, they have endured as good soldiers of the Lord Jesus, and counted not their lives dear unto them. The blood of the martyrs is still the seed of the Church. Already far more have offered for service than the numbers of the fallen. The soil is everywhere sacred that holds the ashes of our missionary dead, whether by massacre or through the course of long and tireless service.

Our divine Lord has not given two commissions, the one for the home and the other for the foreign field. The work is one to the heart of Christ and must be to us. Our Gospel is the Gospel to every creature, whether at home or abroad. The love that passes by the outcast of America is too feeble to save the heathen. The godless masses at home must have the same Christ preached with the same self-sacrificing spirit that we expect in our missionaries abroad. The pagan world no more needs the Saviour than the Christless families and communities of our own land. Only Christ can save. We must cease to preach about the Gospel. We must preach the Gospel. It is not knowledge of Bethlehem that the sinful world needs. It is knowledge of the Babe of Bethlehem. The sorrowing, suffering world is crying, "Sirs, we would see Jesus."

The once flourishing Churches of Asia Minor, where even faithful martyrs lived, ceased to exist when they lost their first love, and their very candlesticks were removed when they no longer shone with the light of an all-embracing love for the Lord, whether in their native land or across the seas. A false faith, that of the prophet, supplanted the true faith of Jesus in those lands where his followers ceased to obey the divine command of love and service for others.

The summons of our Lord to-day is to greater work in soul-winning. Let not our admiration and enthusiasm for the faithful missionaries among the heathen rob us of our blessing in doing like service at home. A Gospel for every creature must be faithfully preached in America no less than in

China. The "forward movement," to which the Church is called, is the same everywhere. It is a call to soul-winning. It is the personal effort to save men from which none can be exempt.

Organized effort in soul-winning at home is as much a ceaseless duty as is such effort in foreign lands. It must be the tireless effort of every true disciple of our Lord. One soul brought to Christ every year seems a small result of the effort of each follower of Christ, but alas! how few can rejoice even in one lost sheep recovered, one soul saved each year. Our blessings grow as they are shared with others, our Christ is better known to us as we make him known to our fellow-men.

Nearness to Christ comes to us as we move forward to Christ, where we have promised to be found. It is not the historic Christ that we seek, but the living Christ. Not the Christ of Paul is our present need so much as the Christ of Livingstone. Not the Christ of the first century alone, but of the twentieth century. We will find him where men are obeying his command, where they are

fighting the battles of a true faith, where they are telling the story of a divine love, where they are combating great wrongs. Let the whole Church move forward to Christ, and he will be found at the very head of the column, leading on to glorious, speedy victory.

Especially do we invoke the powerful co-operation of the entire Church in the organized efforts to win souls as they are being undertaken under the direction of our Board of Missions. This will help to conserve and greatly increase the results of the Missionary Conference, and will develop such spiritual power among our people that we shall never lack suitable candidates for our foreign field, and the means for the enlargement of the Lord's work.

E. R. HENDRIX,
CHARLES B. GALLOWAY,
A. W. WILSON,
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O. E. BROWN,
JAMES ATKINS,
J. H. PRITCHETT.

THE GREAT COMMISSION.

WE suppose that no passage of Scripture has been more commented upon than our Lord's words to his disciples, spoken to them on a mountain in Galilee some days before his ascension, in which he said to them, "Go 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 until the end of the world." Yet how little this great commission is understood and how few have proper views of its vast import and significance.

The revisers rendered the words, "all power," "all authority." The Cambridge Greek Testament says the words translated, "has been given," is in the aorist tense and denotes an eternal fact, undefined and independent of the time notion. The Speaker's Commentary adds, "The fullness of power to govern the universe was imparted to Christ at his resurrection; not as a new gift, but as a confirmation and practical realization of the power over all things which had been delivered unto him by the Father, and which had been received by him in his human na-

ture at the time of his incarnation. It was a restoration of the glory which was his, as the Son of God from eternity, but the special point to which he now directs his disciples' mind is that they serve One who has entered into full possession of unlimited dominion."

The new version translates the words "Go teach," etc., into "Go make disciples of all nations." John Wesley proposed to make a verb out of the word "disciple," letting it read, "Go disciple all nations." Dr. Carlisle says no other word comes so near meeting the case as that. In military terms it might be expressed, "Go enlist recruits, and train them up into expert finished soldiers." The order and literal meaning of the words will be, "Go and make disciples by baptizing and teaching."

Two interesting questions have arisen in the discussion of this command. The one is: Does it mean make disciples by baptizing and teaching; or, after making disciples, then baptize and teach? Must there be some instruction before baptizing? That there must be previous teaching is the view held by those who only practice adult baptism. But the larger part of Christendom

holds another view. It is said that Charlemagne was in favor of wholesale indiscriminate baptism. In the time of the apostles baptism often followed closely on the change of mind repentance, on which they insisted so strongly. On the part of adults some proof of sincere faith ought to be required, but more than this seems unnecessary.

A second question of interest is, Are disciples to be made in and through the Church or in advance of its organization? In the days of the apostles, and at present in our mission fields, disciples are to be made before the local church is formed. In the homes of the people, on the highways, and in the business marts, the work of preaching and teaching is to be done and souls won to the Saviour. This is the first method and

the divine order. After being disciplined they were brought into the church by baptism for instruction and development. Now the idea prevails that the work of discipling the unsaved must be done in the church, in the great assembled congregations. This is a most hurtful error, and is now causing serious loss to the cause of Christ.

The great multitude of believers are sitting down, waiting for sinners to come to the churches, and at the altar make profession of religion. But the Master is saying, "Go ye and make disciples of the unsaved and bring them unto the Church of God." Unless we go back to the apostolic method we will not be able to accomplish the great work our Lord has given us to do.—*North Carolina Christian Advocate.*

MISSIONS AND EDUCATION.

BY JOHN F. GOUCHER, D.D., LL.D.

(Part of an address delivered at the General Missionary Conference of the Methodist Episcopal Church, South, at New Orleans, La., April 25, 1901, and published in the *Review of Missions* for June.)

THERE are three objects in particular, attainable through education, for which Christian missions are under obligation to provide:



J. F. GOUCHER.

I. To train native helpers. In Christianizing a people the native agencies must come more and more to the fore. In order that they may be qualified for these varied, multiplying, and enlarging demands, there must be provision for their

special education.

In the ruder forms of barbaric life this is necessary, that the most promising of the new converts may be brought to a fuller understanding of the truth in its personal and broader relations, acquire the power to simplify instruction, to illustrate the great doctrines, and so apply the word as to appeal to and quicken the sluggish, sensual lives about them.

In more complex civilizations which have familiarized themselves with the subtler forms of argument and evasion, the mind is no less opaque to spiritual verities, and there must be broader training for the skillful use of the sword of the Spirit.

Those who have studied the mission problems most carefully upon the field are not surprised that the results are no larger; the wonder to them is that the inadequately prepared agents should have realized so largely. Whatever the field, the natural requirement is that the leaders shall be in advance of the people they would lead.

While success is "not by might nor by power," but by the Spirit of the Lord, yet God works through agencies, and in the past he intrusted his great movements to the leading scholars of their times, men schooled in the knowledge of his word and in the knowledge of their age, such as Moses, who was "learned in all the wisdom of the Egyptians;" and Paul, who was as familiar with the Greek poets and Roman law as with the Pentateuch; and Luther, the philosopher, theologian, linguist, dialectician, and voluminous author; and Wesley, the most versatile scholar and greatest ecclesiastical statesman of his century.

The broadening and deepening of the work in mission fields will be commensurate with the increase in numbers and efficiency of the native agents. Hearts must be reached by heart power. The mother tongue is the language of the heart. It is impossible for other than natives to meet the subtler and increasing demands of the sluggish, incoherent mass which needs indi-

vidualizing, awakening, conversion, organizing, and development. They must carry on and, in ever-increasing measure, do the work. They should be educated for service, and not away from sympathy and helpfulness.

Therefore, with perhaps the rarest exceptions, mission workers should acquire their education in their own land, and not unnecessarily removed from their own people.

When taken into another civilization, and kept through some of the most impressive years of their lives, they are more or less denationalized. Their sympathies with their own people are almost always blunted, and their tastes, dress, manner of thought, modes of expression, and aims are so changed as to discount and interfere with the success they might have attained if in closer touch and in less offensive contrast with those among whom they are to labor.

The possession of spiritual knowledge and power is humbling, increases sympathy, and is helpful; but education may be so advanced in other lines as to erect barriers and destroy usefulness.

The educational institutions of a mission should be an evolution, with standards suited to the needs of the particular mission, changing from time to time as these change, and not based upon the ideals of some other land or different field. In most places the first need will be primary schools of the simplest form. Later, secondary schools will be required, preparing for theological, normal, or college training of such as will appreciate it. For there is no going back; when the seed has been planted, development is inevitable.

The missions of America and England, at least, should lay great stress upon the mastery of English in all schools above the primary grade, because of the inexhaustible and incomparable spiritual treasures contained in its literature, and because it is less difficult, less expensive, and far more satisfactory to teach English to a company of students who speak a dozen or twenty different languages than it would be to make translations into the native tongues which have no adequate vocabulary, and find professors and time to instruct the various classes.

The institutions supported by general mission funds are not for professional studies nor for training in scientific pursuits. These may be provided by the Church,

when able, out of indigenous resources or by special donations for the purpose, but they belong to the stage beyond that of ordinary and most urgent mission requirements.

The mission college should educate the student in the use of his faculties, ground him in the first principles of knowledge, in the various departments of thought and effort, and in the ethics and great central truths of the Gospel, that he may quadrate his life by these, and become a constructive force in the moral and social regeneration of the world.

II. A second object of the educational work of missions is to bring the non-Christian youth of the community under systematic religious influences with the hope of their conversion.

If Christian doctrine is taught with as much clearness, patience, and enthusiasm as arithmetic, reading, and writing, or the more advanced studies in a first-class secular school; if the Bible is honored, if prayer is offered daily, if the teachers are consistent with the Christian standard of deportment, and if the school, of whatever grade, is thoroughly spiritual in its atmosphere, it will prove a mighty agency for the extension of the kingdom.

If time permitted I might cite in detail the history of a system of schools, including about one hundred, in which every school session has been opened by reading the Bible, singing Christian hymns, and prayer, and the singing of Christian hymns and the catechism of the Church have been taught as a part of every day's instruction for eighteen years. During that time these schools have resulted, directly or indirectly, in more than forty thousand conversions.

The difficulty is not to get scholars, but teachers. Wherever Christianity enters, there emerges a growing thirst for Western learning. Missionary schools, if loyal to their high purpose, show increasing efficiency, and frequently receive government encouragement. They gradually command the patronage of the non-Christian people about them, and come in time to be entirely or nearly self-supporting. They should always collect in money, produce, or service such tuition fees as may be possible; never pauperize or chill the spirit of helpfulness in those whom they would elevate. In developing such communities nothing is more important than self-help.

In such schools impulse is given to both the mental and spiritual powers, and their development is guided with a view to usefulness. They develop and conserve energy. Their influence is lasting and helpful. They break down prejudice, eradicate superstitions, destroy fanaticism, nullify the force of heathen traditions, awaken a better appreciation of the dignity of man, bring the student to realize the common relationship of all men and of their vital relationship to the Creator of all, secure a firmer reverence for individual life, strengthen the sense of personal responsibility to God, and beget an earnest desire for his personal favor. It is the most potent and least expensive way to bring to them the truth which shall make them free.

The work of Christian education must be weighed as well as counted, for all over India the leaders of the native churches are the educated men who learned of Christ in the class room.

III. The third object of the educational work of missions is to assist in the development of self-supporting and self-propagating churches. The appreciation and support of an educated ministry must be looked for in an educated laity. Christian education must underlie and sustain the amenities, the efficiency, and the aggressive organizing enterprise of Christianity. The great doctrines of the Gospel inevitably inspire aspirations and activities which it is as essential to provide for as to create.

Christianity must be judged by its ability to meet necessities as well as to develop desires. If it should stop short of this, the last state of its converts would be worse than the former. The enlargement of their personality and their enrichment for service are as essential to the progress of the Church as to the quickened aspirations of the converts.

The mission schools are perennial fountains of blessing. They are sending out continually "the Christian man, manufacturer, and magistrate, whose life will be broadened, whose productive power will be multiplied, whose justice will be made unimpeachable by the knowledge and the inspiration of what he learned at the school." These will covet similar or increased opportunities for their children, and can be relied upon as willing supporters, wise counselors, and persuasive advocates for mission work.

Through the preaching of the word and

the education of the schools the disciple is being prepared for an ever-growing fellowship of love, knowledge, and service with his Lord.

But there are limitations to the character and extent of the educational work of missions. The danger is that, allured by success, zeal, or sympathy, they may attempt forms of work which are extra to their legitimate office.

The purpose of missions is the inauguration of the kingdom; not simply the salvation of a soul, but the salvation of souls for service. Abstractly, one soul is as dear to God as another, but God selects his instruments with infinite exactness; and, as between two souls, he gives a larger opportunity for preparation to the one that may do more for the kingdom.

There are missions which invest largely of their limited funds in the most expensive and least promising kinds of work. An excessive amount of orphanage work may be of this kind. Children in large numbers are frequently gathered together and kept in an institution, under training, the sole basis of their selection being that they were orphans or had been abandoned by their parents. Frequently their strength, vitality, and aptitude are below the average, not infrequently far below. They were disarticulated from society by the death or desertion of their parents, and the breach has been broadened by the atmosphere in which they have received their training, for institutional life is inevitably more or less abnormal. Measured by their adaptation to the conditions in which they must live after leaving the orphanage, they do not prove the investment made in them to be the most productive possible.

If, instead of thus keeping one child already disarticulated from society in the abnormal atmosphere of an institution from six to twelve years, a similar investment of money, time, and effort had been made in two or three children, each fully equal to, and perhaps much above, the average in ability, aptitudes, and opportunities for service, having home and social associations, communicating and illustrating at these centers of life and influence the truths taught at the boarding or day school of the mission—the probabilities are that the results would have been farther reaching and have contributed much more largely toward the establishment of the kingdom.

Christianity is inspirational and not institutional. It works directly upon the individual, and through the individual upon society, directly upon the heart, and indirectly upon the periphery. It has to do with truth and character. It transforms the unit, and holds it to the highest and best in ideal, effort, and organization.

It is the duty of missions to aid in the planting of the Church by securing personal piety, personal intelligence, personal efficiency in the service and fellowship of God. If the units be right, the results are assured.

While scientific investigations, industrial organizations, social clubs, and community experiments may be proper for and obligatory upon members of the Church, they are outside of the legitimate use of general missionary funds.

The missionary conquest of the twentieth century must be a great intellectual as well as a great spiritual struggle. The demand is for larger educational and administrative ability, and greater care in selecting agents who are called and consecrated to and qualified for leadership. The necessity is for strong personalities, in which comprehensive education is wedded to deep piety.

The desultory firing of an extended picket line has given way to the well-defined and compact battle lines of the contending armies, eager for the inevitable conflict. Personal valor is important; skill, endurance, organization, generalship, conservation and utilization of force, are essential.

If Churches would cooperate with each other, combine and not dissipate their funds, supplement each other's activities, be as eager to obey the commission to "Go, teach," as they are to avoid difficulties or to devote their energies to nonessentials, there are resources at command to secure the establishment of the kingdom of Christ and cause every knee to bow and every tongue to confess him Lord before this dawning century shall have reached high noon.

Possibilities of World Evangelization.

IT is possible to evangelize the world in this generation in view of the achievements of the Christians of the first generation. They did more to accomplish the evangelization of the world than has any succeeding generation. Their achievements are remarkable when reviewed numerically, or when we consider how all classes of so-

ciety were reached. At the time of the ascension of Christ the whole number of believers did not exceed a few hundred, and the early Christians had to meet practically every difficulty which confronts the Church to-day.

It is possible to evangelize the world in this generation in view of recent missionary achievements of the Church.

It is possible to evangelize the world in this generation in view of the opportunities and resources of the Church and the facilities at her disposal. For the first time in the history of the Church practically the whole world is open. The Church also possesses remarkable resources. There are not less than 135,000,000 members of Protestant churches. In the British Isles, the United States and Canada alone there are over 25,000,000 communicants in evangelical Protestant churches. As we recall the achievements of the infant Church, can we question the ability of the Christians of our day, were they unitedly to resolve to accomplish it, so to distribute within the present generation the Gospel messengers and agencies that all mankind might have an opportunity to know the Christ, the Saviour and Lord.—
John R. Mott.

Raising Missionary Money.

DR. HENRY A. STIMSON, writing on the Organization of our Missionary Societies, says: "Professional money raisers, however well they may do their work in some relations, will not meet the situation as it exists in our great missionary societies. The people who give need to know the men to whom the expenditure of their money is intrusted. Only the men who are known to be chiefly responsible for its expenditure and to have given their lives to that work can move the hearts and receive the open-handed support of the churches. Nothing stirs the people like the appeal of the men who come home from the front. But we cannot afford to bring our missionaries home for the mere purpose of raising money. When they are permitted to return home for much-needed and well-earned rest it is a sad extravagance to use them up in raising money, than which no work is more arduous or more exhausting. A central staff must be maintained by each society, strong enough and facile enough to keep informed of the work in its largest and most intimate relations, and at the same time to present it to

the churches in form so impressive that the hearts of the people shall be held expectant and responsive."

A Hindu Testimony to Christian Missions.

THE *Arya Patrika*, a Hindu paper of India, gives the following testimony to the work of Christian missionaries:

"The missionary enterprise in this country is not without its noble features. There is a whole host of men and women, very noble and philanthropic, who are engaged in ministering to the intellectual requirements of our people. The missionary schools and colleges are the best managed and most efficient in the entire land, and the spirit of self-sacrifice and devotion to duty which characterizes the workers in the cause of Christ in these seminaries is well worthy of imitation by other propagandists. The enormous amount of good done by the medical missions is too patent to require any mention at our hands. We have seen and known some of the missionaries ladies engaged in this department of activity. The desire to alleviate the sufferings of mankind is sincere and genuine; they have no hesitation in mixing with the poor and indigent, groveling in the mire of wretchedness and misery, and in extending them a helping hand in their efforts to rise superior to their circumstances. Nor are they afraid of entering the dens where poverty and disease hold a perpetual sway and where there is a constant danger of falling a prey to malignant maladies. The cheerfulness, complacency, and passive resignation with which these ladies risk their own lives for the rescue of the weak and the fallen is something really very heroic."

The Future of China.

FEELING compelled to bow to Europe, and take their dearly bought lessons, the enraged masses of China cannot fail to see the real mercenary motive underlying the so-called humanitarian and enlightening expeditions of the Western world. The agitations against foreigners are the fruit of the helpless rage of fanatics whose patriotism, aroused rather late, seems to find support, if not official sanction, in the palaces of the governors and factotums of the reigning dynasty.

The patriotism of the Chinese must not be undervalued. Coupled with the ignorance and density of the masses and the looseness of corrupted officials, it betrays itself in its coarsest forms, in its hatred for Europeans, in riots, and murdering of missionaries. Hand in hand with this go the agitations for reforms and education. The fanatical devotion to their country, together with their inborn faculty of justly appreciating their own defects, forms the bulwark of strength of the Flowery Kingdom, which, after all, is bound to take its place among the powerful nations of the world.

Europe effected her entrance by force. She is still antagonized, but this is explained by the existence in the awakening China of a party of self-content, and the deep-rooted doubt of the sincere intentions of her Siberian neighbor. But the soil for civilization is even now being prepared and fertilized in China, roused against her own will. She will soon get over the last spasms of the old influence and come out openly, ready to meet all advances of the envoys of true civilization.—*The Outlook*.

Tithing in Ceylon.

JOHN R. MOTT visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said they had instructed their cook that every tenth handful of rice should be laid aside that they might sell it in order to have Christ preached a little more widely.

Korea and Its Methodist Episcopal Mission.

BY REV. H. G. APPENZELLER.

KOREA is the chief peninsula in the eastern part of Asia. It contains about 82,000 square miles and a population variously estimated from 10,000,000 to 12,000,000. The government is monarchical, and the emperor is an absolute monarch.

The capital is Seoul (sō-oul), situated near the Han River, twenty-five miles from the seashore, and contains a population, according to the census taken

last year, of 196,000. It is a walled city, but boasts of an electric railway, and is connected with Chemulpo, the port, by a railroad.

Other large and important cities in Korea are: Song-do, the capital during the last dynasty over five hundred years ago; Pyeng-yang, founded by Kija, 1122 B. C.; Kong-ju, the capital of the literary province; Tã-ku, the largest city in the south and Chemulpo, the flourishing port of Seoul.

Agriculture is the chief employment of the people, and manufactures are few and limited to home consumption.

Korea resisted intercourse with Western nations until 1882 when Commodore Shufeldt, of the United States navy, made a treaty of friendship and commerce. What England, Germany, France, and Italy with the prestige of royalty could not do was accomplished by this gallant officer, and we are the pioneers in bringing the last of the exclusive countries within the pale of Western civilization.

The three religious systems prevalent in Korea are Confucianism, Buddhism, and Shamanism. The first is not a religion at all, but a system of ethics, and is the creed of the scholar and the official; the other two have their following mainly from the middle and lower classes.

Rev. Dr. John F. Goucher in 1883 proposed to the General Missionary Committee to open mission work in Korea and offered \$3,000 for that purpose. In 1884 he added \$2,000. This after the country was visited by Rev. Dr. R. S. Maclay, superintendent of the Japan Mission, and a favorable recommendation by him.

Toward the close of the year 1884 William B. Scranton, M.D., and the Rev. H. G. Appenzeller were appointed the first missionaries of our Church to the Hermit Nation. They started immediately, spent a little time in Japan, and arrived in Korea in the spring of 1885. They located in Seoul and began the study of the language. In the meantime Dr. Scranton opened medical work and Mr. Appenzeller engaged in school work.

The first baptism was administered in 1887 and the first Methodist church was organized December 7, 1889. Since then new missionaries to the number of 16 have been sent out and the work has spread rapidly. Pyeng-yang, Chemulpo, Suwon, Wonsan, and the regions round about and beyond these places have been entered.

According to the last annual report there are 792 members in full connection and 3,102 on probation. The amount contributed by these Christians last year was 1,892 yen or \$996 United States currency.

The Mission supports a boys' high school having an attendance of 70; day schools in all important centers; two hospitals, one in Pyeng-yang and one in Wonsan; a printing establishment in Seoul, where more than 11,000,000 pages of religious matter is put out annually, and a general bookstore, where more than 3,100 volumes were sold last year.

The opportunity in Korea for Christian work is now. Korea, according to the judgment of bishops who have visited the Orient, is the most promising

mission field the Church has to-day. The door stands wide open, and the people are beckoning the Church to enter.

Death of Rev. James Chalmers of New Guinea.

TIDINGS have been received in London of the death of Rev. James Chalmers and Rev. Oliver Tomkins, missionaries in New Guinea of the London



Missionary Society. They were murdered by natives on Aird River, New Guinea. A tribal fight was in progress and Chalmers tried to make peace. During the conflict Mr. Chalmers, his assistant, Mr. Tomkins, who went out as a missionary last year, and twelve of the Polynesian missionary students were killed. A punitive expedition has been sent by the Queensland government to the place and partially destroyed the villages and canoes, besides killing twenty-four natives and wounding others.

Mr. Chalmers was born in England in 1841 and went out as a missionary to Rarotonga in 1866, but since 1878 had been a missionary in New Guinea, where he was abundant in labors and honored of God in being instrumental in the establishment of several mission stations and in the conversion of a considerable number of the natives.

The annual report of the London Missionary Society, issued in 1900, says: "On Kival, among the natives of the Fly River, the great and most encouraging movement reported last year has been continued. The English school at the central station, Saguane, has been well sustained, not less than 103 being in regular attendance. There are nine young men under the care of Mr. Chalmers who are being trained for work. At the New Year's Day services fully 1,700 people were present, the large majority of these being non-Christian, but anxious to learn. On New Year's Day 139 converts, gathered from the out stations, were baptized. Unfortunately the Roman Catholics seem to have determined to commence a mission in the district. They have obtained a site at Dara, and are preparing to begin work at once at more than one point on the mainland."

THE EPWORTH LEAGUE AND MISSIONS.

(General Missionary Committee : S. Earl Taylor, Wm. I. Haven, Charles V. Vickrey.)

The State Missionary Superintendent in Young People's Societies.

BY REV. LUTHER HESS WARING,
State Missionary Superintendent Pennsylvania Christian Endeavor Union.

THE Missionary Superintendent or Chairman of the State Missionary Committee should be a man who knows and loves the word of God, and loves to do God's will; a man who loves the souls for whom Christ died; a man who knows much of the work of missions, its difficulties, its marked and ever increasing successes, its present opportunities and needs, and our grave and great responsibilities; a man of large faith, constant prayer, and deep consecration. He should be all this, but he should be something more. He needs to be a man of executive ability, to plan and materialize a campaign, and then to secure and inspire others to rally around him, support him, carry out his recommendations and suggestions and respond to his calls.

He should attend young people's county and district conventions, whenever and wherever possible, in his territory, personally present the great work he represents, and hold conferences on means and methods of giving more information, stirring up greater enthusiasm, arousing deeper interest, increased activity, and larger giving.

ORGANIZATION FOR SYSTEMATIC WORK.

But all this is not enough. He needs local leaders in every district or county, whom he can train—if they are not already trained—and who can carry the latest, the best, the most helpful, and most approved plans on down to the individual societies. Every county, district, or local union should have or be asked to appoint or elect a missionary chairman, through whom the State superintendent can reach each society. It takes time, and it requires patient effort; and very much, if not everything, depends upon a fortunate selection.

Persoually, I cannot see how anyone can accept or retain an office and yet not attend to the work that legitimately belongs to it. It is simply dishonorable to oneself, as well as dishonoring our Lord. If the party appointed or elected to perform certain fixed or possible duties cannot or does not propose to do so, let him at least be honest and decline or resign, so that some one may be placed in the position who, at least, will make an earnest effort to fill it. This is true whether it be an office in the local society or in a union. The State superintendent will need and will have to insist on faithful county representatives, or else he can do but little in that territory. Where the incumbent has not time or inclination to attend to the trust placed in his hands, then let him be succeeded, or superseded, if possible by one who has.

This being accomplished, the State superintendent can issue to the county district missionary super-

intendents circulars of instruction, bulletins of information, letters of suggestion and recommendation, or anything else in the way of hints and helps he may find advisable. As an illustration of this, though at the expense of being somewhat personal, let me give a copy of my latest circular letter to the missionary superintendents of county and district Christian Endeavor Unions in Pennsylvania, dated March 26:

"MY DEAR FELLOW-WORKERS: As far as you have the opportunity, in personal visitation of societies, at conventions and conferences, and in correspondence with the officers and missionary committees of the various societies in your territory, will you kindly recommend and endeavor to secure:

"1. A missionary committee in every Christian Endeavor Society.

"2. A meeting of this committee at least once a month to plan and pray.

"3. A missionary meeting of the society monthly or bimonthly.

"4. The presentation of some short and striking item of missionary news or needs at every Christian Endeavor prayer meeting, to be immediately followed by a brief prayer referring to it. *Recommend the use of a prayer cycle*, as outlined by the United Society of Christian Endeavor, or by different denominational boards.

"5. A missionary library in each society, or within reach of the members of the society. One book read is better than many not read.

"6. A mission study class, or reading circle, wherever possible. Members of different societies could join in such a class.

"7. The use of charts, maps, blackboards, etc., to illustrate mission fields and needs.

"8. The circulation of missionary tracts, and a canvass for denominational missionary magazines.

"9. Some specific plan or system of giving for missions—never less than 2 cents or 5 cents a week for an individual. *Press the claims of the Tenth Legion.*

"These suggestions and recommendations are made with the view of giving you hints and plans that may help you in your work for the Master. Write me at any time for further information or explanation. Can you not arrange to have this department of work given a prominent place at your next county or district convention—not only with a missionary address, but with a conference on plans and methods of developing missionary interest and activity?"

It is the province of the State superintendent to direct, help, and encourage the county and district representatives in this most important department of work; so that it is not simply the work of one man, but the work of fifty or one hundred men who are led into more intelligent, more effective, and more enthusiastic leadership of and helpfulness to others by his generalship.

It requires considerable study, preparation, and work to do this successfully.

OTHER SUGGESTIONS.

In comparing methods with many other State superintendents, I find several ways of working common to all: First, to work through district and county organizations. Second, through personal letters to all societies, directly from the State superintendent, or indirectly through the district superintendent. Third, by having the missionary cause well represented by addresses, conferences, and literary exhibits at State and district conventions. Printed blanks are sent out annually to each society in many States for reports as to the status and development of missionary study, enthusiasm, and giving.

The matter of tithing the income is being pressed almost everywhere, incidentally, though not necessarily, in the missionary department of work. It is most important that every society should have some systematic plan for giving. Let it pledge a certain amount at the beginning of the year, or let the individual members pledge, each one for himself, a fixed amount for the year—either a stipulated and definite figure, or a certain proportion of his income. Let every society in the State contribute something during the year.

One State superintendent writes me that he is sending out a personal letter this year to each society in his State that did not contribute to missions last year. Another superintendent has written to all the large denominational Mission Boards, and made up a collection of pamphlets of their publications, and sends out to each society, where possible, a package of such literature for circulation. He also urges county unions, or clubs of societies, to purchase a circulating missionary library.

It is recommended that some definite object be selected to which the offering of a society shall be applied—such as the education or training of a native student in the foreign field, the support of a native evangelist or pastor, building a prayer house or chapel, or assisting in the support of a particular foreign missionary. This definiteness in the application of the money given to the work brings added interest to the work to many. Letters from the ones assisted or supported, photographs, curios, etc., all maintain and increase the missionary spirit. It tends to develop definite prayer for particular workers and particular fields.

A Western State superintendent fittingly endeavors to urge, among other things, "that every Endeavorer must realize that he himself is a missionary." Without this thought always in mind we will never do the work the Master asks and expects of us.

A few wide-awake and aggressive superintendents have secured the names of good missionary speakers in different sections of their respective States who are willing to speak at conventions for their expenses only, and who are called upon repeatedly for their services.

Several State organizations have a missionary committee instead of a missionary superintendent. Illinois, for example, has a missionary committee of five members, including the superintendent

or chairman of the committee. Each of the other four members of the committee has a definite district to look after, while the superintendent looks after the general interests of the work all over the State. Their motto is a very suggestive one: "*Your Money and Your Life.*" Christ must have both, for they both belong to him. You cannot give Christ your life when you withhold your money; and giving your money without your heart, your interest, your sympathy, your influence, and your prayers is not giving him your LIFE, which he asks of you.

Yet another aim, and an important one in many organizations, is to have daily prayers for individual missionaries supported by the local society or the denomination of which it is a part; but back of this is the assurance that if people knew more about the great cause and needs of missions, they would pray more, and, if they prayed more, they would give more. Let us get our people to read more of what God's word says on the subject. That will be convincing and final. Then let us get them to read a fascinating missionary book, like *The Chinese Slave Girl*, the *Life of John G. Paton*, *In the Tiger Jungle*, or *The Bishop's Conversion*, that will surely stir every heart. It may be the first missionary book they ever read; but it will not be the last. Such facts and experiences and appeals must touch both the heart and the purse, and these will lead to prayer; and prayer will lead to God.

Scranton, Pa.

[Mr. Waring has been doing a very valuable representative work as the Missionary Superintendent of the Christian Endeavor Societies of the State of Pennsylvania, and we therefore asked him to outline his plan of organization, thinking that his method might be suggestive to our State Epworth League cabinets. The above article was written in compliance with our request.—S. Earl Taylor].

The District Missionary Committee.

BY J. P. HAUSER.

HOW to make the work of the District Missionary Committee of greatest value is a vital question. Three suggestions are here offered. A large number of the districts have colleges in their midst or are accessible to a college. In most of our Methodist schools there can be found students who will do campaign work not only in the summer, but occasionally during the college year. These can be used to great advantage in addressing the Leagues and stirring up missionary zeal.

The Boston Student Volunteer League, composed of students in the various colleges and universities of Boston who are planning to go as missionaries, sent out more than forty speakers last winter. The results from this work are most gratifying. Of course the visits of the student are merely to supplement the regular visitation by the committee.

Again, great use can be made of the meetings of the first vice presidents of the district. In some districts the cabinets of the different chapters are called together at least once a year for conference and in-

struction. In other districts the presidents and various vice presidents have their own district gatherings. These leaders' meetings are of extreme importance, not only for promoting missionary work, but for all lines of League activity.

If such conferences are not held, it would be well for the chairman of the District Missionary Committee, cooperating with the district first vice president, to call a meeting of the first vice presidents. Then, by securing a Student Campaigner, or other equally qualified person, lay out the plans of the committee. By thus reaching the leaders the whole of the membership will be interested and inspired.

The third suggestion is to utilize the district and subdistrict conventions of the League as far as possible. The plan followed here may be the same as when meeting the first vice presidents—only more elaborate. The Institute plan, as outlined by Dr. Berry, will be found very valuable.

Write to a number of the chapters where missionary work is being carried on successfully, and have them ready to give their experience, or add suggestions during the missionary hour of the convention. Secure a supply of literature from the missionary secretary and have it on sale or for free distribution. The Campaign Library should also be shown and orders taken for it. The live District Missionary Committee will make great use of all conventions and rallies on their district, and will also discover many other means whereby their most important work may be carried out in the different chapters.

A "Forward" Order of Sunday School Service.

"FORWARD" ought to be the watchword of the Sunday school now, if ever. After great efforts at rallying the full membership for a long season of good work there could hardly be a more suggestive word to be ever before the workers—the workers being the scholars as well as the teachers and officers.

This being so, the order of worship should be the place to emphasize the meaning of this word. The Centenary Methodist Episcopal Sunday School of Lebanon, Pa., E. U. Sowers, superintendent, issues an "order" which is saturated with the forward idea, and its timeliness will be appreciated by superintendents. From October to May the session of this school is an hour and a half long, beginning at 1:30 p. m., and from June to September it is a quarter hour less in length, beginning at 9:15 a. m.

ORDER OF WORSHIP.

Topic: "Forward."

First tap of bell, 1:30 (standard time): Preparation.

Two taps of bell: Perfect silence.

Three taps of bell: School rises, and doors are closed. Heads bowed in silent prayer. Apostles' Creed. (Doors opened.)

Singing:

"Forward! be our watchword, steps and voices joined:

Seek the things before us, not a look behind."

(School will be seated.)

FORWARD: THE CALL.

Superintendent.—Does not God in Holy Writ emphatically summon us to "go forward"?

Assistant Superintendent.—*We are guided.* I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.

Brother De Huff's Class.—*We are commissioned.* Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Brother Sowers's Class.—*We are entrusted.* Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God.

Boys.—*We are permitted.* But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness unto his marvelous light.

Girls.—*We are exhorted.* Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

School.—*We are commanded.* And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

Singing.

FORWARD: THE INCENTIVES.

Superintendent.—What are some of the things that urge us to the Master's work?

School.—*The salvation of our brother.* Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Boys.—*The love of Christ.* I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

Girls.—*Association with the Lord.* Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth him that sent me.

Boys.—*Pleasing the Lord.* But as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth your hearts.

Girls.—*Pressing work.* Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few.

School.—*Limited time.* The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light.

Teachers.—*Responsibility for improvement.* Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

Pastor.—*Proportionate reward.* And, behold, I come

quickly; and my reward is with me, to give every man according as his work shall be.

Singing.

Bible showing (hold them up).

Superintendent.—Title of last lesson? Golden Text? Title of to-day's lesson? Golden Text? Where is to-day's lesson recorded? Chapter? Verses?

Reading the Scripture of the day.

Prayer (perfect silence).

Lesson study (half-hour).

Singing.

Notices and secretary's report by secretary.

Review by superintendents or pastor.

Singing (infant school dismisses).

Last bell (all rising).

Superintendent.—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.

School.—The Lord our God will we serve, and his voice will we obey.

Singing:

"Go forward, Christian soldier, beneath his banner true;
The Lord himself, thy leader, shall all thy foes subdue."

Heads bowed in silent prayer.

Benediction by pastor.

—*Sunday School Times.*

Work for Mission Bands.

BY ALICE MAY DOUGLAS.

[ONE of the best ways of obtaining money for missionary purposes is by the do-without system.]

How Boys and Girls Have Done Without.

John made a stiletto out of an old boot-buttoner by filing.

Joy had hooks and eyes on her dress instead of buttons. The basque had a plaited front.

Patience does her problems on wrapping paper instead of commercial note.

Prue writes all her notes to school friends on unused paper from old letters.

Faith uses tallow instead of wax candles in her room.

Charlie bought a pencil holder and could thus use up his pencil stubs.

Hope purchased a soap saver to use up bits of soap.

May went without a new carpet in her room.

Fred went without sauce for one week.

Grace gave in the money she had saved toward a new vase and kept her flowers in a tumbler.

Thankful used old fruit cans (neatly painted) instead of flower pots.

Hope saved flower seeds from her plants instead of buying new seed.

Sadie made a flower garden of wild flowers instead of buying new plants.

Julia learned to make the buttonholes in her clothing to save hiring

Hope went without her birthday cake.

May asked her parents to give her money instead of presents for Christmas. This went into her "do-without envelope"

Joy went without her play a half hour every morning, and by doing extra work for her mamma earned her "do-without money."

Patience went without her usual Easter present of a picture book and made one for herself out of an old account book and cards and newspaper pictures.

Faith went without ruffles on her dress.

Grace did without a new and costly piece of music she wanted and bought a cheaper sheet.

May did without an extra term of music lessons and practiced twice as long on the lessons of the last term.

Ray did without a new pair of skates and made his old ones do.

Flora induced her mother, who had lost her butter-knife and intended to buy a new one, to use a common knife for this purpose.

Kittie tried by taking excellent care of herself to do without medicine and succeeded very well.

Charlie went without a lunch basket and carried his dinner in a box.

Lottie went without a frame for a picture she had long waited to have framed.

Myrtle went without having her pictures taken when she had some good photographs of herself on hand.

Thankful obtained "do-without money" by making it a rule to purchase no article because it was cheap or one which she did not absolutely need.

Hope did without dentist's bills by taking good care of her teeth.

Jane did without Christmas cards to send with Christmas gifts to friends.

Lutie did without a new dress for the school exhibition.

Sarah did without a ring which grandma was to give her.

Will did without a birthday party.

Faith did without flowers on her hat.

Tena saved the bread crusts and dried loaves and induced mamma to use them instead of crackers in her pudding.

Clara did without a sled and her brother agreed to share his with her during the winter.

Annie did without neck laces and wore linen collars.

Margie laundered her own collars and saved the laundry bill.

Mabel bought a leather instead of a silver collar for her dog.

Ellen did without a hammock and contented herself with a rope swing.

May did without a new hair ribbon and colored her old ones with a ten-cent package of dye.

James went without a light in his room every night and read and studied in the sitting-room.

Sarah gave to missions a coin she had long been hoarding, since it was the first money she ever earned.

Frank manufactured his account books.

Ted did not buy any nuts for two months.

MISSIONARY READINGS AND RECITATIONS.

Missionary Rally Song.

BY MISS ALICE MAY DOUGLAS.

FROM North and South and East and West,
One are we all, one are we all ;
Together, as one do we rush,
Ans'ring our Saviour's call,

Bearing the message of his love
To all the world, to all the world,
Until in every distant clime
His banner is unfurled.

O join our hosts, O join our hosts,
And swell our song, and swell our song,
Till all the flags that wave o'er earth
Shall to the Lord belong !

How We Earn Our Missionary Money.

[Recited by five young children.]

FIRST.

BESIDE all these grown-ups,
Little tots are we,
But we're just as earnest
As anyone can be.

And then, you know, we earn
Our pennies, every one.
If you would like to know,
We'll tell you how 'tis done.

SECOND.

When they're late to breakfus'
I earn my money.
Every time it happens
It costs a penny.

THIRD.

Don't you laugh when I tell—
To keep me quiet
Mamma gives a penny :
It's *hard*—just try it.

FOURTH.

I can care for baby
Every single day ;
Made my shining pennies
In just that very way.

FIFTH.

My mamma dear lets me
Earn my mission money
Cleaning house for Birdie—
Don't you think that's funny ?

[Recited by five older children.]

ALL TOGETHER.

Older workers now are we,
But not grown folks *yet*, you see.
And, if you like, we'll tell you
How we get *our* money, too.

We've long since outgrown the notion
That with older ones is still in fashion,
That, to get our missionary money,
We must sell cake and cream, or something funny.

We also earn the money that we bring
To our dear Jesus, Saviour, King.
And we think he likes it so,
More than when it is given with worry and show.

FIRST GIRL.

I have papa's slippers nice and warm
When he comes from the store in cold and storm,
And I wash mamma's dishes, all clean and nice,
And pile them away in a trice.

SECOND GIRL.

When brothers and sisters get cross and scold,
I run with my mite box to young and old,
And make them pay well for each cross word
That by me and my mite box ever is heard.

THIRD GIRL.

Sometimes for mother I tidy the room,
And gather the scraps with dustpan and broom.
We do not disturb her with noise and with play
Till the tired old pain in her head goes away.

FOURTH GIRL.

I sewed *miles* and *miles* of carpet-rags,
Out of little mean and dusty tags,
And then they only made one ball !
Though it brought but a dime, I earned it all.

FIFTH GIRL.

In a very old-fashioned way,
And if I must tell it, I'll say,
My pennies have each and all been made
In the drudgery of the dish-wiper's trade.

COLLECTION.

[Taken in a bottle dressed as a doll in costume of India.
Bottle supposed to make the following speech.]

Little and big, my friends I see,
I come and open my heart to thee,
What will you give to-day to me ?
Though I seem but a heathen to be,
In my heart I'll carry over the sea
What you may give to me to-day.

—*Children's Work for Children.*

M is for missions throughout every land.
I is a little helper in the great mission band.
S is for sorrow and S is for sin ;
S is also for Saviour and souls gathered in.
I is for infants held safe in His arms,
O is for older ones following the voice that charms.
N is for nations who shall all hear His word ;
S for salvation, the great gift of God.

The Lesson of Zaccheus.

TRADITION says that Zaccheus, the "pure," became bishop of Caesarea. The Lord always makes use of all consecrated ability, little or great.

1. He was a man of large affairs, rich, superintendent of a district, had authority from Rome, was chief of internal revenue officers.

2. He continually and repeatedly "sought to see Jesus." There was another publican among the disciples. Some one may have told him of the parable of the publican who went down to his home justified—"made right." Not curiosity, but an imperative soul-need, was his motive.

3. Jesus perfectly knew his soul state, and was willing to seek the lost in his own home. He knows every Nathanael and Zaccheus, and wants to be a guest in their homes and hearts.

4. Zaccheus had no doubts of the Lord's meaning just what he said. He took him at his word, and received him joyfully (verse 6).

5. We know not what conversation followed, but the result is clear. He, being a man of money affairs, expresses his changed life in money terms. The half of my all I give to the poor, and restore fourfold all unjust exactions. This is beyond all requirement of Mosalac law (Num. 5. 7); it reaches far into the realm of benevolence. The spirit of avaricious extortion is changed to Christly giving. What a day's work! Time plants the germ, eternity provides development.—*Bishop H. W. Warren, in Sunday School Times.*

A Class of Chinese Women.

ON the morning of January 12, a bright, cold morning, the women gathered at nine o'clock in Miss Corbin's cherry dining room for the final recitations. They had been doing hard, faithful work during those two months; most of them had learned to read in that time, and now, as they were leaving, each one was able to read at least a few verses in Matthew, while some were more advanced. That morning they recited as usual, repeating in unison some thirty or more verses of Scripture, reading, one by one, their lesson for the day, etc. Perhaps their prayers were the best testimony of the good they had received. As we knelt both at the opening and closing of that morning's work, these women, who two months before had hardly known the meaning of prayer, now, in well-chosen sentences, thanked God for those days of study, and asked for help to remember what they had learned and to tell it to others at home. And thus the class closed.

The women gratefully thanked Miss Corbin for the two weeks or more that she had so kindly taught them in my stead—and my thanks were joined to theirs. Much credit is due to Li S-meo, the Bible woman who faithfully assisted me, teaching those women almost night and day; and they certainly profited by such teaching. Their bright, happy faces told of the love of God in their hearts, for,

though on entering the class one only was a professing Christian, they are now all, except perhaps one, rejoicing in Jesus.

Some of these women hope to be baptized soon. One of them, Hyü S-meo, and her husband and son are the only believers in their village. At her request, Li S-meo and another Bible woman, Yun S-meo, went home with her to help her prepare for the New Year. The gods of the kitchen and front door in every home were to be burned about that time, to be replaced by fresh ones, a week or two later, on the New Year; and this recent disciple of Christ wanted the countenance of Christians in banishing these false gods from her home forever. Her husband made no objections, though he is not yet openly a Christian, and the Bible women helped them much by telling the neighbors that Christians do not need such gods, and that consequently Hyü S-meo would not put up fresh ones again.

One of the most interesting women of the class is Li S-meo's sister, who has strongly objected to the "foreign doctrine," having refused for years to listen to it; but this fall she was sewing for her sister soon after the class opened, and the happy testimony of some of those women, convinced her of the truth of the Gospel, and she at last yielded and gave herself to Christ. She was never tired of telling how she was saved. She entered the class immediately, making remarkable progress in her lessons, and was already reading in Matthew when she was called away to nurse a sick relative. She did not return until that last morning, bursting in on us while in the midst of recitations. Her heart was evidently full of sorrow, and with broken sentences she told her story: The "sick relative" had been a hoax to get her away, and there she had been kept against her will, till she virtually ran away at last to meet with us once more. Because of this persecution she was almost tempted to give up Christ and return to her old life, and yet she knew this course would be sin and would not bring her peace. However, a talk with Li S-meo helped her to decide to follow Christ at any cost, and I think she will ask for baptism in a few days.

As we separated that morning, each promised to pray for the others in the class. Will you join us?—*A. Kate Goddard, in Helping Hand.*

Missionary Addition.

ADD to your faith from day to day—
 Knowledge and love, and then you will pray
 As never before, for souls in need
 Who look to you, as for help they plead.
 Add to your love, the patience strong
 That will still keep on, though the way be long.
 Add to the pennies, nickels, and dimes,
 And make them ring the pleasantest chimes
 As they send good news to the far-off climes,
 And to sad waifs here far happier times.
 Add, and keep adding, from day to day;
 In the Mission Cause, 'tis the only way.

MISSIONARY CONCERT—THE CHINA OF TO-DAY.

Missionary Concert Program.

READING SCRIPTURE. Psa. 97. 1-12.

SINGING. Methodist Hymnal, Hymn 1:

O for a thousand tongues, to sing
My great Redeemer's praise.

PRAYER: For China's millions and Christ's workers among them.

SINGING. Methodist Hymnal, Hymn 942:

Who but thou, almighty Spirit,
Can the heathen world reclaim?

ADDRESSES. Five brief addresses on the following subjects:

1. The People of China and Their Religions.
2. The Government of China and Its Present Outlook.

3. Protestant Missions in China.

4. Methodist Episcopal Missions in China.

5. Our Duty to China.

RECITATION. "Foochow College Class Song."

SINGING. Methodist Hymnal, Hymn 937:

Hasten, Lord, the glorious time,
When, beneath Messiah's sway.

(See GOSPEL IN ALL LANDS for September, 1900, for articles on Religions of Chinese, Ancestral Tablet, Literary Examinations, Rulers and Present Condition, People Worth Saving, Reform, The Boxers, Foreign Control, Language and Literature, Customs, Characteristics, Protestant Missions, Methodist Episcopal Missions; October, 1900, for Developments and Value of Mission Work, Chinese Courts, Awakening, Future, Missionary Work; November, 1900, for The Chinese Crisis.)

Methodist Episcopal Missions in China

were commenced in 1847 and have made excellent progress. The riots and war of last summer resulted in the destruction of most of the mission buildings in North China, but all our missionaries, with their wives and children, escaped. Many of the native Christians suffered martyrdom. Bishop Moore is ably directing the work of our missionaries.

The Mission force consists of 54 foreign male missionaries, 44 wives of missionaries, 6 unmarried lady missionaries, 55 missionaries of the Woman's Foreign Missionary Society, 125 ordained, and 176 unordained, native preachers, and over 800 other native preachers.

The following is the latest report of the members and probationers:

Missions.	Members.	Probationers.
Foochow	4,739	4,418
Hinghua	2,338	2,949
Central China	1,531	2,478
North China	4,375	2,079
West China	219	118
Total	13,202	12,032

The Great Mission Field of China.

BY S. EARL TAYLOR.

CHINESE MILLIONS.

A BRAHAM LINCOLN said "God must love the common people; he has made so many of them." If this is a good logic, surely China is greatly beloved, for "they are a great multitude that no man can number."

Dr. Gracey, writing of the people of China, says: "One third of the human race is in China. Every third child born into the world looks into the face of a Chinese mother; every third pair given in marriage plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every widow wailing through the watches of the night, is in China. Every third person who comes to die is in China. Thirty-three thousand Chinese die every day. We pale and shudder at the dim outline of the thought. And yet they stay not. Bury all the people in London in three months, and the rest of mankind would stand aghast at the grim event. Yet we record and read with carelessness the statement that four times every year that number dies in China. It is equal to burying all the people in England in a year and a half, all of Great Britain and Ireland in thirty months, all of New York city inside of two months, all of the people of the United States in less than six years! Terrific ordeal of the imagination! We stagger at the arithmetic, and hide our face from the pallid ranks."

CHRISTIAN GROWTH.

A few figures will show the growth of Christianity in China. At the beginning of the century there were no Protestant Christians in China. In 1842 there were 6. In 1877 there were 18,033. In 1890 the number had almost trebled, and in 1898 the number was again more than doubled, reaching a total of 80,682. At that rate of progress everybody in China would be converted at the end of this century.

CHRISTIAN SCHOOLS.

God has greatly blessed the hundreds of Christian day schools opened in China. Thirty thousand boys and girls go home from those schools every night and sing the Jesus songs and pray the prayers they have learned, and as they study their lessons aloud the doctrine is sung down into the dark hearts of the entire household. Many women who cannot read a word can sing "Jesus loves me:"

Jew, Yes-oo i waw,
Jew, Yes-oo i waw,
Jew, Yes-oo i waw,
Shung, jing e gow u waw,

and some have whole books memorized in this way, and thus the good seed is sown. These day schools are run very economically, costing on an average less than one dollar a year for each pupil. What investment of one dollar could give better returns for both time and eternity?

Chinese College Song.

(The following is the English class song of the Christian Chinese students in Foochow College, China.)

Young men in Christ the Lord,
We bear the truth, our sword,
Great is the prize.
From every enemy
We would our country free;
This would our watchword be,
China, arise!

Temples with senseless gods,
Priests teaching empty frauds,
Fools reckoned wise.
These are the foes of right
Who flee from wisdom's light,
Ended is China's night,
China, arise!

Bid learning's host advance,
Battle with ignorance,
Boasting and lies.
Strike down the grasping hand;
Let love with justice stand,
Crying through all the land,
China, arise!

Our college days are done;
Life's battles must be won
Before God's eyes.
Bearing the truth, our sword,
May we, in Christ the Lord,
Trust for the sure reward,
China shall rise.

Amusements of Chinese Children.

BY REV. I. T. HEADLAND.

CHILDREN are given time to play, and their play life is as rich as was the play life of European children before the invention of the modern kindergarten methods. Heretofore it was supposed that our best view of the home life of the Chinese was through their theaters and their novels.

I have in my possession the descriptions of nearly a hundred different children's games gathered in Peking alone, and I have no reason to suppose that I have gotten any large proportion of what they play.

I also made a collection of Chinese toys, which I have in my possession at the present time, and I have always found that foreign children in Peking are as fond of the Chinese dolls, carts, whistles, tops, buzzers, "gingham dogs and calico cats," camels, elephants, lions, tigers, horses, and other things as they are of those that come from foreign countries.

The children get cash (pennies) to buy 'lasses candy and peanuts, merry-go-round lanterns, and kites, marbles and jack-stones, just as they do in the United States, and enjoy them as our children do.

Toy sellers go about the streets, and are constantly surrounded by crowds of children. The man

who goes about the street, and, like the glass-blower, blows all kinds of toys out of candy, which the children buy for a fifth of a cent apiece, and play with until they are tired of them and then eat them, is very popular.

Punch and Judy shows can be called in at any time, as well as a half dozen other shows of a similar nature, such as the bear show, trained mouse show, monkey, dog and sheep show, lion show, dry-land-boat show, puppet theatricals, and a dozen others.

Sleight-of-hand performers go about the street all the time, and can be called in at any time to perform. They swallow the sword, eat a hat full of paper, and pull a long paper tube out of their mouth, make five little wax balls disappear and then gather them up again from all inconceivable places—taking them from the children's ears, hair, and clothing.

Jugglers go with all the shows, and their skill in pitching knives, balls, bowls, and plates, their ability to produce whole dinners of ten courses from two endless cylinders, balance plates and bowls on the top of long poles, or spin them on chopsticks, would make a fortune for them if they were in the United States.

With all these provisions made for children, and hundreds of others that we cannot speak of, as well as many of which we know nothing about, the time has come for us to begin to reconstruct our ideas about the home life and child life of the Chinese.

While it lacks in the richness of our modern invented games, it is filled with those which are the spontaneous production of the child mind, and hence perhaps better adapted to his wishes and needs than if they had been invented for him.

I do not wish to indicate that the Chinese child has all he needs, but he has much more than he has often been supposed to possess, and he is a little body whom you would love, I am sure, if you knew him.

Notes.

THE Chinese Government has agreed to pay 450,000,000 taels, or \$337,000,000, as an indemnity to the nations whose representatives were besieged in Peking, and who were rescued by a large armed force, and only after considerable fighting. The deferred payments are to bear interest at four per cent.

The emperor, Kwang Su and Empress Dowager, with their attendants, are expected to return to Peking this month, as it is understood all the foreign soldiers are to be withdrawn early in July, except those retained as permanent guards at the different legations.

Work has been resumed by the Protestant missionaries and workers at most of the mission stations, and some of the mission buildings that were destroyed are being rapidly rebuilt. The missionaries generally are encouraged by the present outlook, and believe that they will hereafter have increased facilities and opportunities and increased success.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. Karl J. Schou of Denmark.

KARL JENSEN SCHOU was born in Holstebro, Denmark, May 22, 1841, and died in the hospital at Aarhus, Denmark, July 31, 1889. His father was a watchmaker, and the son after receiving a good general education was taught his father's trade. In his twenty-first year he had an intense desire to go to America, and in July, 1862, sailed for the United States. The passport that he received on July 1, 1862, read as follows:

"The Chief of Police of the Town of Holstebro and Hjerm Ginding hereby certifies that journeyman watchmaker Karl Jensen Schou, of Holstebro, age twenty-one years, born in Holstebro, speaking Danish, tall of stature, medium build, blonde hair and brown eyes, intends to travel from his town to Hamburg, via Copenhagen. My official command is that each and every one to whom the said Karl Jensen Schou shall present himself shall permit him to continue his journey unhindered. No contagious diseases exist in this place."

On arriving in America he found the civil war in progress and he entered the Union army, serving until the close of the war.

He then returned to his trade and settled in Lafayette, Ind. Here, in February 1866, during a series of revival meetings held in the Fifth Street Methodist Episcopal Church he was converted.

On February 27 he wrote in his diary: "Blessed be God that he has to-day shown me my sins in all their hideous aspects, and I have sought to humble myself before him in earnest prayer. But, as yet, I have not received the forgiveness of my sins. I have struggled the whole night in prayer, but have not found the treasure I have longed for."

On February 28 he wrote: "To-day, glory be to God, I have found what I have sought. Jesus has washed my sins away by his blood. If I had had any idea how blessed and how precious it is I would long since have sought my Saviour. This is my spiritual birthday. O that I may always remember it and keep it holy."

The following day he joined the Church on probation, and from that time until his death he gave himself to the service of the Christ who had saved him. Soon he felt called to preach the Gospel. On May 3, 1866, he wrote in his diary:

"This evening I leave Lafayette for Chicago to meet with my brethren in Christ. I go to attend some meetings there, but the principal reason of my visit is to hear the opinions of my brethren concerning my thought of preparing for the ministry. May God strengthen me."

In Chicago he met, among others, Rev. Victor

Witting, who was in charge of a Scandinavian Methodist Church in Chicago, and who in 1867 became superintendent of the Methodist Episcopal Mission in Sweden. He was cordially received by the brethren and encouraged in his desire to prepare himself for the ministry.

He attended Garrett Biblical Institute, at Evanston, Ill., for six years, supporting himself at his trade. While still a student he returned to Denmark in 1868 to marry Miss Maria Muller, of Kolding, bringing her to this country, but she lived less than three years, dying in Evanston in 1871.

Mr. Schou, in 1870, became associated with Rev. A. Haagensen in editing a Norwegian Church paper. He was also an instructor of Danish and Norwegian in the Northwestern University, and had charge of the church services for the Scandinavians in Evanston.

In 1872 he was received into Wisconsin Conference, and the latter part of the same year was appointed superintendent of the Methodist Episcopal Missions in Denmark. He arrived in Copenhagen early in 1873, and served for sixteen years as superintendent with great efficiency and acceptability; his annual reports to the Missionary Society being models for their clearness and conciseness.

In 1874 he wrote to the Mission Rooms in New York: "The hindrances to any recognition by the government, whatever they may have been, are all removed, and I have, upon affirming by oath to obey the laws of Denmark, received my recognition as superintendent, and have been legally authorized to

perform the duties of a minister of the Gospel."

In 1875 he wrote: "Methodism is gaining many hearts in Denmark for God, and, as a consequence, Methodism is gaining ground. God is using us as an instrument to stir up the people on the subject of religion, and I think that not a little of the life found in the other churches can, here as in other places, be attributed to Methodism. As far as my personal work is concerned I have only to say that I endeavor to do according to my ability the work assigned me. Still I cannot get away from the thought that somebody would be able to do much better in superintending this difficult mission, and I would therefore gladly and thankfully take any lower position even the lowest, if I might be relieved from this, to which I feel so utterly unable to do justice."

In 1878 Mr. Schou was married to Miss Louise Enemann, of Kalmar, Denmark, who proved a very helpful companion to him.

In 1881 Bishop Peck visited the Denmark Mission and wrote: "In 1873, when Karl Schou became su-



perintendent, we had in the Denmark Mission 276 members. We now number 607 in full connection and 87 on probation. We have seven earnest, laborious missionaries. The superintending of Brother Schou is characterized by great industry, strict economy, and undoubted conservatism."

In the last report made by Superintendent Schou previous to his death, that of 1888, he said: "The year drawing toward its close has in every way been a blessed and prosperous year for the work of the Denmark Mission. The bond of love is uniting the missionaries firmly together. Reviewing the year and the result of the work, I feel constrained to praise God for making it fruitful beyond all previous years. The quarterly meetings and love feasts I have attended have been remarkably spiritual. The Holy Spirit blesses the word preached, and according to our best judgment 400 souls have been converted—that is to say, have testified that they have found peace with God. The net gain for our Church in numbers is 175—a larger increase than in any former year. As a Church we are making our way to the confidence and respect of the people, and though opposition is not less than in former years, still we proceed onward, assured by many tokens that God is on our side."

The spiritual blessings of 1888 were preparing the superintendent for his departure in July, 1889, from

the toil of earth to the rest of heaven and the presence of Christ the King. He died leaving a wife and four children and many friends to mourn his departure.

The Annual Report of the Missionary Society for 1889 said: "The Denmark Mission sustained a great loss during the past year in the death of its beloved and honored superintendent, the Rev. Karl Schou. He was a strong and able man, very faithful and diligent in his toil for the Master, and enjoying the esteem and confidence of the people."

Immediately after his death one of the secular daily papers of Copenhagen at the close of an extended biographical notice added: "The death of Mr. Schou is a great loss to the Methodist Church, as he was not only a noble and refined personality, but also possessed rare administrative talent and a comprehensive outlook, which in America had been freed from the narrow views of men and things so often found in this country."

Nine years after his death a Methodist minister entering a barber shop in Copenhagen was surprised to see Mr. Schou's portrait on the wall, and asked the barber, "Did you know this man?" The barber replied: "Yes! he was the superintendent of the Methodist Church and a very holy man. He had such a love for mankind that he gave away all he had, and at his death did not have a cent."

TIDINGS FROM MISSION FIELDS.

Some Sights and Sounds in Brava.

BY REV. GEORGE B. NIND.

IN an encyclopedic article on the Cape Verde Islands I once read that one twentieth of the population is white. I am sure that in Brava the proportion is much larger. Nevertheless the whiteness of many is theoretical rather than real. By the theoretically white I mean those who are free from negro blood, and yet whose skin is darker than that of many who are tinged with negro blood. Their physiognomy, their straight hair, and the blue eyes and tow hair noticeable in childhood attest their unmixed Caucasian descent, supported by facts of history. I should say that the percentage of people in Brava who are positively white is about one twentieth. The natives of unmixed negro blood are fewer. Many of the negroes living here are natives of the other islands or of the west coast of Africa. Altogether an ethnographer would here find much to interest him.

The characteristics in the appearance of the Brava woman are the handkerchief about her head, the shawl or broad scarf she uses, and her bare feet. The handkerchief is folded corner-wise, and put on the head so that the corner at the back is fastened in, as the other ends are passed around and tied on the top of the head. Very little if any of the hair is exposed, and the handkerchief serves either to hide the hair that has not been put in order, or to keep it in order after it has been arranged. The utility of

the handkerchief for the latter purpose in this land where women are so much out of doors and a breeze is generally blowing is apparent; but I have never been able to tell just why under certain circumstances the handkerchief is donned.

I have found women in their homes with a head of beautiful hair, arranged in most becoming style, and, without being exposed to a breeze, or without any expectation of leaving the house, they will tie their head up in a handkerchief. The handkerchief worn about the house or in the field may be of almost any material; but the dress-up handkerchief is a bright-colored silk. An audience of women thus hooded in various colors and shades is a brilliant spectacle. When the woman is at ease the shawl or scarf is gracefully draped over her shoulder, but when she is at work it is tied about the hips, serving to raise the skirts for greater freedom in walking, and at the same time binding the skirts about her, which is to a purpose when she is exposed to the wind on the mountain side or summit.

When a baby is carried and the woman must have her hands free for work she uses the shawl to tie the baby on her back in Indian papoose fashion. At times the shawl is put over the head and held out from the body to serve as a sunshade. There is nothing distinctive in the attire of the men of Brava. They dress as men do in America.

One is distressed by the sore feet and consequent lameness he sees. The primary cause thereof is the jigger, a kind of flea not much larger than the

point of a pin, which buries itself under the skin particularly about the toe nails. If promptly removed no trouble ensues, but if allowed to remain it produces a prodigious progeny, causing sores which are not easily cured. The difficulty of finding the little creature, the pain sometimes attending its removal, and the failure of children to tell when they have jiggers in their feet are some of the reasons the little pest is left to work its harm.

It is no respecter of shod feet, as one might suppose. The day after my arrival here I felt in one of my toes that itching and burning which in Brazil I had learned to recognize as indicating the presence of a jigger.

In the homes of Brava there is noted the absence of those pictures and images so common and characteristic in homes in other countries nominally Roman Catholic. The want is probably due to the poverty of the people, making the importation of such articles unprofitable.

People who are able supply the lack in a measure by renting an image occasionally from the church. For one dollar a person is allowed to have an image twenty-four hours. The images are about the size of a large doll, and a woman carries one in her arms through the streets about as a child does a doll of which she is proud. As she comes along people come out of their houses, and as she meets them she stops, and they kneel down, cross themselves, and kiss the feet of the image. Arriving at her home, the image is set up on an altar prepared for it and is worshiped as long as it is there. Then it is returned to the church after the same manner that it came.

The people of Brava are not strongly Mariolators, but they seem devoted to the rosary. The elder women are seldom seen without their string of beads.

Many houses are built on such steep mountain sides that, in order to have any level ground in front, a terrace has to be built. On this terrace, without any parapet, creeping children and toddlers are often seen left to themselves, without any fear of their falling over the edge. I have wondered if this habituation to dizzy heights from infancy does not play its part in making the men of Brava the good sailors they are.

Referring to sea life, I will mention the fact that Brava is in the latitude where the north star and the southern cross can be seen at the same time.

Opposite Brava, on the east, is the Island of Fogo, in shape much like a nice, light drop-cake. It is five thousand feet high, about twice the height of Brava. On a clear day, after the sun has set to us on the eastern slope of Brava, Fogo is bathed in light from base to summit. The red rays over the brown soil give it a delicate pink, which is in pleasing contrast to the dark blue water of the sea which surrounds it.

Upon my arrival in Brava I was more impressed by its silences than its sounds. With a scarcity of trees the gentle sighing of the breeze among the foliage is not noticeable. There is a corresponding scarcity of singing birds. There are no wheeled vehicles to rumble along the road, to strike their

gong, or blow their whistle. The horses and donkeys are unshod and make little noise on the road. The bare feet of the women and children are scarcely heard as they pass along. Men are in the minority, and not all of them wear shoes.

Factories to send out their continued hum, or to give the signals of the working hours by bell or whistle, do not exist. The church bells are few and small and not heard far. There are no organs in the churches. My baby organ is the only organ on the island. The three pianos on the island are seldom heard. A few stringed instruments and accordions are sometimes used. The sound of the ocean waves breaking on the rock-bound shore is not heard on the heights where the people live.

What sounds, then, are there? Perhaps the most notable is the braying of the donkeys, which are numerous, and may be heard at almost any hour of the day or night. Once in a while the blasting of rock is heard, and on festal occasions the firing of rockets.

But what is most striking of all is what I might call the public telephoning, using the word telephoning in its original sense of far sounding. From one mountain ridge to another, or from some height to the valley below, friend calls to friend, and they carry on a conversation, or deliver and receive a message, as the case may be. The great distance at which they are able to hear each other is due, no doubt, to the absence of other sounds, the rarity of the atmosphere, and the sounding-boards constituted by the mountain sides. This kind of telephoning, while it is necessarily public, has the advantage of being free. I understand better than ever how it was possible for the curses and blessings pronounced from Mounts Ebal and Gerizim to be heard.

Brava, Cape Verde Islands, April 22, 1901.

Restoration of Privileges to Christian Schools in Japan.

BY REV. B. CHAPPELL.

MORE than a year ago Christian schools in Japan relinquished government recognition rather than give up required religious instruction. For this reason our academy at Aoyama, Tokyo, ceased to be recognized as a regular middle school. We were allowed to reopen with middle school curriculum, but our graduates were debarred entrance into the next higher grade of government school, and thence into the university, thus seriously affecting our attendance and standing.

But the Department of Education has just issued an instruction that virtually restores all that was taken from us; the same privileges, as regards entrance to higher government schools, that are enjoyed by regular middle schools.

In addition, we have been granted freedom from conscription, a very valuable concession, and one that seemed far in the distance two years ago.

Further, our college diploma will be accepted as a license for teaching English in middle, normal, and

higher girls' schools. This has doubled in attendance already.

Until now I have had little heart to press the immediate rebuilding of Goucher Hall, as no one could tell what the government would do or withhold.

But it may be taken for granted that the battle for religious freedom in our schools is won for all the future, and we may safely begin to lay foundations for permanence and expansion. Our 150 students should soon increase to 500, and by that time we should be self-supporting.

But we must look across the ocean for money to build and enlarge our earthquake-wrecked building, and as our present dormitory building is now as full as it ought to be, money to build another that will accommodate at least as many more.

The prospect is decidedly bright, by all means brighter than at any former time in my twelve years' connection with the school, for which we are devoutly thankful.

Tokyo, May 9, 1901.

What Conversion Means in Japan.

BY REV. A. E. RIGBY.

WE have been having a good revival. Began by observing Day of Prayer for Colleges, January 31, having had a few extra services before that day. There have been over thirty of our boys converted, and others have taken a firmer stand. The influence has reached outside the schools, though not to any great extent. A number of girls from the Kwassui Jo Gakko have been converted.

It means something to take a firm stand for Christ out here. One of the first Sundays I spent here I went down to our church, which is in Japanese style, at Kajiyamachi. A young man was taken into the church. His accepting Christ caused his wife to leave him and return to her home, and his father disinherited him. The father's disowning means much more to a Japanese than it can to an American. It means the cutting off from family connection, and the losing of ancestry, and very much injures one's chances of obtaining a position in business. This is one sample of the cost of accepting Christ, but many are coming.

In spite of the great progress, Japan is far from being Christianized, and is away below our standard of civilization. There are many large temples, Buddhist and Shinto, on the hillsides of Nagasaki, and one cannot walk far without coming across large numbers of shrines in all sorts of places. One of the last sounds we hear at night is the monotonous beating of a drum in a temple somewhere in our vicinity, and in the morning we hear the same sound. These heathen religions are deep-rooted, and are not to be easily rooted out.

I think of the League often, and you may be sure we pray for God to bless the work of stirring up the people at home. If they could only see the needs of these people, and the transformation wrought by Christianity in their lives, there would be no lack of interest.

Nagasaki, Japan.

A Flying Visit to a Village.

BY REV. T. J. SCOTT, D.D.

ESCAPING for a day from the teaching of the Bareilly Seminary, and the crowd of petty duties of the busy mission central station, I took the train for a village fifteen miles away. A half dozen of our students were "the singers and players" as the train pulled out to a village where the third of a century ago I baptized the first converts of this part. "God made the country."

As we left the train waving crops of wheat and the pulse, with their bright yellow blossoms, made a charming scene over the half mile from the station to the village. We found a little church with clay walls and red tiles, where Quarterly Conference was held. Near by was the usual fetid tank with its pestilential surface.

The native presiding elder was at his post, and put searching questions to the Conference members, dressed in their calico coats and ample white turbans. "Chanda, chanda"—collections, collections—rang along the line, as self-support was pushed to the front. The pastor spoke of some tending to relapse into heathenism.

The presiding elder stood up and exhorted, while I fell into a dreamy mood, thinking on the conflict and outlook, till aroused by the emphatic word "Christ." The presiding elder was speaking of the noble work of the Sunday school, and the teacher taking his pupils to heaven. The young in pagan lands are our chief hope. In the afternoon, with my students, I had some hours of preaching in the windy, dusty bazaar, then away to the train and home again from a pleasant rural day.

Missionary Tour in Northwest Provinces, India.

BY REV. JAMES LYON.

WE started from Roorkee. On our tour, after preaching we gave the people an opportunity of giving to Jesus and for Jesus. Most of them earn only about eight cents a day, and we were filled with joy as we beheld their liberality.

A poor father came with the wages of four days; another had no money and came forward presenting to Jesus a handful of flour; another brought two eggs; another a lump of sugar. With a willing heart they gave abundantly out of their poverty.

I had the great joy in the course of a week of baptizing 61 persons and of seeing them demolish with their own hands their idolatrous places of worship.

One day as we were preaching to the people we showed them the awful sin and the consequences of worshipping idols and false gods. The wife of a well-to-do farmer drew near and listened. Her husband had been in jail for two years. On hearing us accuse the people of worshipping false gods she cried out, "I do not worship false gods or idols, I worship only the God who made me, and though I am deserted by everyone, my God will remain."

The hand of God had been leading her in her affliction out of the darkness into the light. I am

sure there is many a Cornelius in the midst of heathenism who is ready to hear God's voice and heed his call.

The Trials of a Chinese Christian.

BY REV. H. H. LOWRY, D.D.

I HAVE just now been called upon by one of our distressed brethren. His name is Liu Hsi-Lien, and he was baptized at Lanchou by Wang Cheng-pei, who was shot during the siege while building barricades. His family lived at Tungchow, where was located the mission of the American Board. On returning home he attended, with his family, the services of our brethren of the American Board.

When the Boxer troubles began he was earnestly sought for by the Boxers, but escaped to a neighboring village, where there were a large number of Catholics, who had protected their village against attacks. Five members of his family were killed and three are still missing.

When he heard of the arrival of the foreign troops he returned home. He sat down under a big tree to rest. While there the Russian soldiers saw him, caught him, cut off his queue, and tied it to a limb of the tree, severely wounded him in the head with a bayonet, and brutally treated him.

My son Edward, who was an interpreter in a United States regiment, saw him, and on inquiry found out that he was one of our members. He helped him to his house, a little mud hut, gave him an umbrella, drew water from the well, and asked his aged aunt, the only person left of the family, to wash and dress his wounds.

He is now here in Peking, but in a dilapidated condition. He is asking that his claims may be considered with those of the American Board members.

Influence of a Christian Family in India.

ONE day a man whom we had never seen before presented himself in our veranda. We were struck by the appearance of the man; his face wore an expression of genuine and deep anxiety. There was a touch of simple sorrowful sweetness in the look which he gave us as with trembling looks he said, "Sahib, I have come to you in deep distress; I am very miserable; O, what shall I do to find peace and salvation?"

He got thus far when we observed a change come over his countenance; his knees began to shake, and down he fell like a stone at our feet. He had swooned away. We carried him into the house and tried to restore him. After a while consciousness returned. We then learned his strange and touching story.

He had been employed in a Christian family. He had watched their walk, and, unknown to themselves, had listened to their family devotions. The result had been a growing concern for his soul's salvation. His anxiety and distress at length became unbearable.

For some reason or other he shrank from revealing his state of mind to his employers; he merely asked them to release him from his duties, as he no

longer felt himself equal to their due discharge. In this state of mind he found his way to our abode. His mental anguish had been such that for three days he had tasted no food.

By subsequent examinations we found the whole of his story to be strictly true. It was a singular privilege to lead such a crushed and burdened soul to cast its sins and sorrows on Him who is mighty to save. He found the peace he sought and went on his way rejoicing.—*Rev. James Vaughan.*

Learning to Read the Bible in China.

BY REV. F. OHLINGER.

IN order to build up an intelligent Church we have been putting forth unusual efforts for the past five years to introduce the so-called Romanized colloquial. We have been trying to persuade our discouraged people who have been tormenting themselves for nearly a lifetime in trying to read their ideograph to lay it aside and learn to say A B C.

It has been hard work at times to get anyone that was willing to be taught half an hour on Sunday; sometimes the whole congregation was organized into an old-fashioned spelling class. Progress seemed exceedingly slow, objections to the system were circulated broadcast, and as a rule books were laid aside so soon as the foreign missionary was out of sight.

Nevertheless, here and there intellectual light dawned upon one and upon another, and the report, "Father can read the whole Testament, he can read Genesis and the prophets!" would send a thrill through the indifferent illiterates.

But the struggle was not over and opposition still comes to the surface occasionally. Yet we have "turned the corner," and the way before us is inviting.

Recently I dropped in at a chapel one Sunday morning and found half a dozen or more of the oldest Christians in this region gathered around a little girl seven or eight years old listening to her reading from the Gospel of John. I gave her the prophet Amos and she read fluently and without preparation. She had never seen the book. All were astonished and declared that there were few ordained Chinese preachers who would attempt to read Amos or any of the prophets publicly without careful preparation.

On another and more recent occasion she was reading to quite a crowd of Christians from our fortnightly Church paper, *The Revivalist*. She had not finished the "Locals" when several strangers, evidently literary men, came in and inquired for news from Peking. I asked the little reader to turn to the news column. I need not say she had an attentive audience.

As the literary men left there was a look in their faces that might have been written out in full as follows:

"Has it come to this! We literary men beholden to a little girl for information bearing on the very existence of China as a state!"

Antau, China, April, 1901.

Conversion of Meenam Bal Amwal.

A LARGE gathering of all classes of Christians and Christian workers, representing several missions in Madras, met at the Methodist Episcopal church, Vepery, Madras, India, on Monday evening, March 8, to witness the baptism of Meenam Bal Amwal, a Hindu convert of the Chetty caste, the outcome of the Woman's Foreign Missionary Society zenana work in Madras.

She was brought up by her grandparents, like every other Hindu caste girl, full of superstition and idolatry, and in observing caste was petted and loved by her grandparents and especially by her grandfather, that when the time came he gave her in marriage to his son, whom he knew was worthy of her. Many vows were made by the old people for their continual happiness, and they were very happy.

Some two years ago one of the lady workers entered that home with the word of God. She heard the story of Jesus, and in about five months felt she must leave her all for him. The grandparents became suspicious, and, consequently, all visits were stopped for some time.

But on the evening of January 29, at about seven o'clock, with the words "God is my witness" on her lips, she stepped out of her heathen home and ran a great distance from Chindarapet to the Woman's Foreign Missionary Society Deaconess Home, Vepery, where she was received by Mrs. Jones and the coworkers, who committed her into the hands of the Almighty Father.

Within an hour her husband and a crowd of relatives and friends gathered. They entreated her to return, but with no success. To her husband she said, "If you want me you must follow in the same way." Her jewels were demanded of her, of which she had a large supply. She bravely took off her "Thali" (marriage bond) first, and with all the others placed them at her husband's feet.

Immediately a cry of pity went through the crowd, and since that night up to the time of her baptism her people were in and out begging of her to return, that they would give her every comfort and a provision for life if she did so, but with no success; thus showing how clearly she has heard the call of God. Well may we ask ourselves the question, What are we giving up for Jesus?—*E. S. J., in Indian Witness.*

Protestant Mission Work in Guam.

THE American Board of Foreign Missions has commenced missionary work in Guam. The first missionaries, Rev. and Mrs. F. M. Price and Miss Channell, arrived there December 1, 1900. The *Missionary Herald* for June contains the following:

"Guam is the southernmost of the Ladrone Islands, and lies about thirteen degrees north of the equator. The circumference of the island is about one hundred miles, and the chief town, Agana, on the west coast, is said to have a population of about six thousand.

"At the time of the arrival of the missionary party the island was suffering terribly from the typhoon

which swept through that part of the Pacific Ocean in November last. Trees were uprooted, houses torn down, and desolation was seen everywhere. This condition of affairs made it very difficult for our missionaries to secure proper lodgment. The American officers and soldiers constituting the garrison of the place had taken possession of all desirable buildings, but Mr. Price succeeded in renting a house having three rooms and a kitchen, though it was somewhat dilapidated.

"The native houses are set upon posts and are without cellars. They stand near together, the streets being narrow and full of children and women, pigs, dogs, and chickens. The people are of two classes, some of them intelligent, using the Spanish language, while the common people use a patois of the native language called *chamorro*, with some Spanish words intermixed. Religiously the people have known only Spanish friars, whose repute has been most unsavory, and, as would be expected, the morals of the community are very low.

"But already services have been begun even in the contracted quarters of Mr. Price's house, and Miss Channell has a Sunday school of a dozen children. With the few English words that the children know, and with what she herself knows of Spanish, Miss Channell is able to make a beginning. The governor and his family are in attendance at the Sunday services. Miss Channell reports that the days are hot, but the nights cool, so that the climate is by no means unbearable.

"Mrs. Price writes that they have already learned to love the people, because they seem so genial and kindly. The foundations for a new house for the missionaries are being prepared, and will be ready for the erection of the building as soon as the materials can be sent from San Francisco."

Miss Mary E. Channell writes from Guam:

"The people retire very early here in Agana. Between seven and eight the ear is caught by the sound of singing, a sort of weird chant with very little variation in the notes. Every household has an image of the Blessed Virgin in the corner before which a lighted candle constantly burns, and it is the custom to sing before this image before retiring. So sad to hear, so sad to know; these people, simply idolators, believing the image will protect from all harm and prosper all ventures.

"Agana is the principal village on the island, its inhabitants numbering between five thousand and six thousand. The streets are all named and the houses numbered. There are three doctors, a dentist, a silversmith, a shoemaker, several dressmakers and a tailor, etc.; a hospital, Catholic church, and our own little Protestant church; an ice plant and distillery for use of the government. A hotel is only a few doors from us. There are four stores and several Japanese stores.

"Half a mile from Agana, on the Piti Road, which is a most beautiful drive, is a rocky point jutting out into the sea. It can be seen for several miles on the shore; and this point Mr. Price has secured as mission property, and when the buildings are erected it will be the most beautiful place on the island."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session, June 18, 1901, Bishop McCabe presiding. Devotional exercises were conducted by Rev. F. B. Price, Ph.D.

The representation of the Missionary Society by addresses at some missionary meetings to be held in Buffalo during the Pan-American Exposition was referred to the Secretaries with power.

The reports of the Committees on Finance and on Lands and Legacies were adopted.

Miss Lily Bertha Turner of England was approved for appointment as a missionary to Angola.

It was ordered that Mr. John W. Foreman or some other suitable single man be sent to Peru to assist Rev. M. J. Pusey at Callao, provided he pass the usual examinations, the outgoing expenses and salary to be provided from the appropriation and on the field.

The outgoing of a single man for the English-speaking work in Montevideo, Uruguay, was authorized, provided he pass the examinations, outgoing expenses and salary to be provided from the appropriation and on the field.

The outgoing of Rev. Samuel Quickmire and wife to Pachuca, Mexico, was approved, provided they pass the usual examinations, the outgoing expenses and salary for balance of the year to be provided from the unused salary of Rev. B. S. Haywood.

Rev. George S. Miner was authorized to send two of his sons to the Concordia Institute at Zurich, Switzerland.

Provision was made for the return to the United States from Argentina of Winifred, daughter of Rev. S. W. Siberts, and for the outgoing to China of Mary, daughter of Rev. W. N. Brewster.

The approval of the Board was given to certain improvements which Dr. H. H. Lowry desired to make in the mission property at Peking.

The Board authorized the sending out of a young man to teach in Nanking University.

The nomination of Rev. O. F. Hall, M.D., as a member of the Finance Committee of the West China Mission was confirmed.

The outgoing expenses of Rev. H. O. Appenzeller and family returning to Korea were authorized, to be included in the estimates for 1902.

The action of the West South America Conference requesting the separation of the school and Gospel work and asking for an appropriation to meet deficiencies, was referred to the General Missionary Committee.

The request of Mrs. Jessie A. Hanna, a teacher in the school at Concepcion, Chile, to return to the United States at the close of the school year was granted, provided it meets the approval of Rev. I. H. La Fetra.

Professor Frank E. Young and wife and Professor W. B. Rinker were approved for appointment as

teachers in Chile, provided they pass the usual examinations.

Provision was made to meet certain expenses in the Italy Mission.

The grant in aid of \$568 made by the General Missionary Committee for church debts in Switzerland was ordered to be forwarded, as the Conference has already raised \$600 for that purpose.

An appropriation was made to pay for repairs in mission property in Tirnova, Shumla, Rustshuk, and Varna, Bulgaria.

The request of the Church Extension Board that the Society execute a trust bond and mortgage to secure their interests in Church property in Porto Rico at Guayama and San Juan was left in the hand of the Secretary and Treasurer for such adjustment as will be satisfactory to both Boards.

The request of Rev. W. T. Kensett that he be released from the service of the Missionary Society on account of the continued poor health of his wife was granted, with the expression of regret that he feels it necessary to take this step.

The redistribution of the appropriation to the North India Conference was approved.

The request of Rev. D. O. Ernsberger to bring his three children to the United States was granted.

A memorial minute relating to Bishop Parker was unanimously adopted.

The outgoing expenses of Dr. A. W. Rudisill and wife, returning to India, were authorized.

Miss Jessie Alice Marriott was approved for appointment as missionary to China under the Woman's Foreign Missionary Society.

Rev. Manuel Andujar was approved for appointment to Porto Rico, provided he and his wife pass the usual examination.

Miss Mary E. Banta, Miss Louise M. Stead, John M. Perkins, and Miss Miriam S. Perkins were approved for appointment to Africa.

Rev. F. B. Price and Mrs. Ella Perry Price were approved for appointment to Burma.

Such officers of the Society and of the Board as are elected by the Board were elected. The only change was the addition of the names of Alden Spearo and Charles Scott to the list of vice presidents.

The Standing Committees of the Board were elected. They are unchanged, except that J. W. Marshall, D.D., was added to the Committees on Southern Asia and on Self-supporting Missions; Willis McDonald was added to the Committee on Publications; John Bentley takes the place of J. S. Huyler on Finance Committee, and the place of Dr. E. S. Tipple on Committee of Audits at New York.

The following presented by Dr. C. R. Barnes was adopted:

"Whereas, In our domestic work many preachers are assigned to charges with exceedingly small numbers of members; and

"Whereas, Much suffering is thereby entailed upon these preachers and many demands made upon the treasury of the Society; therefore

"Resolved, That we call the attention of our Church

authorities to this condition of affairs, and request that they discourage the appointment of preachers where there is little hope of their support, or growth of such charges."

Several appropriations were made for the benefit of the Foreign and the Domestic Missions.

Death of Bishop Parker.

(Memorial Minute adopted by the Board of Managers of the Missionary Society, June 18, 1901.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church has heard with great sorrow of the death of Bishop Edwin W. Parker, at Naini Tal, India, June 4. In his death the Church mourns the loss of one of its most faithful and efficient missionaries.

He was born at St. Johnsbury, Vt., January 21, 1833, and was received into the Methodist Episcopal Church in 1853. After graduating from the Concord Biblical Institute in 1857 he served as a pastor in the Vermont Conference for two years. He was ordained deacon and elder under the missionary rule at the New England Conference in 1859, and sailed in that year for India in company with C. W. Judd, J. W. Waugh, J. M. Thoburn, and C. R. Downey.

He began evangelistic work among the natives, and was assigned to the District of Bijnor, among a million of people who had had no missionary work done among them. He rapidly acquired the Hindustani language, and was soon appointed to Moradabad, where he had the privilege of receiving a large number of converts into the church.

When the India Conference was organized, in 1864, he was appointed presiding elder, and filled this position, with the exception of three years, until he was elected bishop by the General Conference of 1900. The great revival movement among the natives began under his leadership in the Rohilcund District in 1885. That district has since been divided into five presiding elders' districts.

Bishop Parker, while earnest in evangelistic work, was no less attentive to the educational work, in all form, of which he took great interest. He delighted greatly in the work of the Goucher Schools and in all the educational progress of the Mission. He was deeply interested also in the Sunday school work, and in later years in the work of the Epworth League, of which he was made the president.

Throughout his long career he has been known as a man of deep and earnest piety, and while he had strong convictions, and was always earnest in following them, he was at the same time patient and kind toward all his associates, so that throughout the years of his service he has had the hearty reverence and affection both of his foreign missionary associates and of the native preachers and church members.

Although the failure of his health prevented him from presiding at a single Annual Conference, he was able, before he was laid aside, to perform work that was very helpful in a few District Conferences and in other services for the Church.

In the fullness of a heroic, earnest, and successful

life he has been called to his heavenly reward. We express our deepest sympathy with Mrs. Parker in her great affliction, and with the missionaries and native preachers and members in all Southern Asia in their bereavement.

Outlook on Our Missions.

Europe. Bishop Vincent, in charge of our Missions in Europe, has been holding the annual sessions, accompanied by Secretary Leonard, who has sought needed rest by change of work. The reports generally show an encouraging advance. Rev. T. Constantine, of Bulgaria, returns to the United States this month.

Eastern Asia. Bishop Moore, in charge of the Japan, Korea, and China Missions, held the Japan Conference in March, South Japan in April, Korea in May, North China in June. He is now probably in Shanghai. Work has been resumed in most of the stations. Rebuilding is going on in Peking. In Japan our educational institutions have been released from their disabilities.

Southern Asia. Bishop Parker died at Naini Tal greatly lamented. Bishop Warne has been at Manila, and the work opens well under the new presiding elder, Dr. Stuntz. Bishop Thoburn has his headquarters at Lake Bluff, Ill., and is speaking frequently in the interests of missions.

Africa. Bishop Hartzell has probably left London for Africa. Several new missionaries are on their way to reinforce the missions in Liberia.

South America. Bishop McCabe, who has lately returned from South America, reports that the missionaries are working faithfully. They greatly need reinforcements and money to erect church and mission buildings. Dr. Wood is doing grandly in establishing schools in Ecuador, and providing that Mission work may be done by the teachers when not engaged in school work.

Porto Rico. Rev. T. M. Harwood has returned to the United States and Rev. J. Vollmer has returned to Brazil. Rev. Manuel Andujar and wife have reinforced the Mission. Dr. Drees is now in the United States, but expects to return to Porto Rico this month.

Notes on Missionaries, Missions, Etc.

Rev. Edward C. Parker sailed from Boston June 5 under appointment to Secunderabad, South India Conference.

Rev. Wilbur F. Wilson of the Central China Mission arrived in San Francisco May 20. His address is Victor, N. Y.

Dr. Henry Mansell and wife of the Northwest India Mission arrived in New York May 29. Their address is Poughkeepsie, N. Y.

Mrs. W. A. Main sailed from Vancouver May 27, returning to the Foochow Mission. Mr. Main is stationed at Kucheng, China.

A baby girl arrived to gladden the home of Professor C. S. Buchanan, Singapore, Straits Settlements, April 15, 1901.

The address of Rev. Frank D. Gamewell of the North China Conference has been changed to 58 De Forest Avenue, Summit, N. J.

Mrs. Emma Moore Scott, wife of Dr. J. E. Scott of the Northwest India Conference, arrived in New York May 26. Her address is Roundsville, W. Va.

Dr. M. C. Harris, superintendent of our Japanese work on the Pacific coast, has lately been visiting Japan and leading in a series of evangelistic meetings which have accomplished great good.

Chinzei Seminary at Nagasaki, Japan, began its new year in May with an increased number of students. Ninety-three new students were admitted. The recitation rooms are crowded, and increased accommodations are greatly needed.

Rev. A. L. Long, D.D., for many years connected with our Bulgaria Mission, and now a professor in Robert College, Constantinople, has returned to the United States on a leave of several months for needed rest. His address is Enfield, N. H.

In the Ecumenical Methodist Conference that meets in London, September 4-17, 1901, our Missionary Society will be represented in addresses by Bishop Hurst, Bishop Goodsell, Bishop Hamilton, Secretary Leonard, Dr. J. F. Goucher, Dr. James M. King, Dr. Wm. Burt.

The members of the South America Conference at its late session organized a Mutual Aid Society to meet the growing demands of Conference claimants, and unanimously adopted the regulation which provided for the payment of \$20 annually to it by each effective preacher.

Mrs. Gusta M. Morgan, wife of Rev. Fred H. Morgan of the Malaysia Mission, died in Lawrence, Mass., June 4, after an illness of seventeen weeks. Her last words were, "I am going to be with Jesus." For six years she was an active and loving worker in the leper mission in Singapore.

Rev. Wesley Prettyman, M.D., died at Rowland, Ala., in May last. He was born in 1828 in Chambersburg, Pa., and was the son of Rev. Wm. Prettyman of the Baltimore Conference. He graduated in medicine in Baltimore and was afterward a preacher in Ohio. He was a missionary in Bulgaria from 1857 to 1864.

It has been the law in Japan that no foreigner could hold property in fee, and it has been necessary that our mission property should be held by natives for the Missionary Society. The law has lately been changed, and now property can be held by missionary societies when used solely for the propagation of the Christian religion.

The Finance Committee of the Japan Mission at a recent meeting adopted a resolution requesting the Board of Managers of the Missionary Society to "pay no return expenses to Japan of Japanese in America, or expenses of such persons from Japan to America, except on the specific request of the Finance Committee of the Japan Mission."

Dr. H. C. Stuntz writes from Manila, Philippine Islands, May 11: "Thousands of people are waiting to hear the word at our lips. Half has not been told of the eagerness of the people to hear the word of God preached. Crowds fill any building in which

we hold services. All sorts and conditions of people insist on hearing what Protestantism has to offer. We greatly need additional missionaries."

Rev. Don W. Nichols writes from Nanchang, China, May 1, 1901: "I have just completed the first round of Quarterly Conferences on my district and am happy to report a general advance on every charge, especially along the line of self-support. The apportionment made for pastors' support and benevolences is twenty-five per cent above that of last year. We will build two new chapels, besides rebuilding the ones destroyed last year. The full amount of indemnity paid me by the Chinese authorities for property destroyed and homes looted last year has amounted to \$19,500 Mexicans. For about the same amount of property destroyed as the Catholics our claims were about one fourth of theirs. They have not yet succeeded in making a settlement. We are the first of all the missions to effect a settlement, and have done so without consular aid."

Reform Proposals in China.

The *North China Daily News* gives the following summary of the reforms which the principal viceroys and governors of the Chinese empire have agreed to recommend to the empress and emperor as soon as the peace negotiations are concluded and the Chinese government has resumed control:

1. Princes and nobles of the imperial house should be sent abroad to travel and study in foreign countries.
2. Students of good family and literary graduates of all grades should go abroad for a course of foreign study before being permitted to enter official life.
3. The curriculum of the Provincial and Metropolitan Examinations must be thoroughly overhauled and revised.
4. More schools and colleges of Western learning to be established in the empire.
5. The army should be entirely drilled after the practice of Western countries.
6. Able and deserving officials to be kept longer at their posts, instead of being made to retire in favor of new candidates on expiration of their term of three years.
7. The police force to be modeled after those of Shanghai.
8. The Imperial Chinese Post to be established throughout the whole empire.
9. The silver dollar to be the legal tender of the country.

Statistics of the Protestant Missionaries Massacred in China.

The *Chinese Recorder*, for March, published at the Shanghai Mission Press, gives the following statistics showing the number of Protestant missionaries who were killed or who died from injuries received during the Boxer uprising of 1899 and 1900; the societies.

with which they were connected; the provinces in which they were located; and their nationality:

SOCIETY.	Adults.	Children.
China Inland Mission	58	20
Christian and Mission Alliance.....	21	15
American Board	13	5
English Baptist Missions.....	13	3
Sheo-yang Mission.....	11	2
American Presbyterian Mission.....	5	3
Scandinavian Alliance Mongolian Mission	5	..
Swedish Mongolian Mission.....	3	1
Society for Propagation of the Gospel....	3	..
British and Foreign Bible Society.....	2	3
	134	52
PROVINCE.		
Shansi, and over Mongolian Border.....	112	45
Chihli.....	13	4
Chehkiang.....	8	3
Shantung.....	1	..
	134	52
NATIONALITY.		
British.....	70	28
Swedish.....	40	16
United States of America.....	24	8
	134	52

Since these statistics were made up there has to be added the name of the Rev. Joseph Stonehouse, of the London Missionary Society, who was murdered in the province of Chihli, on March 23.

Religious Conditions in the Philippines as Seen by a Baptist Missionary.

RELIGIOUS conditions are exceedingly complicated and various, and difficult to discuss. The feudal lords are infidels for the most part. They have no faith in the friars; they have wealth and all the pleasures that wealth can buy, and such men in the stage, in which these men are generally care little for religious matters.

In their desire to be up with the times and compare with Europe and America in matters of civilization, they might affect a desire for Protestantism, if the opinion that Protestantism is essential to civilization and culture should find lodgment in their self-centered hearts. But when the spiritual character of evangelical Christianity is shown to them, and its requirements and practical significance, they will hardly tolerate it.

The middle class is Roman Catholic. They constitute the chief constituency of the Church in the islands. The Church panders to their superstitions and needs, and they pander to the Church. Sunday mornings they attend mass, or at least the women do. The remainder of Sunday is spent in the frenzied joy and excitement of the cockpit. Most of this class know nothing of Protestantism, or have only the most fantastic ideas about it.

One thing about Protestantism is very taking with them. They soon learn that Protestant "priests" will baptize them, marry them, and bury them free! If their priests would only stop telling them that this baptism and marriage and burial are sacrilegious and of no avail, and only add suffer-

ing to their lot in purgatory, they would all prefer to be Protestants, because that is cheapest. As it is, only part of them can be won over, and only after long and patient kindergarten training do they begin to know what Christianity is.

The great mass of natives know nothing of Protestantism—millions of them have never heard of it. How can they be desirous of becoming Protestants? We must go to them and let them lean on us instead of on the friars and feudal lords, who only care for them enough to serve their own selfish ends at their expense. These people are willing to be taught, willing to follow any leader to any goal. They present a great opportunity for missionaries.

While many of them pray to the saints as well as to the spirits with which their superstition peoples the world, they are not Roman Catholics in any very strong sense of the word. They are ready, however, to be anything that comes along and will notice them. While they are more like children than mature persons, they are a promising field for the patient teacher, who is willing and able to begin at the beginning and teach them their letters and lead them by the long, slow path to the light as it is in Jesus.

Of course there are wholesome and encouraging exceptions to the statements made above. For example, here in the island of Negros there are several of the landowners who appear to be sincere in a desire to hear the Protestant Gospel preached; several have expressed a purpose of becoming preachers of evangelical Christianity. Leading men from Ginigeran, Kabankalan, and Suay have offered their large, well-equipped houses for preaching places, and say they are anxious to preach to their own people as soon as they can learn the Gospel truth.

At present they have but the vaguest ideas of our religion, and will quite likely change their attitude toward it when they see its simplicity and its spiritual meaning. Still they are not to be despaired of yet. Indeed they are full of encouragement to missionaries. There are also exceptions to statements made about the middle class. And some of the common people are remarkably bright and intelligent and bid fair to soon become leaders in Christian work in these islands. But the general statements must remain.

The great mass of the Filipinos do not desire Protestantism, because they know nothing about it. They are more or less staunch Catholics, because that is the faith that has been brought to them. Many of them will take whatever comes along next, if it is made attractive to them. The cults that have made the most ritual and outward ceremonial will always stand best chance with these people, who demand something tangible and showy and affording them opportunity to satisfy their vanity and natural desire for publicity. Protestantism will be handicapped in so far as it is deficient in outward ceremonial. Evangelical Christianity must win its way here slowly, as in all other parts of the world, because it is spiritual and real, and the world and the Philippines from long training are showy and unreal.

—C. W. Briggs, in *The Standard*.

Devotion to Heathenism in China.

BY REV. W. REMFRY HUNT.

WHILE recently itinerating in the Ch'u Cheo District of Anhwei Province, it was my privilege to witness an instance of remarkable devotion to heathenism. He was a Buddhist devotee. Travel-stained, footsore, and weary, this would-be hermit priest, of more than fifty summers, was traveling alone on a mission to Tai Shan, a high sacred mountain a thousand li away, in the province of Shantung.

One of the strangest things about this odd, rugged pilgrim was his patriarchal and dignified bearing. He might have passed for an incarnation of the Hindu Shakyamuni Gautama, was well marked with the insignia of his fraternity, and on his stolid, yellow face could be read the expression of far-away hope and almost heroism.

In his hand he carried a little wooden table about the size of a man's hand. On it was fastened a small incense-holder and burner. Round his neck, and flowing beneath his loosely folded gown, were some beads and seals of other religious significance.

On, on, on he went, one, two, three, four, five, six measured paces; and then a prostration in a very reverential manner. This was repeated all along the high road, the monotony of such penance being occasionally varied by lighting up a small bunch of incense, and uttering longer and louder prayers.

Being interested in this deluded pilgrimage, I asked the prematurely aged priest a few questions. He was polite, but reticent. Gaining his confidence, however, by referring to the fact that his religion, like mine, was not native to China, we realized an affinity which won him over to conversation.

He thereupon informed me that his devotion to the task of traveling at the rate of six paces and a prostration, and the fact of continuing this performance through sunshine and rain, cold and heat, from sunrise to sunset, until the sacred mountain was reached in "the province of the eastern hills," would secure for him much merit, as well as high rank in the priesthood, and finally ensure for him a place in the shining ranks of the immortals.

Speaking with him on the delusions of heathenism and the hopelessness of man without God, he became peculiarly responsive. The idea of a Mediator (middle man) between God and man in the fact of reconciliation seemed to interest him in a special sense, especially as the work and character of Christ were unfolded to him; yet he clung with tenacious pride to the rites, symbols, and traditions of the fathers.

As the light seemed at intervals to dawn on his clouded mind, my hopes were raised that he might "turn again and believe;" but he had set his face toward the sacred mountain, where the fathers worshiped, and to that purpose, with a persistency and determination which would put to shame much of our nominal Christian endeavor, this heathen devotee pressed forward, allured by the fantastic will-o'-the-wisp lights of pagan creation. — *Chinese Recorder*.

Recommended Books.

Latin America, by Rev. Hubert W. Brown, M.A., is published by the Fleming H. Revell Company at \$1.20 net. It is an account of the people of Mexico, Central America, and South America, as they were when they were conquered by the invaders from Spain and what they have become under Roman Catholic rule, together with the struggles and triumphs of those who have labored to introduce a pure Christianity. The divisions are: The Pagans, Papists, Patriots, Protestants, and Present Problem. The author was for sixteen years a Presbyterian missionary in Mexico. He has given us much valuable information in a clear and concise manner, and proves the great need of Protestant mission work in every part of Latin America.

Protestant Missions in South America is published by the Student Volunteer Movement for Foreign Missions. Price, fifty cents. We are glad to see such an excellent book published at such a low price. It contains ten articles written by those who are well qualified for the work: South America, Geographical and General, by Harlan P. Beach; British Guiana, by Rev. F. P. L. Josa; Dutch Guiana, by Professor J. Taylor Hamilton; Brazil, by Rev. H. C. Tucker; Republics of the Plata River, by Rev. C. W. Drees, D.D.; Chile, by Rev. I. H. LaFetra; The Land of the Incas, and South America as a Mission Field, by Rev. T. B. Woods, D.D., LL.D.; Colombia and Venezuela, by Mrs. T. S. Pond. There is an Appendix with Bibliography, Statistics, Missionary Map, etc. The book will be very helpful to mission classes, as well as to all students of missions.

With the Tibetans in Tent and Temple is published by the Fleming H. Revell Company. Price, \$1.50. It is written by Susie C. Rijnhart, M.D., and is the record of four years' travel and work (1895-1899) by the author and her husband on the Tibetan frontier of West China, and a journey into the interior of Tibet. They went from the United States to China and Tibet as independent missionaries, and with nothing pledged for their support, but with an intense desire to preach the Gospel to the Tibetans. Their only child died in Tibet, and Mr. Rijnhart disappeared and was probably killed by the Tibetans. The book gives us some information about Tibetan customs and habits, and is an example of great Christian devotion apparently unwisely directed.

Daybreak in Livingstonia, by Rev. James W. Jack, M.A., is published by the Fleming H. Revell Company. Price, \$1.25 net. We have here the story of the Scotch Presbyterian Mission in British Central Africa, called in honor of Dr. Livingstone the Livingstonia Mission. The Mission was founded in 1875 on the west coast of Lake Nyasa, a lake three hundred and sixty miles long and from fifteen to forty miles wide. Other stations have since been established in the interior, west of the lake, and the success has only been second to that of the mission in Uganda. The story is well told in over three hundred and fifty pages, and there is given considerable information about the country and people. The map and illustrations are all helpful.

GOSPEL IN ALL LANDS.

AUGUST, 1901.

THE COUNTRY AND PEOPLE OF PORTO RICO.

BY REV. CHARLES W. DREES, D.D.

THIS jewel of our island territory, so recently acquired, constitutes that portion of our western empire, which first receives the rays of the morning sun. Its central meridian is not far from sixty-six degrees west from Greenwich, and its standard time is, therefore, that of the sixtieth

meridian, or intercolonial. Its longitudinal axis corresponds very nearly with latitude eighteen degrees and fifteen minutes north, so that the entire island is five degrees within the tropics and lies farther south than any part of our continental territory. In more than one sense is this island our sentinel, since it not only first beholds the rising sun in the Western Hemisphere, but also stands guard between the Atlantic Ocean and Caribbean Sea

and watches the routes of trade and travel, which lead to our southern sister, the continent of South America.

Let us take account of some of the natural features of this island, or in other words, let us open the jewel box to see what it contains for us. It is small in area, being less than one eleventh of the State of Ohio in

extent and just about equal to the two States Delaware and Rhode Island, measuring about three thousand six hundred square miles. Its greatest length is not far from one hundred miles and its breadth thirty-five.

Porto Rico did not come under the folds

of our flag alone, but brought with her several smaller sisters grouped about her, among these being Culebra, or Serpent Island, and Vieques, or Crab Island, to the eastward; Desechado, or Abandoned Island, and Mona Island, in the Mona Passage to the westward; while Coffin Island lies to the south. None of these last are inhabited except Crab Island, whose population numbers about six thousand souls.



NATIVE WOMEN WEAVING HATS.

The shape of Porto Rico, as it lies revealed on the map, strikes one immediately with its symmetry. It is almost a perfect parallelogram, three of its sides, the northern, southern, and western squaring exactly with parallel and meridian. The eastern end is somewhat more irregular, its northeast corner projecting toward Culebra Island, hinting at the continu-

ation of the submarine ridge, which tops the waves again and again to form the Danish, English, and other islands to the east and south.

In fact, Porto Rico is but the culmination of a vast mountain range, largely submarine, whose slopes fall steeply to the depths of the Caribbean Sea on the south and the Atlantic Ocean on the north. Barker's Deep not far from the north coast swallows the plummet to a depth of nearly thirty thousand feet. What a magnificent mountain range would be revealed should the waters of the Atlantic suddenly be drained off! The narrowing of the submarine range, and consequent steepness of the shores of Porto Rico, explains the fact of the few available ports for anchorage on either side of the island. The coasts are straight lines, the beach is narrow, the ocean deeps come near the shore. The bay of San Juan on the north, Guanica and Jobos Bays on the south, are almost the only harbors worthy the name. All other ports are simply open roadsteads with but slight protection.

The surface of the island is beautifully diversified. Its hills and mountains, the culmination of the mighty ridge of which we have spoken, stretch eastward and westward with their spurs extending well to the coast, dividing the area into a narrow coast belt and the intricacies of the hill country. The greatest elevation is that of the peak called "El Yunque," the Anvil, which rises near the eastern end of the island and is visible many miles at sea. Through the valleys and down to the coast, threading the upheaving verdure of the hills clothed with tropical vegetation, a thousand or more streams receive the tropical rains or are fed by the hidden springs and carry their crystal burdens toward the sea. The longest of these streams, called rivers here, may be said to be sixty miles in length. None are truly navigable, for the mouths of those emptying into the ocean are so fretted with the breaking surf, that scarcely can a boat find entrance to them.

The situation of Porto Rico is well within the tropics. The character of the rounded slopes of its hills, and the elevation to which they rise, the abundance of water, and the prevalence of the cold trade winds determine the character of the vegetation and products. Once clothed with mighty forests of hard woods, the original growth has been almost

entirely removed, and there is little timber of commercial value now to be had. The rapid growth and the density of the population have determined the very general cultivation of the island. Its hillsides, as well as its valleys, are furrowed and tilled to give sustenance to the million inhabitants, or nearly so, who here have their home.

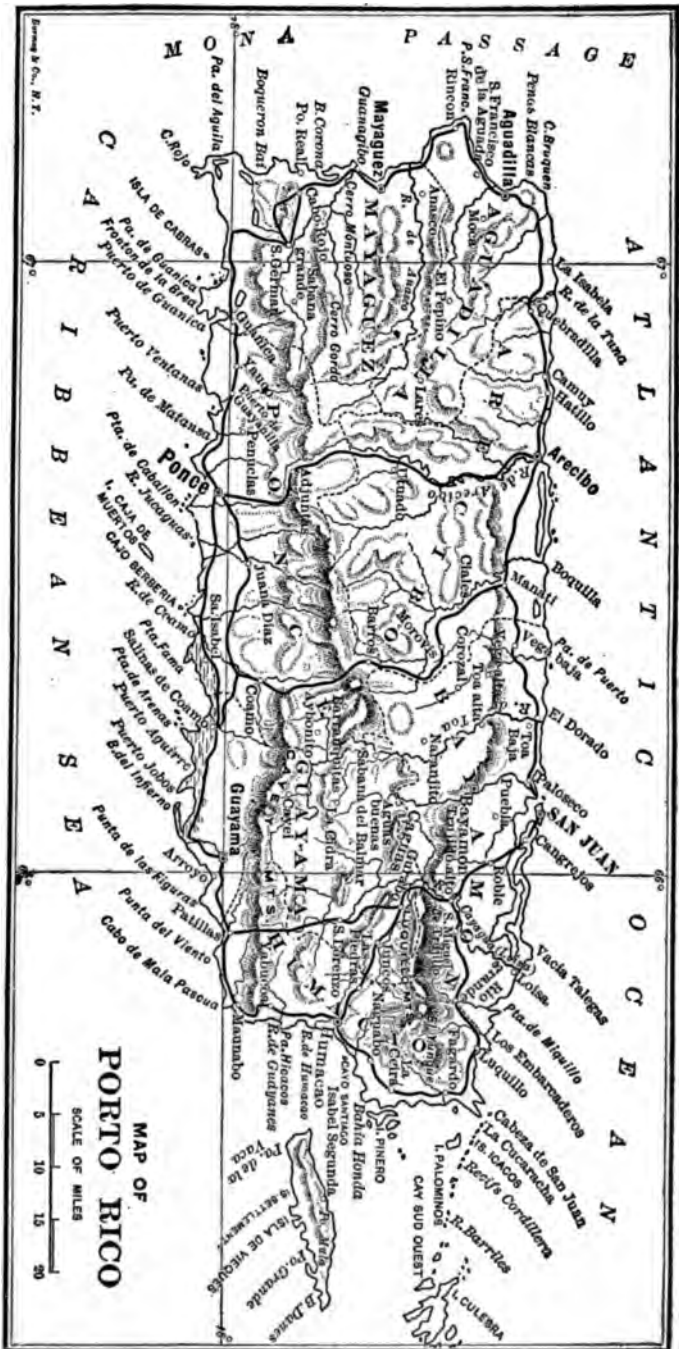
The chief crops produced for export are sugar, tobacco, and coffee, and these are, doubtless, susceptible of large increase as the result of improved methods of cultivation; but however large the product may become, it can scarcely ever grow to such dimensions as to affect seriously the markets of our vast country. Tropical and subtropical fruits and vegetables abound. The orange, of excellent stock and long made thoroughly at home in this island, is abundant, and by cultivation may be made the equal of any grown on the earth. Bananas are of the greatest variety and of the most excellent quality. Vegetables and edible roots are produced in large quantities, and Porto Rico may become a great source of market supplies for our Eastern States.

Traces of mineral wealth of various kinds have been found, but have never yielded any large return. What our jewel casket may hold of precious stones and valuable metals is still to be discovered.

The climate of Porto Rico varies considerably between the north and south and east and west, yet in general it may be said to be warm, though not excessively hot, and humid, though not unhealthy. The heat is moderated and the humidity increased, yet made more tolerable by the prevalence of the trade winds blowing from the northeast, east, and southeast with purifying and refreshing effect. When not compelled to undue exertion one can pass his days in Porto Rico with much less discomfort than during the heated term in our Northern States, while the nights are almost uniformly pleasant and conducive to refreshing slumber.

Of malaria there seems to be less than in any other of the West Indies, and yet the conditions of the climate are such, that strangers arriving must undergo a process of acclimation. Once adjusted to the conditions, the resident from the north may be assured of healthful enjoyment in this tropical paradise.

The population of Porto Rico offers a contrast to that of the West Indies in general. It is a predominantly white. The aboriginal



population was so entirely exterminated that scarcely a trace of its blood remains in the Porto Rican of to-day. African slavery, though early introduced, did not offer the inducement of great profit until the present century was well advanced, so that the mingling of African blood with the Caucasian did not become so general as elsewhere. The more rapid growth of the population in Porto Rico began in the second quarter of the old century and was the result of the immigration of large numbers of Spaniards and Spanish-Americans from those portions of America which had thrown off the Spanish yoke; hence the population had remained predominantly white.

The statisticians tell us that the analysis of the population as to race gives 64% white, 27% mixed blood, and 9% negroes. Not only the Porto Rican of the city, but also the Gibaro of the rural districts, is white and is proud of the fact. While social distinctions on account of race and color do not arouse the intensity of feeling observed in some other portions of the world, it is nevertheless true that the Porto Rican deems his white descent a matter of distinction and pride.

The Spanish domination so completely suppressed all spirit of initiative and enterprise and so closed up all avenues of advancement, that only the Spaniard and his favorites found any stimulus to effort or any opportunity of advancement. The educational and governmental influences of centuries have destroyed the spirit of independence, energy, and thrift, and although the Porto Rican is of good stock and capable of advancement, his life has been so near the verge of starvation, that his physique has been weakened and his activity shut in within a very narrow circle. In individual instances, where these limitations have been thrown off, the Porto Rican has shown himself capable of high intellectual development and noble enterprise. There need be no fear but that under the stimulus of education, intellectual and industrial, and under the influences of a pure faith the Porto Rican will demonstrate his right to live and his capacity for self-government.

The population of Porto Rico, according to recent statistics, gathered under the auspices of the military government of the United States, is approximately 950,000. It is one of the most densely populated of the

West Indies, and its inhabitants are much more numerous in proportion to the area they occupy than is the case with our oldest States, having, for instance, only one eleventh of the area of the State of Ohio, and its population lacking but a little of one fourth.

Many observers are inclined to think that under present conditions the island is overpopulated and that relief by emigration should be sought. This is probably a mistaken judgment. With the readjustment under the new conditions of labor and industry Porto Rico will need all of her population and will afford a home for other hundreds of thousands, who will there live and prosper. There can be little doubt that with the redemption of abandoned or unsubdued lands, with the improvement of the methods of agriculture, with the diversification of the crops cultivated, with the development of commercial relations with the United States, Porto Rico has still a large field for growth and development.

After all that has been said there is abundant ground for the conviction that our "Emerald Isle" of the West Indies is a jewel worth keeping.

The population of Porto Rico is largely rural, yet the coasts are studded with towns, whose population is sufficient to give them quite an urban character. San Juan with its 30,000 people, and Arecibo with its 6,000, situated in the midst of a densely populated region, divide the north coast into three almost equal sections. Aguadilla stands sentinel on the northwest corner, while Fagardo looks out from the northeast. Mayaguez and Humacao, of 20,000 and 6,000 respectively, hold the west and east ends of the main axis of the island. San German holds the southwest outpost, while Yauco, Ponce with its 28,000 souls, and Guyama, with its seaport of Arroyo, the homes of 10,000 people, garnish the southern slopes. Lares, Utuado, Barros, Cidra, Caguas, and Naguabo may be said to form a line of interior towns, holding the fastnesses of the mountains and the interior lines of communication. All these and others are towns of varying population, from 2,000 to 5,000, each the center of populous districts inhabited by the white peasantry.

Ways of communication constitute one of the prime elements of modern civilization. In this respect much remains to be done for Porto Rico. A railway projected around the perimeter of the island has been con-

structed only in small sections. When completed it will enable the traveler to pass being scarcely more than one hundred miles. This roadway of eighteen feet is



COCK FIGHTING IN PORTO RICO.

around the island within eighteen hours of no very rapid travel. Of roadways the military road from San Juan to Ponce, with its kept in excellent condition, and a carriage drive between the terminal cities is one of the most delightful to be conceived. Small



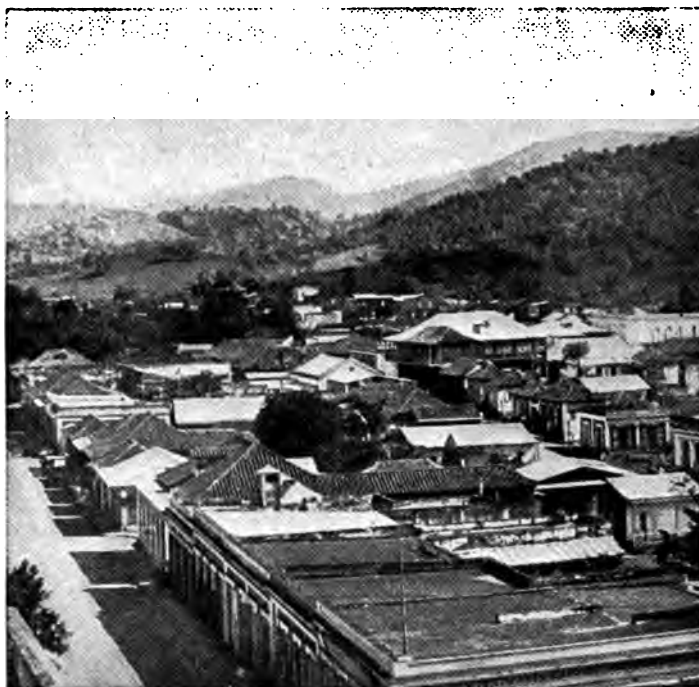
WAYSIDE MINSTRELS IN PORTO RICO.

branch to Guayama, offers a masterpiece of Spanish engineering skill, its total length strips of good highway and some roads projected and partially executed under the

military and civil governments since the American occupation constitute the only avenues of easy communication. The inhabitants of the interior live in the midst of nature's plenty, but without the means of exchanging that plenty for the products of human industry and the articles of commerce necessary to a civilized life. Hence the Gibaro knows little of the conveniences of life, and lives only too near to mother earth.

Porto Rico is ours, but the proprietorship is reciprocal. If Porto Rico belongs to the United States, the United States also belong

to Porto Rico. The law of mutual service and help compels us not only to seek our own but another's wealth. We may not, therefore, seek Porto Rico simply with a view to what she may contribute of her wealth and toil to our wellbeing, but we must give if we would receive, and by the lessons taught of Providence, through war and hurricane, we are to learn that we must contribute of our abundance and of our personal sacrifice ere we may reasonably expect that Porto Rico will contribute largely to the wealth and well-being of our country.



MAYAGUEZ, PORTO RICO.

PORTO RICAN WOMEN.—As in all the Spanish colonies, the heaviest curse of the system, political, intellectual, social, and religious, under which Porto Rico has groaned for four centuries, has rested upon the shoulders of the mothers and daughters. Practically regarded as things rather than beings, and as conveniences and appendages rather than companions and equals of men; taught submission of instinct and thought and conscience to an ecclesiastical superior and loyally bowing to such a demand, how can it be otherwise than that woman's mind should be stagnant and stunted and stultified to such a degree that she cannot honestly respect herself nor command respect from others as a thinking and responsible being? Thus it happens that woman is so generally ignorant and helpless and childish and weak, and often either a mere doll or a wretched drudge. In many cases motherhood without marriage, family cares without the blessing of Heaven, parental burdens to be borne with a broken heart, and sorrows unmeasurably worse than those of widowhood, such are the features of woman's actual place and life to-day in Porto Rico.—*J. Milton Greene.*

PORTO RICO DURING FOUR CENTURIES.

BY REV. CHARLES W. DREES, D.D.

OVER four centuries have passed since, on November 17, 1493, the eyes of Columbus, on his second voyage of discovery and exploration, first saw the shores of Porto Rico. During three fourths of this period the succession of the years signified for progress and human well-being almost as little as the changelless



CHARLES W. DREES.

cycles of that Cathay which, through its outlying islands, Columbus thought he was approaching. And yet, the earliest scenes that are unfolded to us by the simple chroniclers of the time are full of tragedy.

Columbus approached the shores of Porto Rico after first contact with a race of barbarians who were to resist most courageously and successfully for many a decade the advance of Spanish settlement in the West Indies. His first landfall on this voyage was at the island of Dominica, from which point he explored and named a number of islands which then became known as the Caribbees. They were named from the savage Caribs, who greeted the Spanish adventurers with flights of poisoned arrows, and would have no peace with them. The character of these Indians was indicated by the scenes revealed to the Spaniard as he looked curiously into their rude *bohios*, or huts of cane and palm thatch. There were the smoked and dried limbs of human beings. Grinning skulls adorned post and rafter, and their fleshpots were seething with human flesh.

These Caribs were the terror for a full generation of the dwellers of Porto Rico. Armed for war, and cutting the tranquil waters of the sea with the prows of their swift *piraguas*, they made frequent descents upon the eastern shores to pillage and burn,

kill and take captive, and to carry away their bound victims for the cannibal feasts. Not even the vigilance of the Don, nor the terror of his fire-breathing musket and swift-flashing sword, could always successfully resist these invasions.

Columbus only touched the shores of Porto Rico at this time for the purpose of securing water and wood for his ships. Tradition points to a magnificent spring near the northwestern shore, where his water casks were filled when he sailed away for the shores of San Domingo. It was one of the lieutenants of the great admiral, on this voyage, who was destined to make a permanent footing for the Spanish race on this island.

Juan Ponce de Leon made a first visit of exploration in 1508, landing at the point where Columbus had watered his ships, and being well received by the chief, Agueynaba, who was the head of the clan inhabiting that region, and the chief *cacique* over the heads of the other clans throughout the island. After a journey of exploration Ponce de Leon returned to San Domingo, leaving a few Spanish soldiers pensioners upon the hospitality of the natives. The following year two hundred Spaniards came to form a permanent settlement, bringing with them from San Domingo sugar cane, ginger, and other spices, whose culture they introduced. The first village founded by the Spaniards, separate from the Indian clan villages in which they had been guests, was established at San German near the southwestern angle of the island, while almost simultaneously the capital of the new colony was founded on the opposite side of the bay from the site of the present town of San Juan, and was called Caparra.

Spanish enterprise in other directions during those years of the second and third decades of the sixteenth century entered upon too many fields which promised large pecuniary profit to permit any very large effort for the settlement of Porto Rico. The gold placers and mines of Porto Rico could not compete with Mexico and Peru, and have never made large returns for the expenditure of labor and life made upon them. And simple agriculture, with its slow returns, could not hold the Spaniard, when the palaces of Montezuma and Atahualpa held out their

untold treasures. So we find the colony of Porto Rico developing but slowly. Many of the colonists were forced settlers, for Porto Rico was scarcely more than a penal colony for three centuries.

Discouragement and disaster rained thickly upon the colonists, and those early years in Porto Rico were a continued tragedy. Governors succeeded each other rapidly in administration, their tenure of office being, usually, scarcely more than a year. Discontent and loud complaints were constantly making themselves heard in San Domingo, where the central authority resided. The complaints most often referred to injustice and partiality in the distribution of the Indians as slaves under the system called by the Spaniards "Repartimiento."

Plagues of mosquitoes made more than one settlement almost uninhabitable. An invasion of ants, destroying every green thing and driving the settlers out of their homes, threatened to sweep away whole settlements. The plague of smallpox, and other nameless contagious diseases, swept multitudes of Indians and white men into untimely graves. The descent of the Caribs, always feared and frequently experienced, made life anything but tranquil.

Meanwhile, the tragedy of Indian extermination was going on. Into the life of those Indians, who seem to have been simple and inoffensive in their character, came the Spaniard, with his lust of blood and gold and his invincible hatred of work. When the Indians found themselves reduced practically to slavery by their kindly received but speedily unwelcome guests, despairing efforts for liberty were made. The Indian uprising, in 1512, came near sweeping the Spaniard into the sea; but what could despairing courage accomplish when armed only with bow and arrow and war club, as against the terrible firearms, the swift horses, and the fierce bloodhounds of the Spaniard? And so the rebellion but served as a pretext for taking away even the mask under which slavery had been hid, and the Indians found themselves bound with the chain, dragged to the mines, and driven to the fields, their heads bowed beneath the yoke of unceasing toil.

Unspeakable cruelties hastened the extermination of the natives. It was in vain that Las Casas, the noble friend of the Indians, voiced his protest to king and emperor until at last, for very shame, the piti-

less and remediless "Repartimiento" gave way to the milder "Encomienda," with a reversion to the crown, which gave liberty to the slave after a fixed period.

The relief came too late, however, for when, finally, the benefits of the reform were proclaimed in Porto Rico, there were but *sixty persons*, of all the multitude that peopled the island at the time of its discovery, from whose limbs the shackles were broken. In Porto Rico, as in San Domingo and Cuba, Spain was guilty of the extinction of a race in the mad pursuit of wealth and power.

That Porto Rico offered to the early conquerors little to attract or to satisfy the desire for gold, is illustrated by the fact that Ponce de Leon organized two expeditions for the purpose of seeking new fields of enterprise which might rival Mexico and Peru in their splendor. Not only wealth but health was sought; for in his advanced years he set out for the fabled fountain of youth, landed on the coast of Florida, but instead of the object of his quest found savage Indians, one of whose poisoned arrows wounded him to the death. Retreating to Havana, he there died, and his remains were brought to Porto Rico where they are said still to be found.

The disappointment of the early settlers is shown by the constant tendency to emigrate, and to such an extent was this the case that the government repeatedly issued stringent prohibitions of departures from the island. Depopulated of its native race, the new population did not rapidly increase, and for three centuries development was extremely slow. In the view of the Spanish government the chief value of the island lay in its seaport of San Juan, with its easily defensible harbor and its outlying position, nearest the home country, and most available as a strong place from which to resist an invasion of the Carib, freebooter, and filibuster.

So, in course of time the capital, San Juan, with its lofty Morro, and its high ridge protecting the inner anchorage, became so formidable a fortification that it could resist successfully such attacks as Havana, Cartagena, Nombre de Dois, and even Caracas, in its lofty mountain position, were compelled to succumb to. The English and Dutch, in their expeditions under Drake and Hawkins, Bandoin, Abercrombie, and others, tried in vain to capture the Morro. It was in such an attempt, in which several plato-



A SCENE IN PORTO RICO.

The photograph shows a tropical scene in Porto Rico. In the foreground, there is a dirt road or path. To the left, a wooden structure, possibly a shed or a small building, is visible. The middle ground is filled with several tall palm trees. In the background, a larger building with a gabled roof can be seen through the trees. The overall scene is a quiet, rural tropical landscape.

ships were destroyed in the harbor and much damage done to the town, that Drake and Hawkins failed in their efforts and drew off their forces; and ere the fleet returned to England both captains had died at sea, and were buried in the element they so dearly loved.

What large fleets and the forces of a nation could not effect was likewise impossible to the buccaneer and the filibuster. But more than once these sea rovers made their descents upon the coast to harry and pillage and burn, while every Spanish fleet and richly laden merchantman had to be wary of these enemies.

Ere the Indians had been all exterminated, and, indeed, with a view to ameliorate their condition, African slavery was introduced into the island. But up to the end of the eighteenth century no very large number of negroes had been introduced into the island. The people were too poor, and the fruits of agriculture too scant to make the introduction of such labor desirable. Hence the population of Porto Rico remained predominantly white to an extent unknown in any other of the West India Islands. The infusion of Indian and Carib blood was at too early a period and too soon ceased to become so permanently marked as in other Spanish islands. The development of the creole race, Spanish and negro, came at a later period.

Pictures of life in Porto Rico, during the eighteenth century, show an extremely primitive condition, the people living in great simplicity and poverty. Their houses, outside a few towns where representatives of government congregated, being scarcely an improvement upon the *bohios* of the Indians. They were such houses as are still to be seen all over the island, and bear the same name that was given them by the Indians before the Spanish conquest. The only noticeable difference was in changing the floors, constructed by the Indians of cane and bamboo stalks, for boards which the Spaniards were able to saw out from the abundant timber found on the island. The introduction of sugar cane and coffee into the island brought the promise of agricultural development, which was not to any great extent realized until within the nineteenth century.

The increase of population and of industry, which brought Porto Rico up to the position of the most populous and most

thoroughly Spanish of all the West India Islands, was a direct result of the revolutionary movements which brought the independence of the greater portion of the Spanish colonies in the Western Hemisphere. When Mexico and Central and South America had revolted, and when San Domingo and Hayti had been lost, only Cuba and Porto Rico remained.

Porto Rico became the favorite possession of Spain and liberal regulations were adopted for the promotion of immigration. Hence many Spaniards and American creoles of Spanish race and sympathies flocked to Porto Rico. Land was parceled out to them in small holdings, and to this day there is no one of the islands where there are so many property holders in proportion to the entire population as in Porto Rico. The population remained predominantly white because of this white immigration. But with increasing development of large agricultural interests slave labor became profitable and numbers of Africans were brought to the island.

The aspect of the leading towns of the island, such as San Juan, under this condition, is still reflected by the excessively crowded state of the inhabitants. Before slavery was abolished, as it was in 1873, the slave quarters of the families living in San Juan were in the lower floors of the dwelling houses. When the slaves were freed many of them continued to live in the old quarters, and the poorer classes were compelled to mingle with them.

One who goes up and down the streets of San Juan to-day looking into the crowded courtyards, with dirty women with unkempt hair, with naked children and idle men, crowded almost to suffocation, may behold a picture of the old slave quarters. He will also recognize the fact that much of the moral condition, the widespread vice, the neglect of the marriage tie, and the presence of husbandless women and of fatherless children is, to a very great extent, a heritage of slavery, as well as a consequence of neglect and evil example on the part of an unworthy priesthood.

While the Spanish government gave no little attention to the promotion of the development of Porto Rico from about the year 1820, the main object of that attention was the promotion of the interests of the home government, and of the selfish oligarchy in whose interests it has ever been adminis-

tered. Commerce, industry, and taxation were all subordinated to the interests of the mother country. And all were so administered as to open abundant opportunity to

pure Spanish blood. The Porto Rican of the city, the Gibaro, or white peasant, of the interior, the creole, and the negro had no opportunity of advancement.



HARBOR OF SAN JUAN, PORTO RICO.



PLAZA ALFONSO XIII IN SAN JUAN.

City Hall on the right; Treasury and Public Works Building in front.

officials and their favorites for amassing speedy wealth. No avenues of preferment in civil or ecclesiastical life were open to the native, though he were of approximately

Spanish governors succeeded each other rapidly, each bringing his own train of followers and favorites, each procuring favor with the home government by making the

largest returns to that government, while at the same time abundantly filling his own coffers. The sugar, coffee, and tobacco industries flourished, but their profits came into the hands of the few. Even after the Spanish government had made the island an integral portion of the Spanish monarchy, with representation in Parliament, and after nominal autonomy had been granted, in the hope of averting the inevitable separation from the mother country, these franchises were all so held under control by the Spaniards and the Spanish administration that they contributed nothing whatever to the sense of dignity or liberty enjoyed by the Porto Rican people. Nor were the people for an instant deceived; and the underlying hostility and desire for independence, and the growing thought and wish that their country might come under the protecting folds of the American flag were not moved.

This review of the history of Porto Rico would be incomplete without mention of the part taken by the Roman Catholic Church in this long development. The chronicles of the early time make little specific mention of priests and friars in connection with the settlement of Porto Rico, but enough is recorded to show that here, as elsewhere, the representatives of the Church were always present and exerted their influence over public affairs. A religious motive accompanied the Spanish adventurer in all his expeditions, and the ostensible purpose of the conversion of the Indians was ever declared. The method of this conversion was in general simply the offer to the untutored savage of the alternative between the cross and the sword. Conversion, or at least, conformity, was compelled at the point of the musket.

Very few there were among the priests and friars who attained the high thoughts proclaimed throughout a generation by Las Casas, namely, that conversion should be by persuasion and not by force. The slow process of instruction, of persuasion, and the sweet compulsion of Christian charity seemed altogether too tedious, and, furthermore, superfluous to the Roman missionary with the power of the State at his back. Quiet acceptance or speedy extermination was the alternative.

And even conversion, or conformity, was not sufficient to secure the liberty of a Christian subject. To save the Indian from the danger of relapses into heathenism it was

just as well, if not a little better, to work him to death in the mines, and if he proved restless, send him to heaven by the short way of the sword.

Porto Rico was erected into an episcopal diocese in 1511, and the record of this royal decree presents, as simultaneous grants, the permission to introduce negro slaves into America, and a grant to the bishop of the tithes which might be collected. The first bishop, Don Alonso Manso, arrived at San Juan in the year 1513. The loyalty of the Spanish cavalier and adventurer to his Church was not above protest against what he might consider an invasion of his pecuniary interests. The record states that Bishop Manso reached his mission field with such high ideas of the state and privileges which were due to himself and his cathedral Church that he made demands upon the settlers which these were not disposed to grant. Notwithstanding threatened excommunication the settlers insulted the bishop, and so far refused obedience that he found himself compelled to return to Spain. Upon his return, the following year, armed with the authority of chief Inquisitor for the Indies, this authority silenced every protest, and from that time churchly influence, allied with the civil power, and sustaining every item and every act of Spanish civil policy, was all but unquestioned.

While the authority of the Church and its ecclesiastical organization extended to every portion of the island, and its inhabitants were claimed as children of the Church, as a matter of fact pastoral care and oversight were almost entirely limited to those centers of population where the civil authorities resided and where the community was made up largely of Spanish residents. "Like priest like people" has its illustration here as elsewhere, for the character of the priesthood was not above the moral level of the people, nor has there been anything in example, however much in precept, to purify and uplift the moral life of the people. The allegiance between Church and State, the priesthood being supported out of the public funds, paralyzed all high moral purpose.

As the population extended into the difficult region of the interior no adequate provision was made for pastoral oversight, and there were and are multitudes of the people so far removed from the offices of religion as to grow up in almost complete ignorance

of the simplest precepts of Christianity. The white peasant of the interior, if in

tion, save such as might reach him by tradition. In a very large proportion of cases



A VILLAGE STREET IN PORTO RICO.



SHRINE OF OUR LADY OF MONSERRAT, PORTO RICO.

Don Manuel Ubeda y Delgado, in his book called *Isla de Puerto Rico*, says: "The shrine was erected by the liberality of Gerardo Garcia, of whose son tradition relates that, pursued by a furious bull, he was saved by a miraculous interposition of the Holy Virgin, the animal falling prostrate upon its knees upon hearing the young man cry out, 'Save me, Divine Lady of Monserrat.'"

infancy he was carried to the distant parish church for baptism, grows up from childhood to manhood with no religious instruction, his family life was founded upon no formal sanction for his marriage, and his children had no protection from the civil or ecclesi-

astical law. In sickness and in death he could not have the benefit of clergy unless able to pay the large fees demanded by these so-called representatives of Christ.

As aspirations toward independence filtered slowly down into the mass of the population, and as a growing sentiment of hostility to Spain and Spanish authority made itself felt, Church and priesthood were associated in the popular mind with civil authority. Alienation from the Spanish authority was accompanied by indifference to the Church. There is probably no portion of Spanish America where the mass of the population became so thoroughly estranged from their ecclesiastical teachers. Evidence of this is found in the fact that the churches were almost deserted, and that the vagaries and impostures of spiritualism found wide acceptance. Long before the American occupation these symptoms of religious indifference and hostility to the Church were abundantly apparent. It is a common statement of intelligent Porto Ricans, "Our people are not Catholics." The instant attention of the people to the preaching of the Gospel, and the ready acceptance by many of the message of Christian truth, confirm the fact of the alienation of the people from their traditional form of religion.

The conditions resulting from this long history, and which became manifest to the outer world at the time of the Spanish-American war, may be briefly stated: First of all, we have a people predominantly white, whose ancestors were mainly of that class of Spanish-Americans most closely allied to Spanish traditions and who might have been expected to be most loyal to the mother country. Spain called Porto Rico "the ever-faithful isle," and so few and insignificant were the overt acts of insurrection that Porto Rico had never experienced the long history of rebellion and military suppression thereof which had taken place in Cuba. The people of Porto Rico had been trained through centuries to the position of unquestioning subordination and inferiority. Their aspirations had been checked. Wealth had been gathered into the hands of a few, while the mass of the people were poverty-stricken, living on the verge of starvation—ignorant, improvident, dependent.

A feeling of estrangement from the mother country had become widespread. Agitation for independence had been making itself

heard from time to time from 1811, and although ever suppressed by the strong hand of authority and condemned as iniquitous by the voice of the Church, it permeated all classes except those most closely related to the Spanish civil and ecclesiastical order.

Admiration of the free institutions and the material prosperity of the United States had gradually developed into a feeling of sympathy for the American people and a desire for closer association with our country. Consciousness of the small extent of the island and the insufficiency of its resources for independent life made it easy for the people to accept the idea of intimate union with the United States. The Spanish-American war kindled this aspiration into a flame, which was ready to burst forth at the first opportunity. Too late did Spain awaken to the necessity of conciliating her island peoples in the Western Hemisphere by granting to them free institutions. The concessions were too grudgingly made, and the liberties so boastfully proclaimed were nevertheless so hedged in by Spanish authority that the people were not for a moment deceived.

It is not strange, therefore, that the close of the long period marked by the landing of our American troops at Guanica Bay, on the southern coast, on July 25, 1898, should have been the signal for a joyful welcome on the part of the people. Spain's effort to arouse popular spirit and raise military levies from among the people for the support of her authority utterly failed. The people refused to take arms. They greeted the Americans with effusive joy. Here and there the suppressed feeling of outrage and injustice broke out in acts of hostility and incendiarism against the Spaniard. While these were speedily suppressed, the popular rejoicing and popular welcome to the American spread through the island in every direction. It was on the festival of Spain's patron saint, the day of St. James, that the stars and stripes were first unfurled on Porto Rican soil as the symbol of a new era and the promise of better things.

"In Porto Rico, under Spanish rule, the public treasurer paid all expenses connected with the Catholic Church, which was the religion of the State, and in every city and in every town there were churches exclusively for Catholic worship."

EDUCATION IN PORTO RICO.

BY REV. GEORGE B. BENEDICT, A.M.

THE population of Porto Rico is not far from 950,000. There are according to the last census 322,393 persons between the ages of five and seventeen. About ninety per cent of the population is illiterate.

Spain did not bequeath a schoolhouse to Uncle Sam in which to educate this ignorant multitude. Under Spanish rule primary schools were taught in private residences of the teachers. There were some schools of higher grade in the cities housed in government buildings.

The American school system was introduced in 1899, and, like a big saddle on a small horse, needed much adjusting, which it did not receive, and therefore it galled the little beast.

It was necessary to accommodate the schools in private residences unsuitable in every respect. These were rented by the municipalities, and no family was permitted to reside in the same building. There was a dearth of desks, blackboards, maps, etc.

In the majority of the schools benches without backs were the sole accommodations. There was a lack of these even, and it was no uncommon sight to see fifty pupils crowded upon benches as closely as hens fill the perches of the roost in winter. One can imagine what unfavorable conditions for study these were in a climate where the mercury keeps close to the eighties. There was a good deal of effort put forth on the part of the pupils, by those in the center to keep from suffocating, by those on the ends to keep on the bench, and a great and futile effort on the part of the teacher to keep order.

Books were furnished by the government through the Insular Board of Education. The teacher was made responsible for the books, which were locked up in a case or trunk every night. Pupils could not buy books, nor were they permitted to take them home at night.

The teachers who had taught under Spanish rule presented their credentials to the Insular Board and received certificates for five years, so the whole teaching body was admitted. It was necessary, but this was a body that knew absolutely nothing about the American system, yet was expected to teach according to it.

A few American teachers came the first

year, less than one hundred, and were scattered through the island in the cities and larger towns. As very few of these could speak Spanish they were sent to teach English and take charge of a lower primary department. It is needless to say that they were useless to a large extent till they had learned enough Spanish to understand their pupils and communicate their ideas.

The island was divided into 16 districts, and an English supervisor was appointed to take charge and establish schools in each.

A supervisor was a person who spoke English as his native tongue or had acquired it. It was difficult to find 16 teachers of experience and acquainted with the American educational system, so some poor material was of necessity chosen. These supervisors with one or two exceptions could not speak a sentence in Spanish, yet they had the delicate work of initiating the American system, establishing schools, and starting the educational machinery in their districts—a very difficult thing to do. It is a wonder that they did so well, and that the people of the island were not more prejudiced against our educational system than they were. The native teachers knew nothing of American methods. They wanted to know, but the supervisors could not tell them, so the first year accomplished but little more than reveal the difficulties and suggest remedies.

Pending the appointment of the Commissioner of Education, Major G. G. Groff, an experienced educator from Pennsylvania, served as Acting Commissioner. He introduced some helpful changes suggested by experience and demanded by the conditions.

He planned a series of teachers' institutes for the whole island to be held in the summer vacation. He sent out a company of experienced teachers to hold a teachers' institute in the principal city or town of each supervisor district. These institutes, given in Spanish, presented American methods in a practical manner and gave the teachers and public a clearer idea of the American system and what it would do for the educational interests of the island. Much prejudice was removed and about half the teachers were reached in this way. At the opening of the school year, October 1, 1900, Commissioner Martin G. Brumbaugh

was on the ship with his hand on the helm. He brought large experience, abundance of self-confidence, and determination to solve the educational problem. Enthusiasm and good sense have characterized his administration.

By the loss of the records of the Insular Board of Education, caused by the burning of their offices on July 1, 1900, Commissioner Brumbaugh was handicapped in one sense, but in another was thus left free to institute whatever course seemed best. A year has passed, and a retrospect shows that a decided advance has been made along the pioneer road which education is and will be traveling for some years to come.

A very good school law has been enacted by the Legislature, forming a basis from which to direct.

The teaching force is being remodeled and improved. The five-year certificate given by the Insular Board has been called in and a one-year certificate given in its place. All new certificates are granted for one year. These may be renewed without examination by the department, provided the supervisor certifies that the teacher has done good work and is progressive. In this way the drones and fossils are eliminated and a premium is put on good work and self-improvement.

A growing interest is manifested by the teachers in the study of methods and the reading of those books that enlarge the general information. Thus the native body of teachers are gradually coming to know more of the American system and to be more in sympathy with it.

There are three grades of certificates issued. "Rural" entitles the holder to teach in the rural ungraded schools at a salary of \$30 per month. "Graded" entitles the holder to teach in a graded school at a salary of \$40 in villages and \$50 in cities. "Principal" entitles the holder to serve as principal of a graded school at a salary of \$75.

The supervisor force is improved by experience and ability to use the Spanish and by the introduction of better material in place of poor.

Plans are made to open a normal school in Rio Piedras, a large town eight miles distant from the capital and connected by electric cars. This is a very necessary institution for the molding and forming of a teaching force.

More American teachers have been teach-

ing this year than last. They have been a much more helpful element than last year. Those who returned had the benefit of last year's experience and a better knowledge of Spanish; and among the new ones a larger proportion than last year could speak some Spanish. The department is sending a good number of worthy Porto Rican boys and girls from the schools to the States, to such schools as Carlisle, Pa. Last month some twenty-five or thirty young men, selected by competitive examination, were sent by the insular government to various schools to be educated.

The department has secured a portion of the moneys returnable to the island from illegal duties, which sum is being expended in erecting model school buildings, equipped with all modern conveniences. It puts up one in every supervisor's district—a rival schoolhouse—whose grounds shall contain an acre or more. This ground is to be cultivated by the pupils under the direction of the teacher, thus introducing an industrial element.

Besides these the department is building many model graded school buildings with spacious grounds in the cities and large towns.

Thus the school accommodations will be enlarged for the coming year. The school attendance and enrollment has been considerably increased during the last school year. Many new schools were opened in each supervisor's district. In absence of accurate figures, which it is impossible to obtain for this article, it is safe to say that forty thousand is very nearly the number of pupils that have attended the public schools this year. From this it will be seen that about one in eight of the persons of school age have attended the public schools this year.

Population of Porto Rico.

In 1493, when Porto Rico was discovered, it probably had a population of from 80,000 to 100,000 aborigines, but these have since disappeared as a distinct race. In 1800 the population was reported at 155,426; in 1834, 358,836; in 1860, 580,329; in 1887, 802,439; in 1897, 899,394, made up of 573,187 whites, 241,900 mixed, 75,824 blacks, plus 7,014 individuals of the army, 368 of the navy, and 1,101 prisoners. In 1899 the census taken by the United States government showed a population of 953,243.

A FEAST DAY IN PORTO RICO.

I HAVE seen a number of feast days of different kinds, but I think the people of Porto Rico have the newest way of observing a feast that I have ever seen. February 17 is the great feast before Lent, and everybody who believes in the Catholic Church festivals has been doing his best to have a merry time.

There were services in the church here in Ponce early in the morning, and I suppose the usual number of women and children and an unusual number of beggars were in attendance, but since eight o'clock this morning there has been no indication that the people knew that this was the Sabbath, or even that it was not a great holiday.

The streets have been thronged with crowds bent upon pleasure only. Roving bands of minstrels have gone from street to street furnishing entertainment to the crowd of followers by dancing to the music(?) of a gourd and a flute. Almost everyone has been dressed in their best clothes, and for a large part of the day has been on the street, or else entertaining visitors. Crowds have been the order of the day. All houses are evidently thrown open, and all comers are welcome. Carriages have been driven through the streets filled with well-dressed people.

Paper decorations are everywhere. They have a habit of cutting paper very fine and throwing it over one who passes. So generous are the people in the distribution of this paper that cornucopias, such as we fill with candy for the children at Christmas time, are emptied upon the head of a person in pass-

ing a house where he or she is known. Long strips of paper are also thrown across the walk as you pass, and if it falls on you that is cause for merriment on the part of one who throws the paper. Many of the younger people indulged in throwing white flour over each other, and seemed to enjoy taking one another by surprise.

Another way of showing interest in their friends was to fill an eggshell with perfumery, and throw it upon your friend with sufficient force to break the shell, and the perfume would be scattered over the person and everything near him. This would not be so bad if the perfumery was of a decent sort, but I was near enough several times to know that the shells were filled with native bay rum, and, to say the least, it is as evil-smelling stuff as one will ordinarily find under that name in a day's travel.

After attending a Spanish service to-night I walked up to the principal plaza, where there were crowds of people of all ages walking about and enjoying the performance of a Porto Rican band. This particular band is the pride of the people of this city, so I will not criticize its work. Certainly the leader worked hard enough with his baton to bring something out of the players, if there was anything in them to bring out, of this, however, I am in doubt. It is evident that the Church authorities are in full sympathy with the day's performances and so directly responsible for the gross superstitions under which the people have been long laboring.—*H. J. Rhodes, in Christian Missionary.*

THE TRANSITION PERIOD IN PORTO RICO.

THE discovery of Porto Rico antedates that of the mainland of America by perhaps two years. Here Columbus found a large population of Indians, some historians venturing to place the number as high as 80,000. The Indians called the island Boriqua. Columbus changed the name to San Juan Bantista, since called Porto Rico, meaning rich port. Eighteen years after its discovery Juan Ponce de Leon came to the island for conquest and in search of gold, and for him the largest city was named. He found the Indians thrifty

and exceedingly hospitable. They became his ready subjects, and willingly revealed all the hidden treasures of their beautiful country. The head chieftain resided in a neatly kept village built round a hollow square. He and Leon changed names as a pledge of sacred friendship. They lived together peaceably till Leon, in obedience to the impulses of his roving nature, left Porto Rico in search of further conquest, consigning the affairs of the little island to others. The old tale of contested leadership followed, with the usual result that the simple-minded

natives were eventually deprived of any voice in affairs. They were at last driven from their settlements, and much cruelty on both sides stains the records for many years.

Finally the Spanish decided to systematically colonize the island. Official grants were obtained from the king. Large numbers of the poorer classes from Spain and southern France were induced to come here for settlement, and not a few of great wealth either came themselves or sent their agents to take vast tracts of land, which was broken and planted with tobacco, coffee, and sugar cane. The last yielded the best returns, as the famous brand of West Indian rum could be made from the cane after the sugar was extracted. For the cultivation of these plantations thousands of slaves were imported from a point in North Central Africa. The hacendados (plantation overseers) would build one great mansion house on each estate, around which were clustered the slave quarters.

The poorer classes of immigrants, having no means of livelihood, hired themselves to these same plantation kings, and so far as remuneration went, they fared scarcely better than the slaves. Of course they had not been purchased and could leave if they chose, but whither should they go? Conditions equally oppressive existed everywhere, so they usually accepted their lot without protest, and with their families became regular attaches of the estates. Many of the Indians, finding their old occupation gone, were drawn into this sole channel of employment also. The only value attached to any laborer was his ability to bring gain to his master. It mattered but little if his skin were white, black, or red, or whether he had been born a Spaniard, a negro, or an Indian. During the day they all worked side by side in the sunny fields; at night they were liable to share the discomforts of the same miserable shacks. In the course of generations there were many instances where the clearly marked individuality of these originally different races began to grow indistinct. The blacks, being purchased property, were of course counted separately until Spain was forced to relinquish her human chattels only about a decade ago. Since then many belonging to the lower classes have lived promiscuously till it is impossible to draw the line between what was once black, white, or red. The better classes have of course jealously guarded their purity,

there being no family of much consequence, but has retained a record free from mixture with "lesser breeds," yet there is sometimes discovered an arbitrary twist in the hair that suggests suspicion of a broken line.

The present population of Porto Rico is about one million. Of the entire number scarcely eight per cent can read, and perhaps less than six per cent know how to write. During the centuries the few have amassed fortunes at the expense of the many. Nowhere else in the world do the masses subsist on more slender means than in the Spanish West Indies.

A tiny one-roomed hut, the frame put together in the rudest manner, covered with yagua (the shell of the palm blossom), the staves of old barrels, cast away tin cans pounded flat, or old boards of every variety, constitutes the usual habitation of the common peon laborer. In exceptional cases, by dint of hard work and strictest economy, these shacks become the property of the dwellers, but usually they are leased from some rich land owner, who exacts a high tariff and is quick to eject his tenants in case payments are not promptly met. Where the peons work the plantations, shack shelter is usually a part of the pay for labor.

Under the old *régime* it was impossible to rise from a lowly estate to one of more consequence. If a poor man did succeed in raising a fair crop of vegetables upon his little clearing, he was taxed in proportion as his crop was valuable. If he reared a horse a few pounds heavier than the ordinary stunted creatures we see everywhere, an exorbitant tax was immediately levied upon its additional value. Windows in houses, verandas, or the addition of a second story were all made a means for increasing the revenue of Spain. This burden was attached to all marriages, births, deaths, and baptisms. When the great military road was being constructed across this island, which, by the way, is one of the great engineering feats of the world, each inhabitant was taxed \$2 annually, notwithstanding that the work was done by slave and criminal labor. The fact that the road was so many years in building that the length of time consumed cannot be definitely learned indicates what a vast amount of money was obtained from the people on this pretext.

It is a well-known fact that the rich have always evaded and do yet evade taxation. Of the four thousand pieces of property in

the city of Ponce, taxes are paid upon scarcely four hundred. This state of affairs has ground out the spirit of the common people. As a result they are devoid of ambition, have no deep-seated sense of patriotism or religion, and seem content to depend upon the bounty of others in so far as it is possible. In American parlance they have "lost grip," and doubtless years will pass before they become thoroughly imbued with the spirit of sturdy independence and a determination to pull themselves out of their present condition.

In forming this judgment, however, the fact must not be overlooked that the race is physically much deteriorated for lack of proper feeding and shelter. About eighty per cent of all the inhabitants are more or less anæmic. Many are so badly reduced that all sorts of horrible diseases are commonly seen among the poor everywhere. This fact must be made to account in no small degree for the lack of buoyancy so generally noticeable. Raw sugar cane, and short rations of poor codfish, rice, and beans, with the soft fresh fruits, constitute the main articles of diet.

The small children go about devoid of all clothing, and the scantiest allowance is rated sufficient for the masses of the "grown-ups." Owing to the high tariff charged for marriage the poor have been debarred from rightful sanction of such union, consequently morals are loose and family ties but lightly esteemed.

There are thousands of helpless "widows" with large families of children to support whom heartless fathers have deserted. Among this class we find many brave souls struggling to help themselves by weaving hats and baskets, doing embroidery and plain sewing, taking in washing, or, to state the case exactly, taking out washing, for all laundry work is done in the rivers or smaller streams. A wooden tray, about thirty inches long, perhaps improvised from the shell of a palm bud, is made to do service as the only tub. The clothes are either violently beaten against the rocks or scraped clean with a piece of hard cocoanut shell. Starch is made from the native cassatt. The light-weight irons are heated over a quick charcoal blaze kindled in an iron pot or perhaps an old oil can. This constitutes the only fire ever known to any Porto Rican house of high or low degree. Sometimes there is a row of square holes built regularly in an elevated

hearth which are used for cooking instead of the charcoal pots, but there are no cooking stoves, ranges, or ovens, except the high brick ovens of the public bakeries.

Since the occupation of the island by the Americans two years ago great effort has been made to revolutionize this old mode of life. As rapidly as possible American thoughts and customs are being made to replace those which have been in vogue for centuries. But transition periods are always trying, and much forbearance will have to be extended to these people before they succeed in fulfilling our expectations. In the first place they do not yet fully realize our intentions. Nor do they know what we expect of them, as they are utterly unacquainted with our mode of life. The awful hurricane of last August reduced the island to starvation and deprived the people of their scanty possessions. All this following in the wake of the war has unsettled the people so that they sadly need reorganization.

The government is doing what it can to bring order out of chaos. Between ten and twenty thousand men are employed in building public roads. Efforts are being made to organize public schools at the rate of one school for every 50 children. About one half of the requisite number have been opened. In some districts children are unable to attend school owing to lack of clothing. No doubt all these difficulties will be satisfactorily overcome in time. A small proportion of the teachers of the larger towns are Americans, as are all the district supervisors, but a majority of native teachers still prevails. The books provided are printed in both Spanish and English, and one hour daily must be devoted to the study of the English language. Where there are native teachers this part of the work is feeble, and it would be an immense advantage if all the children could be placed immediately under American teachers.

With the establishment of civil government all business interests will take a new lease of life. Franchises for various schemes can be obtained, such as trolleys, steam railroads, and the other forms of public improvements. These will bring large capital into the island, and, besides, the natives will be brought into contact with our business methods and will thus be aided materially in growing accustomed to our mode of life generally.

The various churches of the United States have been active in sending numerous messengers of "light and leading" to many parts of the island. Missionary devices of all the usual forms are well under way, and religious life is being renewed and quickened in all directions.

The country is a gem of beauty and well deserves its name of "Pearl of the Antilles." With a climate rivaling that of Italy, mountains which but for lack of snow would compare favorably with parts of Switzerland,

rich valleys of luxuriant palm groves, sugar and coffee plantations, and a flora skirting the waysides equal to any of our petted hot-house productions at home, Porto Rico is destined to become the winter Mecca of the United States. As our expectations become realization the natives will learn by contact and experience more quickly and more surely than can ever be instilled by theory, what is given and implied by American citizenship.—*Ruth S. Etnier, in Southern Workman.*

METHODISM IN PORTO RICO: A YEAR'S WORK.

BY REV. CHARLES W. DREES, D.D., SUPERINTENDENT.

A LITTLE more than a year has passed since the work of Methodism in Porto Rico began with the opening of English services on April 1, 1900, and of Spanish services on the following Lord's Day. A rapid review of work and workers and some statement of results might well be preceded by a brief note as to changed conditions in the field.

A close observer of affairs in Porto Rico cannot fail to be impressed with the fact that there has been no small growth of popular discontent with American rule. No single cause will suffice to explain this fact. The truth is, that disappointed expectations on different lines among various classes of the people have embittered their feeling. The commercial class, whose transactions were chiefly with Europe, have had their business arrangements seriously interfered with by the operations of the Dingley tariff as applied to importations from Europe. This has resulted in a large increase in the prices of such commodities.

There has been in some circles disappointment on account of the status given to Porto Rico and Porto Ricans in their relation to our national life. Full title as American citizens has been denied them, and the position of their country in relation to the family of States has not been recognized as intelligent Porto Ricans desired and hoped.

While to any unprejudiced and disinterested observer it is evident that our government has given large participation to natives in local government, and while this is recognized by many Porto Ricans, there is, nevertheless, a numerous class of persons who are disappointed in their aspirations toward public employment. The labor-

ing classes in the cities, finding it extremely difficult to secure work in the stagnant condition of commerce and industry, attribute their misfortune to a defective system of government. Those portions of the population whose subsistence depends upon the coffee industry are still largely without means of support, and the refusal of the government to institute a system of public loans to aid in the restoration of this industry has created disappointment and complaint. Doubtless the difficulty of mutual understanding between Americans and natives, arising from the difference of language and dissimilarity of race and customs, has produced friction and complaint.

Add to all these other causes of discontent an organized political opposition, which gathers up all the several complaints and uses them by political methods and for selfish ends to embarrass the administration of government, and we have an approximate explanation of the fact above referred to. It may be hoped that these feelings have reached their greatest strength and that the sterling integrity and high purposes of the representatives of our government, in the main, will gradually overcome the difficulty. The fact remains, however, and is a prominent feature in the present situation, that Americans and American policies are not so popular as they were a year ago.

Another fact in the situation is the undoubted reaction toward Roman Catholicism. This is due to various causes. There are those, whose latent sympathies for Spain and Spanish institutions have led them to turn again to the long-forgotten observances of the traditional Church as the one institution closely identified with Spanish influ-

ence in the island which has survived the American occupation. Others there are, who, though by conviction and practice long alienated from the Roman Catholic Church, have turned to her again in their revulsion against things American.

A still more powerful element in this reaction has been the presence of Protestant missions in the island and the appointment of an American bishop as the head of the Roman Catholic Church in the island. A new activity is displayed in Church matters. An effort is being made to correct abuses and to win the sympathy of the people. The bishop himself is active in the discharge of his duties and is carefully watching all the interests committed to him. The protest of the Christian conscience against the negligence of the priesthood has had this effect. Better priests are distinguishing themselves in the discharge of their pastoral duties.

In response to the elevation of a high moral standard in the community by the representatives of Protestantism, leading to the careful instruction of the children, and to an earnest effort to correct the great relaxation of family ties, Roman priests are emulating Protestant ministers and imitating their methods by instituting Sunday schools for the instruction of children, and by going abroad to induce those living out of wedlock to solemnize their union by the rites of the Church. Herein may be seen some of the most interesting results of our Protestant work in Porto Rico. It was said not many months ago that Archbishop Chappelle and Father Sherman had acknowledged the uncatholic character of the mass of Porto Ricans, and had expressed themselves as not unwilling that Methodists should go down there and stir them up.

Notwithstanding these two facts in the situation—discontent with American rule and the Roman Catholic reaction—the response to our Protestant work has been most satisfactory, and it can hardly be said that popular interest is less pronounced than it was a year ago. It is still the most remarkable fact in the situation that everywhere the mass of the people show the greatest readiness to listen to the Gospel message, and that wherever the Gospel is preached immediate results follow. These results have certainly been commensurate with the resources employed in the work. If results are not larger, it is because we have failed to enter fully into the open

door set before us. Opportunity is still ours.

Called from South America to take charge of the projected Mission in Porto Rico, we arrived in San Juan March 25, 1900, and within three weeks we had come into close contact with the field, and under the blessing of God the first two congregations had been started in San Juan and a journey had been made overland to Ponce.

Our first enterprise in order of time was to respond to the petition of our own countrymen for religious privileges. A hall was secured within forty-eight hours of disembarkation. It was prepared for service, and on Friday evening, March 30, a meeting was held for prayer and conference, 19 persons being present. Sunday, April 1, is the historic date of the first formal opening of our Methodist work in Porto Rico. A congregation of about fifty persons came together, and an interest was manifested which has not since declined. The following Sunday we opened our commission in Spanish, organizing a Sunday school and preaching service. The congregation numbered about forty inside the hall, with many attentive listeners at door and windows.

During the summer of 1900 Rev. A. W. Leonard and Rev. John Vollmer, students in theological schools in the United States, rendered excellent service.

We visited the United States in May and June to obtain needed reinforcements, and returned to Porto Rico in July with Rev. A. H. Lambert and family and Miss S. P. White, arriving in San Juan July 7.

Our first Sunday service after this second arrival was in the morning preaching to the English-speaking congregation, and in the afternoon and evening speaking to our Spanish-speaking Sunday school and congregation, the latter having more than doubled in attendance.

Thursday, six days from our arrival, found us in Arecibo for the purpose of directing the more formal inauguration of our mission in that city, situated some fifty miles by rail west of San Juan. Brother A. H. Lambert and family, our companions on the journey from New York, had preceded us two days, accompanied by Brother Vollmer, who had pioneered the mission in this place. A congregation of 100 greeted us at the evening hour, assembled in a machinist and wagon-maker's shop, partly cleared out for our accommodation through the good

offices of Mr. Wilson, British consul. Mr. Wilson and his family, with an American lady, who has established an orphanage under local patronage, have given us their hearty cooperation from the first. Sunday school and congregation are well started, and the audience to which we had the pleasure of preaching gave every token of enthusiastic interest.

A house was secured for chapel and missionary's home, with accommodation for a school. The missionary, Brother Lambert, was formerly a Roman Catholic priest, converted in Calvary Church, Harlem, New



BUILDING OCCUPIED BY WASHINGTON INSTITUTE AND FIRST M. E. CHURCH, SAN JUAN.

York city, under the ministry of Rev. Dr. A. B. Kendig, and has given years of faithful service to the cause of the Gospel. In accordance with his desire we called the Arecibo Mission after his home church, Calvary, believing that those who are familiar with his spiritual history will labor together with him in prayer to God for his success.

On the evening of our second Sunday in Porto Rico we preached in English to a congregation assembled in a hired room in Puerta de Tierra, a suburb of San Juan, lying at the eastern end of the island where it is connected by bridge with the mainland. The congregation numbered about fifty, in-

cluding those out on the stoop, and was composed almost entirely of English-speaking black people from the neighboring British islands.

Let us now pass in review the present status of our Methodist work in the island.

Our central station in the city of San Juan, in many respects the most difficult field in the island, since it is here that old-time sympathies for Spain and the new spirit of discontent find their strongest expressions. Our English work enjoyed during the first year the ministrations of Rev. A. W. Leonard, Rev. B. O. Campbell, the superintendent, and their associates. Church and Sunday school have constituted a religious home for Americans, not all of them Methodists, who have united to maintain this enterprise. Soldiers from the forts and barracks, young men in business and government employ, teachers in the public schools, all these have enjoyed the privileges and united in the work of this church.

Our Spanish work, opened in a hired hall and conducted during half of the year by the Rev. John Vollmer, now returned to his native country and chosen work in Brazil, entered in October, 1900, upon the occupancy of its permanent home in the property purchased with the cooperation of the Missionary Society and the Board of Church Extension.

Large congregations have attended this church, latterly under the care of Rev. T. M. Harwood, who in June returned to the United States. Not only have church services been regularly maintained, but at different periods open-air services have been largely attended, while recently regular services have been instituted for the benefit of the soldiers of the Porto Rico Battalion, which form a part of the garrison. House-to-house visitation and special services for women and children have been conducted by our faithful deaconesses, Miss Sarah P. White and Miss Isabel F. Horton.

As a result of the year's work more than one hundred probationers have been enrolled in the church. The first class of probationers have been received into full connection, and the church is fairly launched upon its witnessing life in the community.

Rev. Manuel Andujar and wife sailed in June for Porto Rico to enter upon mission work in San Juan.

In an adjacent suburb of San Juan called "Puerta de Tierra," English and Spanish

services have been conducted and a number of very interesting conversions have occurred. The work in English has been car-



ENTRANCE TO TRINITY M. E. CHURCH, SAN JUAN.

ried forward chiefly by the Rev. G. S. James, a local preacher, formerly of the Wesleyan Church in Antigua. Revival meetings, under the direction of the Rev. B. O. Campbell resulted in the extension of this work to the Spanish-speaking community. It is now, English and Spanish, in charge of the Rev. Samuel Culpeper.

This review of our work in the capital city is completed by the mention of our Washington Institute, under the care of Professor G. B. Benedict, many years engaged in missionary work in Chile. This institution is designed to provide facilities for higher education and preparation for college for the families of Americans and Porto Ricans. It also affords normal and business courses for young men and women. A recent feature in the development of this institution has been the enrollment of five soldiers from the Porto Rican Battalion as normal students preparing for the work of teachers as soon as their terms of enlistment shall have expired.

Washington Institute met with a cordial welcome on the part of the community, and the attendance has steadily increased. With suitable dormitories and class rooms this school will appeal to many families all over the island, and scores of young people, unable to pursue their early courses of study in the United States, will there receive preparation for their lifework. Many of these will pursue further courses of study

in this country, following the preparation received in San Juan. Miss Charlotte Vimont, formerly a successful missionary in Chile, is one of the teachers in the school.

The first station occupied outside of the capital city was that of Arecibo. The earlier work was undertaken by Brother John Vollmer, who found that the hearts of many people were disposed to respond to the Gospel message. The missionary in charge since July, 1900, is the Rev. A. H. Lambert. Arecibo has proven a difficult field. It is a center of Spanish reactionary influences. It is a stronghold of political opposition. Nevertheless, Brother Lambert's work has been fruitful, no less than seventy persons being enrolled in the membership of our church. Extending his work to the neighboring villages as opportunity has offered, Brother Lambert has recently instituted our work in the city of Utuado. This is a large and handsome interior town in the center of the coffee region; its former prosperity is still reflected in the well-built houses, handsomely kept estates, and in its lighting and water supplies. With the revival of the coffee industry this will be one of the most important cities on the island.

At the recent services held by Brother Lambert no less than five hundred persons were present in and about a large store-room granted for the purpose by a Spanish resident.

February, 1901, was signaled by the establishment of our work in Guayama under the



REV. MANUEL ANDUJAR.

care of Rev. B. O. Campbell. A series of preliminary services, largely attended and characterized by great enthusiasm, had been

held by the superintendent. Guayama is a city of some six thousand inhabitants, while near by is the seaport of Arroyo, almost as populous. Both towns remain the dual center of one of the chief sugar-producing regions of the island. The rapid recovery of the sugar industry from the injuries resulting from the hurricane of 1899 illustrates the wealth of the resources of Porto Rico. The whole region wears an air of activity and prosperity. Although our work in this region is of such recent date abundant fruit is already being gathered. Large



INTERIOR OF FIRST METHODIST CHURCH, SAN JUAN.

assemblies attend upon Brother Campbell's ministry, and scores of persons have signified their intention of taking God's word as the standard of their lives and to consecrate themselves to Christ.

The most recent field occupied by our Mission is the island of Vieques. This constitutes a new parish, with more than one thousand English-speaking persons brought under the influence of our work, and with a wide-open door for the preaching of the Gospel in Spanish. This field is in the care of Rev. G. S. James and Brother N. J. Young.

Besides these stations formally organized during the first year of our Mission journeys of exploration and preliminary work have been prosecuted in other directions, notably in the important district capital of Humacao and in the village of Loisa on the northern coast east of San Juan.

The year's experience vindicates the judgment of Bishop Ninde and Dr. Leonard, formed during their visit of exploration in February, 1899. It confirms the anticipations cherished by Dr. Carroll as the result of his thorough examination into the conditions obtaining in Porto Rico. The fields are white unto the harvest. Even popular discontent with things American does not alienate the feeling of the people from the truth as it is in Jesus. Men of all parties, families of all conditions, all ages, all races, show themselves ready to respond to the call. From places where no Gospel minister has ever proclaimed his message there come invitations to sow the precious seed. The largest liberality of the Church would be justified by the rapidly increasing results if we should respond in fullest measure to the call that is open to us.

The close of our first year finds us with five central stations, twelve preaching places, more than three hundred probationers, many of whom are now approaching the period of their reception into full membership. We have one important educational institution, with five teachers and an enrollment of more than sixty pupils, whose number promises to rapidly increase. We have twelve missionaries, four lay workers, and two deaconesses laboring under the auspices of the Woman's Home Missionary Society. Many lines of activity are being projected, and if the Church will respond to the needs the second year of the Porto Rico Mission will show abundant development.

VIEQUES ISLAND AS A MISSION FIELD.

BY A METHODIST EPISCOPAL MISSIONARY.

THIS is one of our Spanish possessions least frequently mentioned, yet it has its own importance, not to be despised, and its claim upon the attention of the Church. This island, called also "Crab Island," lies about nine miles off the east end of Porto Rico, the nearest port on the main island being Humacao. Its extreme dimensions are seven and twenty-five miles, and

its configuration strikingly resembles that of Porto Rico, being almost a parallelogram elongated at its northeastern corner. Its hills rise to an elevation of some three hundred feet and pleasantly diversify the surface of the island. It has few running streams and certain parts of the coast are low and swampy, whence it is said not to be so healthful as the larger island. It is given

up almost exclusively to the culture of the sugar cane, and is divided among three or four large and a few smaller estates.

Sofar as it appears from the early chronicles that we have examined it was not peopled at the time of the Spanish conquest, but was occupied a few years later by small numbers of Indians who had participated in the early attempts of the natives to expel the Spaniards from their coasts. Having taken refuge here, they were persecuted on the one hand by the savage Caribs, and on the other by the vindictive Spaniard. No trace of this population remains. The present owners of several of the estates on the island are French. The only center of population deserving the name of a town is situated on the north coast of the island, and is named for Isabella II, of Spain.

The island has communication by steamer and sailboats with the mainland. Its population, consisting chiefly of the laborers on the sugar estates and their families, is composed largely of negroes drawn thither from neighboring Danish and English islands. The last census reports the population at something over six thousand souls.

Among the inhabitants are to be found many whose early training, education, and religious influences were Protestant. Left without pastoral oversight and surrounded by influences tending to draw them away from high ideals of Christian living, many of these people have fallen into a state which ill recommends the name of Christian or Protestant.

For some years there has existed in the island a church originally founded under the auspices of the Church of England, but later affiliated with the Protestant Episcopal Church. For some reason this enterprise has not largely influenced the surrounding population.

Coming to our country in consequence of the Spanish-American war, this island was not entirely overlooked in the earlier movements for the circulation of the word of God, and the messengers who went upon this enterprise found an earnest desire on the part of many persons for Christian privileges. Obedience to what seemed a providential leading, Mr. N. J. Young, an earnest Christian man, went forth, literally without purse or scrip, to see what the Lord would do by his hand in this field. Large congregations in Isabel Segunda, and on the adjacent sugar estates, responded to this mes-

sage. Lukewarm Christians, recalled to their first love, invited their neighbors and others to unite with them in this Christian service, and a flame was kindled which promises to burn brightly and send a living warmth into many souls. When the work became too great for himself alone Brother Young, who had in the meanwhile been looking for help to follow up his ministry, appealed to the Methodist Episcopal Mission to send a laborer. In consequence, Brother George S. James, formerly Wesleyan local preacher, now a member of our Church, and a native of Antigua, West Indies, has been sent into this field. Large meetings are being held and fruit is being gathered.

Owners of the sugar estates have gladly permitted the preaching of the Gospel in buildings belonging to them for the benefit of their laborers. In the town a Spanish woman, the Lydia whose heart the Lord has touched, opened her house to the messengers of truth, and this property, repaired at small expense from the injury done by the hurricane, is now the home of our local church.

This movement brings directly under the influences and pastoral oversight of our Mission a rapidly increasing community, now numbering more than one thousand English-speaking persons. But for the work now begun these would be as sheep having no shepherd. Into the English meetings come many Spanish-speaking persons and show great interest. Frequently what is first read and spoken in the English tongue is repeated in whole or in part for the benefit of these onlookers. In many instances an earnest desire is expressed to know more of "this way."

Thus Vieques Island has become one of the parishes of our Porto Rican Mission. In entering upon the field we have but followed our commission and sought to carry the leaven of the word to the utmost parts of this Macedonia.

Urgent need is felt of the supplies requisite for the effective prosecution of our work, as well as of permanent places of worship. For \$500 the property in which our services are now held—ample and centrally located—may be permanently secured and put in suitable repair. This will afford chapel, school, and residence. A small organ for chapel use is also needed, and gifts for the purpose of circulating tracts and other religious literature in English and Spanish would be gladly welcomed.

THE FIRST ORPHANAGE IN PORTO RICO.

WE mean, of course, the first established under American and Protestant auspices after the American occupation. The city of Arecibo has the distinction of being the site of the first enterprise of this character. Its founder is a Methodist lady, who, under the inspiration of the first enthusiasm felt for Porto Rico, went forth to do her part as a Christian woman in helping the Lord's poor. She is Miss Goodykoots, the daughter of a former Methodist minister of the Methodist Episcopal Church, South.

Arriving in Porto Rico, her steps were directed toward the city of Arecibo, an important port, lying on the north coast some fifty miles west of San Juan. Her devotion and zeal aroused similar feelings on the part of persons resident in that city, and while this elect lady devoted her strength and her resources to the work in hand, other ladies, under the leadership of Mrs. Bertha Wilson, wife of the British consul, united with her. The first thought was to appeal to the liberal sentiment of the whole community for the establishment of a nonsectarian institution under the care of earnest Christian people.

The fact that the leaders in this movement were Protestants soon brought upon it the suspicions and denunciations of the parish priest, and many of those who first enlisted in its support became indifferent or hostile to it. Still the work has gone forward.

The location of the orphanage is the mansion house of an old sugar estate, something more than a mile from the center of the town. It is beautiful for situation—a roomy old house in a good state of repair, looking out over the rich cane fields to the not distant ocean, while back of it are the everlasting hills clothed in emerald green.

The need of such benevolent institutions has been impressed upon the minds and has appealed to the sympathies of all Americans. As the consequence of the relaxation of domestic ties, and as a further consequence of the disasters which have swept over Porto Rico in recent years, there are numbers of waifs of humanity, without near relations or friends, bandied from hut to hut, with no outlook except toward increasing degradation and vice. If the community is to be purified and lifted up, these waifs must be housed, fed, and educated.

Twenty of such are now in the Arecibo or-

phanage, called the "Mercedes Orphanage" from the estate on which it is located. The entire failure of the health of the foundress, and her enforced return to the United States, has brought about a crisis in the history of this institution; unless suitable care shall be provided for it, it must be discontinued. An earnest appeal has come to the Methodist Episcopal Church, asking us to assume the direction and development of this institution, with the assurance of continued personal sympathy and help on the part of those who have faithfully labored in the enterprise, but who are so situated that, in the absence of the lady who has been identified with it from the beginning, they cannot maintain the work. Thus the first Protestant orphanage is offered to us.

An earnest Christian woman feels herself greatly drawn to this work, but having no personal resources, she is unable to give herself to it without support. For \$750 this work can be taken up and prosecuted to the end of the current year. It will give to our Church an orphanage, to which we may send children without natural protectors who are placed under our care and who strongly appeal to our hearts. Who will help to make the first Methodist Episcopal orphanage in Porto Rico? Replies can be sent to the Missionary Secretaries, 150 Fifth Avenue, New York.

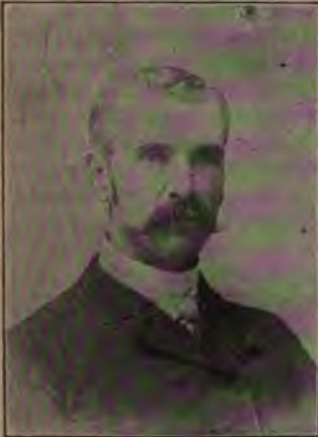
Carnival Time in Porto Rico.

IN Porto Rico, for ages past, under Spanish rule, the three days just preceding Ash Wednesday have been known as "Carnival time," and as this is the last great feast before Easter the people do some thorough celebrating—after which they do penance for six weeks, or till after Easter. During these three days the streets, this year, were thronged with masked men, women, and children, some walking, some riding in coaches, all talking or singing. With this music and clatter and with the throwing of eggs or water or fine bits of papers on the passers-by, or on those who stood upon the balconies, they had what they deem a good time. The nights were spent in dancing and feasting. These feast days are not as popular as formerly, because the United States does not furnish money for them as did Spain.—*Margaret Meyer.*

WASHINGTON INSTITUTE, OF PORTO RICO.

BY REV. GEORGE B. BENEDICT, A.M.

FEELING that there was a manifest need for a select school of high grade, and that there was a broad field for such an institution,



G. B. BENEDICT.

Rev. C. W. Drees, D.D., Superintendent of the Mission, determined to inaugurate such a school.

Accordingly, on the fourth day of October, 1900, Washington Institute was opened in the city of San Juan, Porto

Rico. The educational infant was well named.

The prospectus announced primary, intermediate, and high school departments. These have been maintained during the year. A teachers' preparatory department was added in December, 1900. It has been well patronized. A night class for instruction in English has been maintained for the benefit of those who could not attend in daytime. A kindergarten was opened in February. The attendance has been good, averaging 49 a month.

The work of the institute has been satisfactory to those patrons whose children have continued with us through the whole year, and they have been recommending the school. It closes the year with an excellent reputation and a permanent place among the private institutions of the capital.

One of the aims of the institute is to give special attention to English; at the same time a special teacher of Spanish, a native Porto Rican, has been employed to teach Spanish reading and grammar every day.

The faculty of the present year are: Rev. George B. Benedict, A.M., Principal; Samuel Culpeper, A.B., Languages; Mrs. Margaret Webster, Primary; Miss Charlotte Vimont, Kindergarten and English; Mrs. Alice Q. Benedict, Music; Señor Jose Infante Savedra, Spanish.

The field is wide for Washington Institute, and is unoccupied. There are hundreds of young men and women in the island anxious to prepare themselves for teachers. The demand is greater than the supply, many schools being closed for lack of teachers.

The Department of Education intends to open a normal school with a three-years' course, but there must be hundreds of teachers prepared before that normal will graduate its first class. Washington Institute must do some of this work, and a thorough preparatory course will be offered to these young people the coming school year.

Another demand which the institute proposes to meet is the preparation of young men for college. There is a great desire to go to the States. The majority of those who contemplate going to the States will be obliged to spend from two to three years in preparatory schools. The institute will offer a college preparatory course to such at a saving of great expense. We have our man for this work, Professor Culpeper, who has just been graduated from college and is every way fitted to do this work in a very satisfactory manner.

Besides the above departments, there ought to be opened a business course, offer-



PROFESSOR SAMUEL CULPEPER.

ing the public bookkeeping, shorthand, and typewriting. Many are anxious to learn these things here in the commercial center of the island.

We are in the midst of an educational awakening, and we must hear the call and answer the demand.

As regards patronage, the outlook is bright for the institute. All the faculty speak Spanish as well as English, which removes a great obstacle. Had Washington Institute a suitable school building with dormitory accommodations its sphere would become insular and its students numbered by hundreds. The great difficulty is to find a suitable building, and the institute will be cramped and dwarfed as long as compelled to accommodate itself in a private house.

Washington Institute is needed in this new field. Methodism must have its institution of learning here, ready to impart Christian education, ready to instruct young men for the ministry as soon as the churches shall present them.

In this twentieth century enthusiasm some steward of God's wealth ought to be moved to erect a suitable building for Washington Institute that it may be equal to its opportunity, thus making it an insular power in the educational and religious field of Porto Rico. Those who will assist in this can send their contributions to the Missionary Secretaries, 150 Fifth Avenue, New York.

THE METHODIST EPISCOPAL CHURCH IN GUAYAMA, PORTO RICO.

BY REV. B. O. CAMPBELL.

GUAYAMA is situated in the southeastern part of the island of Porto Rico and is the center of the rich sugar lands of this section.



B. O. CAMPBELL.

The population of the district is 12,749.

It was this part of the island which suffered the most from the hurricane and hardly a house or sugar factory was left intact, many be-

ing completely destroyed. The majority of the people live in the rudest kind of little houses and seem thankful that they have even these they can call their own.

The people have never known anything in religion but Romanism. All are members of that Church by baptism and confirmation, and its special tenets have a peculiar hold on them. There is an absolute lack of the knowledge of the Scriptures, and while some copies of the Bible and Testament have been sold the majority are too poor even to spend the few cents necessary to obtain a copy.

But even the mental poverty is greater. Here Romanism is at its best and its history is the same as in every country where it holds sway. Over eighty-three per cent of the people cannot read or write.

The social condition is what you can expect where a religion of extortion prevails among poor people.

There are many hindrances to the prosecution of our work. We cannot expect to have suitable places for worship and proper equipments in the beginning of our work, but no time should be lost, after work is commenced, in building and equipping neat houses of worship. It is impossible in any town to find a suitable building; the best have little space and no seats or lights. If one is so fortunate as to procure a public building, his stay is short, because the city council is Romanist in sentiment and will take any slight pretext of forbidding the use of the place.

The priests are especially active wherever evangelical preachers have gone. They have no scruples in lying, destroying our tracts, threatening all who attend our services, especially parents whose children are in our Sunday school. Since we came here services have been held in the Romish church nearly every night. The priests and a certain influential part of every community are anti-American and represent to the people that our work is connected with the government.

Some of the public school teachers, contrary to law, teach Romanism to the children

and work with the priests to keep them away from our services. They tell the children they commit sin in going to school on saints' days, they give their version of history, and one even said that Queen Victoria confessed to a priest in her last sickness and died a Roman Catholic.

The feast of San Antonio, the patron saint of this place, lasted from June 2d to the 13th. The celebration was a queer mixture, masses celebrated every morning and evening and the last morning a special solemn mass, which was well attended; all kinds of gambling for all classes of people; fireworks nearly every evening; balls given by the children, workmen, and the people of position; horse races, foot races, and games of strength with prizes given; prizes to the best decorated milk cart; sewing machines given to the poor young ladies who held lucky numbers in a lottery; a large beef cut up and distributed among the poor; and permission for the poor to beg every day. Romanism is mixed up in the life of all the people in many ways like this.

Moreover, the Romish Church is especially active now. The press, without exception, is devoted to the interests of the papacy and the movements of the bishop are heralded throughout the island.

There are other hindrances from our own representatives. When Governor Allen returned, the *San Juan News*, an American paper, announced that his excellency had called on Bishop Blenk in paying a certain number of urgent calls. It is easy for our representatives almost unconsciously by life and acts to lean to the side of the majority, wealth, and social position.

Many of our school-teachers from the States are the kind that have no scruples in attending the ball at the Spanish club

every Sunday night. The greater part of the young Americans in government employ live godless lives, are Sabbath-breakers, and easily fall in with many of the ways of this people. We are glad there are others who are Christians indeed, and whose lives are telling on the side of righteousness.

We cannot hope to change the majority of these people to evangelical Christians for various reasons stated or inferred from what I have said; but the Lord has given his approval to the work begun by the various evangelical Churches.

There are some in every community, like one of our members, about sixty years of age, who told the priest who came to see him to persuade him to leave our services, "I have been a Protestant for many years." All such rally round us and rejoice in the liberty found by faith in the great Emancipator.

Our services, tracts, and Bibles, and the lives of our pastors and people are the leaven which the Holy Spirit is using and will use for the salvation of many.

The more help we have the greater the results. Churches, reading rooms, libraries, the Young Men's Christian Association, church schools, deaconesses, are all needed to raise this people physically, mentally, morally, and spiritually.

We have held services in Guayama for four months. Notwithstanding every effort put forth by the priest and his people to scare, intimidate, and threaten those who attend our meetings, more than one hundred and forty have given their names to us as probationers and desire to become Bible Christians. At nearly every service we have accessions. Give us your prayers for Porto Rico.

THE SPIRITUAL NEEDS OF PORTO RICO.

BY H. K. CARROLL, LL.D.

THE spiritual needs of Porto Rico are very great. Nearly everything, to make Porto Rico really and truly Christian, remains to be done. I do not mean by this that the people are barbarians or heathen. They certainly know the main points of Christian belief and give their adherence almost universally to the Roman Catholic faith.

The Spanish type of Roman Christianity

was established when Spanish domination began in Porto Rico, about four hundred years ago. Every city and every considerable town has its church and priest, and masses are celebrated on Sunday and on holy days quite generally. Infants are baptized, young people are confirmed, and the dying receive absolution and extreme unction quite generally. There are a few convents of nuns, and two or three schools kept

by brothers. This fairly sums up the religious advantages of Porto Rico when Americans took possession.

Porto Ricans are religious by profession and observe the leading Catholic customs. The masses knew little or nothing about any other than the Roman religion, and ignorantly classed all Protestants as Jews. There was a Church of England chapel in Ponce, and another, mainly for negroes, in the island of Vieques. The body of Porto Ricans who had never left the island had, therefore, never seen Protestant worship and knew nothing of its creed and customs.

In order to understand how the body of people stood affected toward the Catholic Church it must first be understood that there are two classes of the population: the Spaniards, that is, those born in Spain or of Spanish families, expecting to return to Spain after having gained a competency as bankers, merchants, or government officials; and the Porto Ricans, those born on the soil. This class constituted the great majority. They hated the Spaniards cordially, and the Spaniards requited their hatred with contempt. The government existed apparently for the Spaniards, giving them its favors and putting its burdens upon the natives. The Church was a part of this Spanish government, supported by it, controlled by it. The priests were nearly all Spaniards, and gave unswerving allegiance to the officers of state; performing in many cases, at the confessional, the part of government agents, and drawing evidence from wives to be used in bringing about the secret arrest and private trial of husbands.

The priests, moreover, were not good men. Many of them were immoral, and were themselves guilty of the vices which are so unsparingly denounced in Catholic catechisms. Naturally, the Porto Ricans were alienated from the Church, which represented to them Spanish oppression and a corrupt and licentious priesthood. They attended its worship as little as possible, and only sought its offices under moral compulsion, for the baptism of infants, for marriage, and for the necessary ceremonies attending the end of life. Baptismal certificates were indispensable in so many civil matters that they were sought where otherwise parents would not have taken the trouble and borne the expense of getting them. Marriage was neglected in probably half the marital cases in the island. Fully one half of the children

born in this Catholic island were illegitimate, owing in some instances to the unwillingness of the man or woman to assume marital obligations, but far oftener to the obstacles and expenses which the Church imposed.

The Spanish bishop left with the Spanish governor general. In a talk I had with the capitular vicar, who was left in charge, I called attention to the scandalous state of affairs existing in the island. He said there were laws against these social offenses. It was the fault of the State that they were not enforced. I said, "But has not the Church its penalties also?" "Yes," he admitted. "Then why has the Church not exacted them." "It has," he replied, "in some cases; it has pronounced excommunication." "Yes," I responded; "but it has used this penalty very seldom, and those against whom it is pronounced know that when they come to die, and send for a priest, they will receive absolution and die good Catholics." "Well," said the ecclesiastic, with a deprecatory shrug of the shoulders, "what can we do? We cannot let the poor devils go to hell."

As a matter of fact the great body of peasants, living remote from the churches, had no practical contact with Catholicism except at the two poles of life—at birth and at death. As sermons were scarcely ever heard in any church, and there were no Sunday schools, what opportunity did the people, old or young, male or female, have for learning the lessons of religious duty and morality which Christianity has to teach?

In view of these facts, knowing uneducated and uninfluenced human nature as we do, we can readily see under what deplorable conditions the masses, old and young, have been living in Porto Rico. If ever a people needed the Gospel of the Son of God these people do. Not that they are sinners above other Spanish-American populations, or are sunken in vice and iniquity; they are by no means devoid of virtue. They simply need to know what true religion is, and what kind of life a true Christian should lead. They need to hear preaching; they need to see examples of holy living; they need lesson upon lesson in plain, practical teaching.

They love music and will join in our congregational singing with delight. They need social opportunities, and will find them in our social meetings and profit by them. They need instruction in the fundamentals

of religion and morality, and their children will, therefore, be benefited by our Sunday school system.

There is no doubt that we could reach them if we had men and means. The opening of schools of high grade is one way, and an excellent way; the establishment of orphanages for the myriads of children who are cared for only by their mothers is another and most effective method of gaining the attachment of the women; the sending of physicians and the opening of dispensaries would give great relief and win many persons. In short, as nearly everything is to be done, almost all the various methods of missionary work are needed.

Now is the time to give the Gospel to Porto Rico. The Catholic Church is still unacceptable. Bishop Blenk has inaugurated some reforms, but he could not take the radical measures necessary because he would alienate the Spanish party. Spaniards have means and can support the Church. The

vast majority of the Porto Ricans are peasants and are too poor, as well as too indifferent, to make sacrifices for the Church. "The Church," they reason, "has never done anything for us; why should we do anything for the Church?" An orphanage was established last year in Bayamon. The mothers became interested in it because of what it did for their children, and they began to listen to the religious truths which were taught there. The priest found it out and remonstrated with them. They would not obey his commands. They reminded him that Catholicism had never done anything for them or their children.

Moreover, the people identify Catholicism with monarchy and its oppressions; but American liberty, which they love, they identify with Protestantism. To learn to be good Americans they must, many of them think, become Protestants. The time and the conditions are therefore favorable for our missionary work.

ARECIBO AND UTUADO AND THEIR METHODIST MISSIONS.

BY REV. A. H. LAMBERT.

ACCORDING to the census taken in 1899 by Colonel Sanger, the District of Arecibo in Porto Rico has a population



A. H. LAMBERT.

of 162,308 souls. Under that respect it holds the second place in the island, ranking next to Ponce, which has 203,191 inhabitants. Its towns are Arecibo, with 8,008 souls; Utuado, with 3,069; Barceloneta, with 1,469; Camuy, with 899; Ciales, with 1,356; Hatillo, with 576; Manati, with 4,494; Morovis, with 1,064; and Quebradillas, with 1,166. For administrative purposes it is divided in 9 boroughs or "terminos municipales," with a population of 36,910, 43,860, 9,357, 10,887, 18,115, 10,449, 13,989, 11,309, and 7,442, respectively.

Our church is the only evangelical church in this immense district, if we except a small independent congregation of some twenty persons in Barceloneta under the direction of a former Roman Catholic priest, the Rev. Angel Villamil, a native of Porto Rico, who was converted in Venezuela.

At present we occupy only Arecibo and Utuado. Soon we will begin work in Camuy. But our missionary staff is, at its simplest expression, one man. Truly the words of the divine Master are here applicable, "The harvest is great, but the laborers are few." We should be at least two, if not three, missionaries in Arecibo District. It may not be amiss to note here that the Church of Rome has priests in every city of my district.

From the district let us now pass to the town where I reside. As a town Arecibo has nothing remarkable. With the exception of the buildings which surround the Plaza and a few in the Streets del Bosario, de la Cruz, and del Puente de Hierro, the houses in the whole town are old and dilapidated. The streets are in no better condition; they are badly kept and, as a rule, dirty. The same thing may be said of the sidewalks, where they exist.

Still, in spite of its miserable aspect, Arecibo

cibo has a certain commercial importance. Because of its location it commands the trade of the northwestern part of Porto Rico. There are many sugar and coffee plantations, some of which are very large. Tobacco and cotton are also cultivated.

A great drawback to the prosperity of Arecibo is its harbor. It is simply an open roadstead, exposed to the full force of the waves of the Atlantic Ocean. Vessels anchoring in it can hardly be said to be safe during the winter, and reefs add their quota to its insecurity. The shallow river, "el Rio Grande de Arecibo," empties here into the sea. Upon it flat-bottomed boats convey goods to and fro. At its bar every-



RESIDENCE OF MARQUIS DE LAS CLARAS IN ARECIBO.

thing is transferred into small sailing boats, and from them into the steamers and ships that call here.

As to the Romanist church on the Plaza, it is but a poor specimen of that bastard style of architecture, the Renaissance, a style which, by the way, has received in Europe the soubriquet of Jesuitic, the Jesuits' Order being its father, they say. The interior of that church is of a cheap appearance. The only thing to be admired (?) in it are its seven altars, five of which bear statues of the Virgin Mary dressed in true Spanish fashion!

It is here that the Methodist Episcopal Church has established its second station in Porto Rico. San Juan was first occupied; then Arecibo; third, Guyama; fourth, Arroyo; and last (for the moment), Utuado.

Arecibo is what the French would call "uninviting"—we would say, I think, an undesirable place to live in. For one indeed who is accustomed to the clean streets and neat cottages of even the smallest villages

in America, the contrast is great and even painful. But here are souls who thirst for a better life, and we must do our duty to them.

Appointed to Arecibo in July, 1900, my first weeks were spent in reconnoitering around. On the first Sunday of October, 1900, I started Calvary Methodist Episcopal Church with nine persons—three women, six men. We have now 69 members and probationers, and our Sunday school has 56 children. It is not much—that's true. But let our brethren in the States remember that we are only nine months old.

Nor must they forget that here we have more than one enemy to contend with. The forces opposing our work in Arecibo are named: Romanism, Spiritualism, practical Atheism, deep-rooted Immorality, Fickleness, anti-Americanism, and, alas, also that turn of mind which made some of our dear Lord's hearers exclaim, *Durus est hic sermo*—"This is too hard for us!"

Some find that evangelical Christianity is too exacting and our discipline too strict. The fact is that they lack the manly courage to destroy their idols: they want to be Christians, but, imbued with the false notions of the system the victims of which they have been so long, they fail to see that they cannot serve two masters at the same time; they want to keep their boon companions and evil customs not the least of which unfortunately is gambling. Many, they say, make here their living out of it. Gambling and cockfighting are two of the curses of unsaved Porto Rico.

Nor can we forget another curse: Romanism. It cannot be denied that Arecibo is one of the centers of churchly influence in Porto Rico. The priests and their adherents have done all they could against us. Sermons, warnings, and specially that kind of "sourde" persecution, the weapon of Jesuitism and cowardice, have been employed. I need not enter into details. Those of our brethren who have studied the tactics of the scarlet woman and her hatred toward "evangelical converts" know what I mean.

Things went even so far that a public schoolmistress, a native, spoke in her class against us and warned the children not to attend our Sunday school. Naturally, as soon as the fact came to my notice, I wrote to the authorities in San Juan. They took at once steps to prevent a repetition of the case; but the evil had been done, and practically

our Sunday school for several Sundays was nearly empty. Petty annoyances have not been uncommon. Our services more than once have been disturbed by people making noise in the street, and in two instances our building was at night pelted with stones by some small boys.

Anti-Americanism is another difficulty here. "This is the only place where I have been insulted in Porto Rico," my Congregational neighbor of Lares (Aguadilla District), Mr. Scott, told me some weeks ago; "and I was insulted because I was an American." And he added, perhaps as a kind of consolation or encouragement, "You have been sent to the most difficult field in Porto Rico." That may be, and I think such is

thus we are far from the people most accessible to us. In fact, many who attend our services find the distance rather great, and prophesy that, if we can come "more in" the town, we will have between two and three hundred persons at our services regularly.

Dear brethren and sisters in the States, WE NEED BY ALL MEANS A CHAPEL IN ARECIBO. Who will help us? Who will send us the means? Fifteen hundred dollars will buy a lot that is central. Five thousand dollars will build chapel and perhaps also a humble residence for the minister in charge. In that chapel souls will be converted to Jesus; souls will be trained to love America and Americans, whom up to now they have been



CITY HALL AND PARISH CHURCH IN ARECIBO.

the case. But in the name of the Lord we have as a Church set up our banner, the banner of a free, full, and present salvation to all, and we cannot, and will not, and shall not recede.

I may not know much about Protestantism, but surely I will be credited with a goodly knowledge of Romanism and Roman Catholics. "In Roman Catholic countries," writes our Dr. Butler, of Mexico (*Missionary Report*, 1900), "nothing gives our work such an influence in the community as well-located, attractive looking church buildings."

This is perfectly true. The difficulty of getting a suitable place has hindered, and still hinders, and will continue hindering our progress here. We are now occupying an upper room at one end of the town, and

taught to despise and to hate. Who will not only help us to increase the number of God's elect, but also to repair the evil done to religion in Arecibo by American pagans, Irish-Romanists, and so-called Protestants? Alas, a few excepted, the Americans that passed through here were spiritually poor specimens. "What kind of people are these Americans?" was asked me the other day by a poor woman who is in our membership. "They blaspheme even when taking their meals. They do not seem afraid that God may come down and choke them. The people here are so bad already; such examples will make them worse."

All the members and probationers of Arecibo are recruits from Romanism. One of them is an old man, a former corporal in the Spanish police. Living in the country, he

has nearly five miles to walk in coming to Church. The road leading to his humble home is bad, yet he has not missed a service, except when—to use a Jamaican expression—he is “sick fo’ true.” And that brother is over sixty-five years old and far from being strong. “Brother M.,” said I one evening to him, “you are living so far from the city, you must not imagine that you are bound to attend all our services [we meet five times every week]. Moreover, you are old and sickly.” “Ah! padre,” he answered, “we must do our duty to God and to our Church.”

During a mission preached in the Roman church here five weeks ago—a mission in which naturally we were attacked and vilified—I had the joy of seeing seven men declare for Christ at the end of one of our meetings. Last Sunday, after the service, a man whom I had seen for the first time in our chapel came to me. “Up to this evening,” said he, “I have been a freethinker. I want you to receive now myself and wife into your church.”

Our little flock in Arecibo contributed last year their mite to the cause of missions. “I marvel,” wrote Dr. Carroll to me in relation to their offering, “that they have done so

well, as I know the poor people are very poor in Porto Rico, and comparatively few of the inhabitants of the island are well-to-do and in good circumstances.” Misery and poverty have not abated in my district; yet our people here have already begun this year to raise money for missions and current expenses.

And now let us go to Utuado. We started work there last June. We had to use an old frame store lent to us by a Spaniard. We had no benches, no chairs. Two candles and two old lamps gave us some light. Scarcely any notice of an “intended” service was given, and yet, when the hour came, 7:30 p. m., we had in the store some three hundred persons and in the street more than two hundred. What a pity that we cannot have at once a pastor to give all his time to this place. Property is comparatively cheap in Utuado—\$6,500 would buy us a large house and store and cover necessary alterations; store turned into a chapel could accommodate easily five hundred persons.

Who will help us in the noble task of Christianizing and Americanizing the people of Porto Rico, a race downtrodden for four centuries?

Arecibo, Porto Rico.

PORTO RICO AND THE THANK OFFERING.

BY REV. CHARLES W. DREES, D.D.

THE appeal of the Missionary Society for the twentieth century thank offering is before the Church. What shall be Porto Rico's share in this outgoing of the thankful spirit, and its plans for the new century? As the youngest child of the republic and latest mission field to be occupied by the Church Porto Rico has its peculiar claims. The future of this island is to be of our making, and that future will answer to the plans that shall be made for its realization. The invitation and appeal are of the most encouraging character. A field wide open, and an invitation, if not direct as coming from our intelligent appreciation of need, at least genuine, as shown by the readiness to hear and to learn, calls upon the Church for a response.

The needs are twofold, intellectual and spiritual. Widespread illiteracy and an entire inadequacy of the means of public education demand provision for the intellectual culture of the people. Ignorance of divine

truth and of the power of the Gospel call for the foundation of Christian churches as a means for the establishment of the Redeemer's kingdom in word and life. Porto Rico appeals to the Church for the means of a Christian education; and this not only in the provision for primary education, but especially for the establishment of an institution whose facilities shall provide for the training of those who shall be the leaders and teachers of their countrymen in the near future.

Washington Institute. Among the earliest needs manifest to the missionaries was that of an institution for higher education. Such an institution has been founded and appeals to the Church for support. It is entitled “Washington Institute,” borrowing that name of all others in American history that has passed into a region far above criticism, hostility, or partisan use. This institution is designed to provide academic and collegiate training for the youth of

both American and Porto Rican families resident in the island. Its courses of study look to the preparation of teachers and of young men and women who shall pursue further courses and secure professional training in the United States.

The reception of this enterprise by the public has been gratifying, and its usefulness is only limited by its lack of adequate facilities. Crowded into a rented building which affords only the most limited accommodations, it is unable to conduct its work with ease or the highest efficiency. Without dormitories or facilities for making a home for students coming from remoter portions of the island, its influence is limited to the city of San Juan, where it is located. With a suitable building and accommodations for boarding pupils, it will at once spring into a large and fruitful life. Under the wise direction of Professor Benedict and his small but efficient staff it could, if suitably endowed, do many times the work now accomplished. We appeal to the Church for gifts toward a building and an endowment for this institution.

If the response to this appeal should be speedy and ample, this will be the first institution of its class established on the island, and Methodism will lead in this movement. At least \$50,000 should become available within a year to secure ground, erect a building, and provide the beginnings of endowment. In these times, when wealth is flowing into the bosom of the Church in response to the business enterprise of its sons, and in the midst of the general prosperity of our country, no worthier enterprise could be conceived than that of setting apart \$500,000 to establish an institution worthy of our Church and prepared to respond to the educational needs of Porto Rico.

Church Building. The greatest difficulty encountered in the early period of the

establishment of our work in preaching the pure Gospel to the people is the lack of suitable places of worship. In every town and city of the island the field is open to us, and in every place the people hear gladly. Preaching in town halls or in small and crowded rooms, in private houses or in the open air, affords the first opportunity for the proclamation of the message, but the permanence and development of the work demand the erection of churches and the provision of homes for the workers. The American Church in San Juan needs at least \$10,000 to provide a suitable building for its worship. In Arecibo, Guayama, and elsewhere the need can be met with a smaller sum, but for church extension purposes, to meet the need already upon us, not less than \$50,000 should be provided.

The rapid progress of our work in Porto Rico demands the multiplication of churches, by which we do not mean large and costly edifices, but plain and neat houses of prayer. Let this need be emphasized to the Church and let the heart of the Church respond.

To summarize: Porto Rico needs gifts for buildings and endowment for "Washington Institute," the Church's representative in the higher educational field. It needs gifts for church buildings, and such gifts may be designated for San Juan, Arecibo, Guayama, places already occupied; and for Ponce, Mayaguez, Utuado, Humacao, places whose occupation awaits the larger liberality of the Church. The writer, as Superintendent of the Mission, may be addressed at San Juan, Porto Rico, and invites correspondence with a view to conveying specific information to all those who may be disposed to contribute to the development of the Porto Rico Mission. All gifts and pledges should be sent to Rev. A. B. Leonard, D.D., Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York.

REINFORCEMENTS FOR FOOCHEW, CHINA.

BY REV. GEORGE B. SMYTH, D.D., ASSISTANT MISSIONARY SECRETARY.

MMUCH has been said of late about the increasing opportunities for Christian missions in China, and much of it is true, and particularly so in central and southern China. It would not be easy to state precisely the reason for this growing readiness to hear the new preaching, but that it exists

cannot be questioned. The war with Japan was followed by the growth of an intense desire, on the part of great numbers of Chinese, for modern learning, and the higher schools of the Churches were crowded with applicants. There was also an increased readiness to listen to preaching, and great

numbers attended the churches and showed an unusual desire to know the meaning and purpose of the "Western religion."

All this was partly, at least, and, I think, rightfully, looked upon as an effect of the general agitation resulting from the knowledge of their own condition which defeat brought them, the openness of mind caused by the more general reading of the papers, and the discussion of the war and of foreign countries in general which events in the North led to. Certain it is that the shock of the great humiliation was strong enough to arouse many out of their lethargy, and force them to think and inquire.

The same result will undoubtedly follow the present troubles. Much that was unfortunate in the extreme, much that was disgraceful to the civilization of the West, has been done, but there are few thoughtful Chinese who attribute these things to the missionary or the missions. That kind of unreason will be almost a monopoly of anti-missionary writers in the West.

What now is our Church doing to meet these new opportunities? Nothing; or nothing that I know of. Take the single case of Foochow, our oldest and largest Mission in China, as an example. We have fewer missionaries there to-day than we had two years ago. Then we had ten men in the field; now we have seven. Some of the absent ones will doubtless return, but even then we shall have no more than we had two years ago, if we have as many.

Some of the men there now are so overburdened with duties that it is not possible for them to perform them satisfactorily. One man, for instance, has to superintend the general work of three districts, and it is physically impossible for him to do it properly. There are no railways to enable him to go from place to place rapidly; he has to travel by chair, and he counts himself fortunate when he makes thirty miles a day. Under such circumstances frequent visitation of the churches in that immense territory is impossible.

One man, who is in charge of the Anglo-Chinese College, is also at the head of the theological school. He cannot do justice to both; one or the other must suffer. Even were he to give his whole time to the latter he would still need a colleague. It is not right to the Church in Fuhkien, it is not right to the Church at home, to put this pressing and paramount duty of training the minis-

terial candidates for a large and growing Conference on the brain and heart of one man, no matter how strong he is, or how free from other engagements.

The duty of thoroughly preparing the ministers of the Church in China, the public religious teachers of the people, has never yet been appreciated at its true importance by the Missionary Society; at Foochow, at least, the Society has never made adequate provision for it. It is time that there was an awakening, and this first duty of the Church properly attended to.

The Anglo-Chinese College also needs reinforcements. The pressure of the new movements in China will be felt there more heavily than in any other department of the Mission because of the urgent demand for modern education under Christian auspices. It was so after the war with Japan; it will doubtless be so again. Two thoroughly trained teachers should be sent there this fall to be in readiness for work immediately after the Chinese new year.

At least five men should be sent to Foochow this year—two evangelists, one teacher for the theological school, and two for the Anglo-Chinese College—but it does not seem possible for the Society to send them because of lack of funds. To every request for reinforcement this is the reply.

Under these circumstances, and considering the urgency of the case, why cannot individual churches send them? Each of five churches could send one man, and, if a single man, the burden would be light for some societies that I know of. Each church thus sending one would have a greatly enlarged field of operations; it would have a pastor or teacher abroad as well as a pastor at home. If such an enterprise were undertaken by a church, the personal interest of its members would so increase that its foreign pastorate, whether in a school or on a district, would not soon be abandoned.

If this cannot be done, are there not five men, each of whom would subscribe the sum necessary to send and support one missionary for a certain number of years? Or, better still, as often happens in the great mission of the Church of England, are there not five men, with means sufficient for their own support, who would consecrate themselves to this noble cause? In view of the emergency, in the presence of the great opportunity before us, may not a response be expected to so urgent a call?

In closing, I would say that I am not given to predictions. I do not know when China, as a nation, will receive the Master. It is easy to predict great things, to rouse to a temporary enthusiasm by picturing splendid but impossible victories in the immediate future. I shall not attempt it. I am not attempting it here.

Some of the opportunities of which I write are already with us; others will come with the settlement of the present troubles if past experience means anything and human

nature is not changed. And they are great opportunities, and invite, with certainty, to large and permanent success.

With the great obligation upon us, and the help and the presence of the Master with us, let us rise to the opportunities of the time, and respond to the invitation which events not your making, the awakening of a people to a consciousness of need, and their readiness to listen to our message are urgently making.

San Francisco, Cal.

THIRD VISIT TO MANILA.

BY BISHOP FRANK W. WARNE, D.D.

I FIRST visited Manila en route to General Conference, and remained there almost a month. The second visit was on my return from General Conference, and again I was there about a month, and now I have been there a month less a few days for the third time. I am pleased to report great improvements in Manila. An English hemp merchant, who has been living in the Philippines for ten years, said to me, "Manila, under the Americans, has advanced a century in two years," and I incline to agree with him.

The improvement is most marked in the sanitary condition of the city, in the improvement of the bridges, roads, parks, and in the improvement in business generally. Another Englishman, in business there for about twenty years, said, "The Spanish cannot be excelled in society, and the Americans cannot be excelled in merchandise."

There is a great improvement in the plans for education. One morning I visited the Teachers' Training Institute and saw five hundred Filipinos, young men and women, in a training school, learning English and improved methods in teaching. They represented almost every province in the islands. The book in use that morning was *The Baldwin Primer*, by May Kirk, and I was immensely interested and amused to hear five hundred young men and women sing the English alphabet as in that book, closing with "O dear me, I know my A, B, C," and then the whole audience would go off in a roar of laughter. There were a variety of kindergarten exercises, and I was much impressed with the intelligent appearance of the audience.

There has been much that is bad in the reign of the Roman Catholic Church in the Philippine Islands, but the status of education and civilization they have left is almost infinitely above that of any non-Christian religion.

I am delighted to report that there is nothing like the number of intoxicated American soldiers to be seen on the streets of Manila now that there were in March, 1900. Nevertheless, the introduction of the American saloon is the outstanding blot on the American occupation of the Philippine Islands. There are even now official reports circulated at home which are misleading. The Secretary of War, in transmitting the report of the Commission to the President, remarks: "Manila has a population of over 400,000, and as against her 400 native and 88 foreign saloons for the population, we have in this country the cities of Washington, population 278,718, and 513 saloons; Cleveland, population 381,768, and 1,888 saloons," etc.

The misleading point is this: The Filipino people, I am thankful to say, up to date, do not visit the American saloons to any marked extent, and this leaves 88 "foreign saloons" for the about 5,000 Americans in Manila. Can any town be found with a population of only 5,000 in America having 88 saloons? This is the condition in Manila after all the boasted improvements, and there are great improvements.

Again, in the report of the Commission I read, "The Commission has imposed many new restrictions on the sale of intoxicants, and has forbidden saloons, after April 1, 1901, on certain of the principal streets and plazas, namely, the Escolta," etc. I left

Manila on May 7, and the saloons were in full blast on the Escolta, and I believe on all the other prohibited places.

INTERESTING EVENTS OF THE VISIT.

1. The welcoming of Dr. Homer C. Stuntz and W. A. Goodell to Manila and the Philippine Islands. It so happened that at the same time one of the most prominent missionaries of the Presbyterian Mission in India, Dr. Ewing, was in Manila, and three of us were given a reception. The *Manila Times* said of the reception:

The most brilliant, largely attended, and important event in all its aspects since the American occupancy of the Philippines was the reception given the three prominent and representative Protestant Christian missionaries now in Manila, at the Young Men's Christian Association building, Calle Real, Intramuros, last night. It was not a military function, although there was a large attendance of both officers and soldiers. It was not a perfunctory parade of a religious oligarchy. It was the gathering of the forces representing a new life, civil and religious, to the people of these islands—of the representatives of influences that are powerful and permanent for the political, social, educational, and moral uplift of the people of this new island world—of forces which are at the bottom of all civil and religious liberty. In this view this gathering was worthy the attention given it, and its influence will be felt for months and years to come.

The reception was planned and carried out on a generous scale. The entire Young Men's Christian Association building was given up to it for the night, and under the manipulations of the committee on reception and its assistants the rooms were transformed. Flags and evergreens and Chinese lanterns in profusion made the building a beautiful and appropriate setting for the occasion. Outside the calle was crowded to repletion with carriages and vehicles of all descriptions that brought the hundreds of people who were present, while the opposite pavement was filled with a curious and interested throng.

A string orchestra added to the charm of the evening, and looking into the crowded rooms, it was evident that the beauty and chivalry of Manila had gathered to grace and honor the event. The large attendance of leading Filipinos was especially noticeable and gratifying, chief among whom were Señor Buencamino and Captain Luis Yanco.

The guests of honor were the Rev. Bishop F. W. Warne, of the Methodist Episcopal Church; Rev. Dr. Ewing, President of the Forman College, Lahore, India; and Rev. Dr. Stuntz, the newly arrived pastor of the Methodist Episcopal church and presiding elder of the Philippine Islands. About nine o'clock, when the attendance was at its highest point, the reception proper was held in the chapel, which was filled to its utmost capacity, while hun-

dreds crowded the adjacent rooms and listened to the music and addresses. The Manila Male Chorus opened the exercises with the rendition of the "Wayside Cross." Rev. Jay C. Goodrich, Agent of the American Bible Society; Señor Buencamino and Rev. Mr. Rogers, of the Presbyterian Mission, spoke words of welcome and interpreted the spirit and province of the evening. Señor Buencamino's eloquent and felicitous address, given in English by Mr. Rogers at every paragraph, was received with hearty applause. Then came a solo, "Ora pro Nobis," by Mrs. Dr. Southall, accompanied by Mrs. Colonel Towar. Mrs. Southall's rich and well-trained voice never was heard to better advantage. Following this were the responses by Bishop Warne, Dr. Ewing, and Dr. Stuntz. The addressees were all of a high order, full of the suggestiveness of the reception, contrasting former conditions, when there was but a handful of Protestant Christians in Manila, laboring under the worst and most discouraging conditions, with the brilliant outlook of the present, when the assemblage of hundreds of the best and most representative Americans and Filipinos, Protestant Christians alike, was a glad and hopeful reality. Besides the three principal guests named, Rev. W. A. Goodell, Methodist, and Rev. S. B. Kuntz and Rev. E. S. Ely, of the United Brethren, were present.

After the addresses and the singing of a verse of "Blest be the tie that binds" refreshments were served by a committee of attractive young ladies—the Misses Maus, Goodman, Peterson, Dorst, and others—the social features of the occasion lasting until well on toward midnight.

The reception was under the general direction of a committee consisting of Major Halford, Rev. George L. Gelwick, Chaplain Walkley, and Mr. Z. C. Collins, and Meses. Maus, Niskern, and MacLaughlin, and Miss White. The program and tasteful decorations were carried out by a committee headed by Mrs. Major Maus, and the refreshments were prepared and served under the direction of Meses. Goodrich and Gelwick, assisted by a corps of young ladies representing the Presbyterian and Methodist Missions. It was an evening long to be remembered, marking high tide in the Protestant Christian movement in Manila and through the islands, the effects of which will be far-reaching and permanent.

2. The District Conference had features of very special interest. There was special joy in welcoming Dr. Stuntz and W. A. Goodell. It was very evident to all that special credit was due to Rev. J. L. MacLaughlin for the work he had done, and it was a common expression that few men who had not had experience on the mission field could have done better. Most heartfelt expressions of appreciation were passed concerning Brother and Sister MacLaughlin, and they were voted a brief holiday.

One of the questions specially considered at the Conference was that of making the

Filipino Church, as far as possible, self-supporting. The difficulty of starting the mission in new places without American money was carefully considered, and we devised the plan of calling those who went ahead opening up new work evangelists. They will have to be supported on missionary money, but we planned that the other native ministers should be called pastors, and that every new circuit, as soon as possible, should support its own pastor. We did our best to plan that the native churches should be self-supporting from the time of their organization. A special call was made for a Deaconess Home, and we placed our men as carefully as we could to reach the provinces of the Philippine Islands allotted to us.

The following are the appointments for the ensuing year:

Philippine Islands District—Malaysian Mission Conference.

HOMER C. STUNTZ, P. E. (P. O., Manila).

Dagupan, T. H. Martin. Malolos, W. A. Goodell. Manila: American Church, Homer C. Stuntz; Manila Circuit, J. L. MacLaughlin; Manager Mission Press, F. A. McCarl; Training Class, J. L. MacLaughlin; Sampaloc, Jose Bautiste; Tondo and Bonondo, H. C. Stuntz, A. W. Prautch, assistant; Seamen's Bethel, manager to be supplied; evangelistic work, Miss Cutler and Mrs. Moody; itinerant evangelist, Nicholas Zamora. San Fernando, W. G. Fritz. *Local preachers*, Joshua Colvin and Felipe Marqus. *Exhorters*, George Gillman, Louis Acampo, Enrique Cortez, Eugenico Monico, Ignation Bartolome, Jose Salamanco, Candido de Gusman, and Moises Buson.

WOMAN'S WORK.

Mrs. Annie B. Norton, M.D., medical Sunday school and Epworth League. Mrs. Cornelia Moots, evangelistic work among soldiers. Mrs. Myrtle MacLaughlin, Filipino woman's work. Mrs. J. C. Goodrich, American Church.

OTHER METHODIST WORKERS IN THE ISLANDS.

Rev. J. C. Goodrich, agent American Bible Society. E. W. Hearne, Z. C. Collins, and M. G. Bailey, secretaries Young Men's Christian Association. Revs. Easterbrook, Springer, and Stewart, chaplains United States army.

3. Another item of special interest, and we trust far-reaching good, was the organization of the "Evangelical Union of the Philippine Islands." The two features of special interest are, first, that there is a standing union for reference, and, second, that from the present the territory of the island of Luzon has been divided. To our Mission falls the territory between Manila

and Dagupan, and to the Presbyterians that south of Manila. The Baptists are also south, and the United Brethren north. We decided to abide by this arrangement for three years, and it gives us each much more territory than will probably be thoroughly worked during that time. The many other islands were not touched, as to division, nor large sections of Luzon north of Dagupan. The society is ready to advise with any new society wishing to commence mission work on the islands, and we hope a satisfactory arrangement can be made with all. The city and province of Manila was made common ground for the Presbyterians and the Methodists now on the ground.

4. Another interesting item during the visit was the organization of "The Army Temperance Union." I have watched for thirteen years the work of the "Army Temperance Association" in the English army, and have for a long time felt that such an organization would be of great service in the American army. At this visit I spoke of it at various societies and associations, and finally got a representative committee formed, and we have completed an organization. The outcome in the English army is that about fifty per cent of the sixty thousand soldiers in India are total abstainers, and I am hopeful that a similar result may be reached in the American army. It will require the support and sympathy of the nation, as the Indian organization has of the English nation.

5. The statistics showed that over one thousand had already united with the Methodist Episcopal Church on probation, and that about eight hundred couples have been married by our missionaries, and these are all out of the Roman Catholic Church by this very act. We greatly need a Deaconess Home to follow up this work.

The most encouraging feature of the whole movement is its spirituality. Many of these people are truly converted, and have the witness of the Spirit and a large measure of the "endowment of power" as workers. One woman, as soon as she was converted, opened her house and had service in it, and from that several congregations have grown, and she has the marked honor of having the first Sunday school and the first Epworth League in the Philippine Islands in her home. Her enthusiasm and devotion would be a model for many at home. Another, when asked, "What was

the first thing you did after your conversion?" answered, "Opened my home for religious services." Many have been converted in his home. The hope of the movement is in its deep spirituality, and all the missionaries agree in pressing this phase of the work as the only way of having it permanent. Pray for the spirituality of the movement.

The following is the

Constitution and By-Laws of the Evangelical Union of the Philippine Islands.

(Adopted by the Conference of Missionaries in Manila, April 24-26, 1901.)

ARTICLE I.—NAME.

The name of this society shall be the "Evangelical Union of the Philippine Islands."

ARTICLE II.—OBJECT.

It shall be the object of this society to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

ARTICLE III.—MEMBERSHIP.

All regular appointees of recognized evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee.

ARTICLE IV.—MANAGEMENT.

There shall be a central Executive Committee composed of two members from each recognized evangelical organization represented in the Union and working in the Philippine Islands. Each organization shall choose its representative in the committee. This committee shall consider and make recommendations upon all questions referred to it affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

ARTICLE V.—GENERAL OFFICERS.

The general officers of the Union shall be a President, two Vice Presidents, a Secretary, and a Treasurer, to be elected at the annual meeting on nomination of the Executive Committee.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended upon recommendation of the Executive Committee at any annual meeting of the Union by a majority vote, due notice having been given of proposed amendment.

By-Laws.

1. The Executive Committee shall meet once a year, or at any time upon the call of the Secretary, for any special business to come before the committee.
2. The Union shall have an annual convention, arrangements for which shall be in the hands of the Executive Committee.

3. One of the duties of the Executive Committee shall be to meet and confer with workers of any societies that are not now parties to this agreement, and to confer with and advise representatives of societies arriving in the future as to the location of their respective fields. Also to earnestly urge them to become parties to the agreement and to choose members who shall represent their missions in the Executive Committee of the Union.

4. The name "Iglesia Evangelica" shall be used for the Filipino churches which shall be raised up, and when necessary the denominational name shall be added in parentheses; for example, "Iglesia Evangelica" de Malibay (Mission Methodista Ep.).

My Work in the Philippines.

BY REV. THOMAS H. MARTIN.

SOON after returning from the Conference held at Singapore I made a tour of about a hundred miles. On the journey six towns of considerable size were visited and information gathered concerning three more.

The journey was made, first by rail to Bautista, thence east to Umingan, thence north to Tayug, thence west to Binalonan and Mansoag, and then south to Dagupan. In Umingan there is no native priest. In Tayug there is no native priest. There the better class asked me to start a school; and there this better class styled themselves freethinkers. In Asingan there is a native priest of bad character. In Umingan, in Tayug, and in Asingan it seems possible to establish services, if there were only men of character whom we could get to go and live there. Binalonan seemed devoid of hopeful indications. So also Manaoag, San Jacinto, and Mangaldan.

The influence of the priests over the people is everywhere evident, and seems likely for a long time to continue so. The few who are able to see the corruption of the Roman Catholic Church do not like to injure their own personal interests by combating it.

I have also visited Binmaley, Santa Barbara, and Calasiao. The last-named place seems to be the most encouraging for us of all the places I have visited, and if it fulfills its seeming promise, it will be better than Dagupan. I have told several men there to hire a house for a church, and they have promised to do so.

In Dagupan I know of several who have bought Spanish Bibles for the purpose of studying them. Lately I have announced a meeting for Sunday mornings in my house. Last Sunday morning six came. I spoke to them in Spanish.

I have baptized four Chinamen in Dagupan, and if what they say is true, others will apply for baptism. There are quite a number of Chinese in Dagupan. If the number of applicants keeps on increasing, we must seek a Chinese preacher for them.

I have not as yet been able get a native local preacher. The reasons for this seem to be the general adherence to the Roman Catholic Church, distrust of Americans, and fear of ostracism. I am now studying Pangasinan.

The Outlook for Missions in China.

BY REV. W. S. AMENT, D.D., OF PEKING.

ON reaching America for a furlough of a few months the most important question put to me, and one which I am eager to answer, relates to the outlook for missionary work in the Chinese empire. Have not the events of the past year put more than a *temporary* check upon Christian enterprises there? Have they not placed a barrier between the Chinese and the messengers of the Gospel from the Western world so that for the present and the near future, at least, little success can be expected in the line of missionary work?

The situation when I left Peking was somewhat as follows: The attention of the people has been drawn to Christianity as never before, and the spirit of inquiry is abroad. Books are in demand, and a bookstore was to be opened on our street in Peking by a Chinese, with private funds. Furthermore, many literary men are aware of the insufficiency of their ethical teachings to raise up reliable men for the public service.

Christianity has not only been put to the test in the recent outbreak, but Confucianism as well. The deficiencies of the latter, as well as its many excellencies, are apparent to thinking Chinese. The desire for scientific and technical education is so urgent that, doubtless, among the first things done by the high officials will be the establishment of schools of that character.

The call for a knowledge of foreign languages is so great that, at present, teachers cannot be found to supply the demand. Without doubt mission schools will be obliged, more or less extensively, to fall into line and satisfy the demand for English.

The loyalty of the native Christian to the Church which has shown such kindly care for them is most marked. Some say the Chinese have no sense of gratitude. We know to the contrary. No doubt there is a loosening up of moral grip on the part of some, owing to the confusion and strife of the past year. But on the whole the people have stood the stress remarkably well, and there seems nothing to interfere with a genuine and rapid growth. Several of our country stations are well established, and Sunday services are carried on as usual, with reliable men in charge.

On the withdrawal of foreign troops, so far as I can judge, there is no reason why there should not be a large ingathering in the near future. Workers are needed in large numbers, to be ready to occupy the field. It takes years to bring a missionary to his full efficiency, and men must be in training, glad to go through the preliminary stages of hard work, and be ready for the large opportunities which experience will bring.

If the Christian Church should weaken now, in view of the criticisms of men, or strife of the nations, or growlings of demons, it is not worthy the support of an intelligent constituency. We are by no means overwhelmed by the waves. They only develop strength. The Church at home still needs the wider outlook of foreign work that the record of

the eleventh of Hebrews may be continued, and the vitality of Christianity be convincingly shown to the world.—*Missionary Herald for June.*

The Beginning of Missionary Interest in a Friends' Church.

BY MISS SUSIE MENDENHALL.

THE awakening in missionary work in our church was simultaneous with a spiritual awakening. It may be the increased knowledge of the need of the heathen and our responsibility served to arouse the church to its own need.

A live missionary committee began the work by carrying on a series of missionary extension lectures, holding missionary meetings, starting a missionary library and reading circle. There were those who did not cease to pray for the advancement of His kingdom in the home church and on the field. The work thus begun continued to grow through the next few years. Missionary speakers often addressed the church. The church, which had been spiritually dead, was awakening, until finally a great revival swept the church.

Later there were five volunteers for the field in the Christian Endeavor Society, and it had been on the hearts of many of the Endeavorers that we might support one of our number on the field. After definite prayer and plain leading of the Lord, the work was begun. Other churches joined; a local board was organized, candidates considered, and canvassing begun.

Emory J. Reese was chosen as the one the Lord had set apart to go, and South Africa the place. He was accepted by the regular board of the church. Most of the money was given for the support of a missionary before it was known who the missionary would be. When annual pledges nearly sufficient for his support had been given we began to pray for money for outfit and passage; the condition was laid before the business session of the church, and from all parts of the house came offers of money; in a few minutes more than \$600—the amount needed—had been given. Many times since then, in answer to prayer, the Lord has sent us needed money. The treasury has never been empty, and unexpected needs have always been supplied. In the year that Mr. Reese and wife have been on the field more than \$1,300 has been given to them.

All this is over and above the regular missionary work of the church, the gifts to which were largely increased last year. Last year more money was given through every channel of the church than ever before, while the Lord's blessing has rested on the church in deep spiritual life and the greatest power she has ever known. The work has but begun—the two important things are prayer and keeping the people in touch with the work. Report letters, camera views, and fresh news from the field, with missionary sermons, addresses, Sunday school missionary lessons, etc., are the fuel which keep the fire burning in the hearts which have been touched by the love of Christ.

MISSIONARY CONCERT—PORTO RICO.

Nota.

No outline program is furnished this month, but sufficient material will be found on the previous pages and on those following to give a good understanding of the island of Porto Rico, its people, and its missions.

Protestant Missions in Porto Rico.

SINCE Porto Rico became a possession of the United States nine Protestant Churches of the United States have sent missionaries to the island and are now prosecuting mission work. They are two branches of the Christian Church, Evangelical Lutheran, United Brethren, Congregational, Baptist, Protestant Episcopal, Presbyterian, Methodist Episcopal. Prior to 1898 the only Protestant services in Porto Rico were those of the Church of England at Ponce and on the island of Vieques.

One branch of the Christian Church is at Mayaguez, with Rev. Mr. Irwin as missionary.

The Evangelical Lutherans are at San Juan, Rev. Mr. Richards, missionary.

CHRISTIAN.

The Christian Church, which has the headquarters of its Mission Board at Dayton, O., commenced mission work in Ponce in April, 1901. Its missionaries are Rev. H. J. Rhodes and wife and Rev. D. P. Barrett and wife. A day school and a Sunday school have been started. Mr. Inurregaro has been secured as language teacher, interpreter, and Gospel preacher. He is a native of Spain, of Catholic parentage, and has been engaged in mission work first in Venezuela and afterward in Porto Rico. On Easter Sunday he commenced the mission of the Christian Church by preaching in Spanish both morning and night.

PROTESTANT EPISCOPAL.

The Protestant Episcopal Church inherited the work of the Church of England in Ponce and Vieques and commenced mission work in Porto Rico in 1898, and now reports three mission stations—San Juan, Ponce, and Porta Mula, on the island of Vieques. Bishop G. W. Peterkin, D.D., of West Virginia, has episcopal supervision, and in his visit to Porto Rico in January and February last confirmed twelve persons in Holy Trinity Church, in Ponce; six in All Saints' Church, in Vieques; and one in the temporary chapel of St. John's, in San Juan.

San Juan. The first service was held here March 12, 1899, and Rev. George B. Pratt was the missionary from that time until October, 1900. Since February, 1901, Rev. James H. Van Buren has been the missionary, and he is assisted by Rev. Mr. Spinosa, a nonparochial clergyman. There is a Sunday school, with 17 scholars. English service is held in the morning and Spanish service at night.

Ponce. Rev. Frederic Caunt has been laboring successfully in Ponce, and reports 70 communicants, of whom 20 are white.

Vieques. The island has about one hundred square miles. The church building is a plain wooden structure in Porta Mula. The missionary is Rev. Joseph N. Bean, a blind man, a native of Bermuda, who conducts the service from memory and has the help of an assistant, who reads the Psalter and lessons. There is a congregation of 70, all of whom are colored.

BAPTIST.

The American Baptist Home Missionary Society commenced mission work in Porto Rico in February, 1899. The principal stations are San Juan and Ponce, and there are missions in Rio Piedras, Caguas, Adjuntas, and Yauco.

At San Juan the missionaries are Rev. H. P. McCormick and wife and Miss Hayes. Mr. McCormick has two Spanish assistants—Rev. Miguel Munoz and Rev. Pedro Cabrera.

At Ponce are Rev. A. H. Rudd and wife and Mrs. Janie Prichard Duggan. Connected with the mission in Ponce is the one two miles distant at La Playa, or the Port.

Mr. Rudd wrote in March, 1901, "Six churches, with a combined membership of 243, represent in part the results of the labors of the Baptist workers on the island."

Mrs. Duggan writes: "In Ponce there are 76 members on the roll, and among them are several who can conduct a prayer meeting in the absence of the pastor, and most of the men and youth will lead in prayer when called upon.

"One of the healthiest signs in the growth of the church is their delight in the Bible and their keen appreciation of its many truths. Mr. Rudd conducts a weekly Bible class on Monday nights that is well attended. There are a number ready to help by teaching their neighbors and bringing them to the services. Our Sunday schools in Ponce and at La Playa are flourishing and interesting. On Monday afternoons I have a Bible class in Ponce; on Saturdays, one at La Playa; on Thursdays I meet a few of the women for normal study of the Sunday school lesson."

CONGREGATIONAL.

The American Missionary Association reports that under its direction Rev. John Edwards, D.D., and wife are at Fajardo, and two schools have been established, one at Lares and the other at Santurce, a short distance from San Juan.

At Lares the teachers during the past year have been Professor Charles B. Scott and wife, Miss Florence Thayer, Miss Jane A. McLiver, and Miss Jennie L. Blowers.

At Santurce the school has been in charge of Miss Isabel French, assisted by Miss Josephine Orton and Miss Frances M. Carrier.

Several other missionaries are soon to be sent to the island.

Dr. Edwards writes from Fajardo: "There are many circumstances attending the work here that are very trying and require the greatest of patience.

I have rented a building here at Fajardo to occupy as the center of missionary work in this region. I ordered a dozen benches, with backs, to be used for public service. A little table stands at the end of the room, on which I place the Bible and use as a pulpit. It is my intention to develop fully the promising conditions both here and at Fajardo, and also at Humacao, where I have found a warm welcome."

Professor Scott writes: "Lares is a very pleasant place, built around the top of a hill, the best residences at the top, with best possible drainage, and supplied with excellent spring water. The population is about three thousand. Our mission building is central, with a large room on the ground floor, and five bedrooms, a dining room, and kitchen. Everything is in excellent order. The people are much interested in our work."

UNITED BRETHREN.

The United Brethren in Christ commenced mission work in Porto Rico in the summer of 1899. The missionaries are located in Ponce, and are as follows: Rev. N. H. Huffman and wife, Rev. E. L. Ortt and wife, Dr. W. E. Clymer and wife. Rev. Philo W. Drury is under appointment for the field. The superintendent, Mr. Huffman, reports as follows:

"Our services have been about equally divided between English and Spanish. Thus far our English congregation has been largely composed of English and Danish subjects (colored) from adjacent islands. The average attendance at our preaching services is about forty, and in the Sunday school about sixty. Besides the morning Sunday school, we have an afternoon Bible class, with an average attendance of about twenty-four. The mid-week prayer meeting is continued with good interest and attendance. We have received into church fellowship four by letter and eighteen on confession of faith. For seven months Mrs. Huffman conducted a primary school, which had an enrollment of 57 and an average attendance of 35. The medical department, under Dr. Clymer, is just beginning to make itself felt. He has visited about seventy cases. The outlook has much to encourage us. We should arrange for the erection of a mission building at the earliest possible date."

The Missionary Secretary, Dr. William M. Bell, reports: "Rev. and Mrs. N. H. Huffman were dispatched to Ponce, in the summer of 1899, as our first missionaries. In January, 1900, Rev. and Mrs. E. L. Ortt were sent to the same field, their support being provided by the Sunday School Board. Later in the year Dr. W. E. Clymer and wife were sent to Ponce as our first medical missionaries. All of these workers have proven themselves capable and devoted, and have made rapid progress in acquiring the Spanish language. Suitable property has been bought in Ponce at a cost of \$3,500. It has all been paid for, and about \$4,000 in good obligations has been secured for the erection of suitable buildings. Rev. Philo W. Drury is under appointment, and expects soon to go to the field. We have a membership of 20 in Ponce. All the services are hopeful.

A number of good towns adjacent to Ponce are wholly without religious services, and we shall be glad to extend our work as fast as the means and workers will permit."

PRESBYTERIAN.

The missions in Porto Rico under the direction of the Board of Home Missions of the Presbyterian Church in the United States of America (Headquarters, 156 Fifth Avenue, New York) were commenced in July, 1899, at Mayaguez; in January, 1900, at San Juan, and in May, 1900, at Aguadilla, and these are the three principal stations, with several outstations.

Mayaguez. The missionaries are Rev. Milton E. Caldwell and wife, Miss Jennie Ordway, Miss Margaret Weyer, Miss Inez Godward, and Miss Anna Monefeldt (native). There are two stations—one uptown in the city, and one at La Playa, the port of entry. The First Presbyterian Church of Mayaguez was organized by Mr. Caldwell in April, 1900, and the rented room where his services are held is capable of seating about two hundred people, and is full and often overcrowded. The mission school has four competent teachers and about eighty pupils. In addition to the day school there are night classes for the study of English. In March, 1901, a second school was opened at La Playa in charge of Miss Godward. In addition to holding services in Mayaguez Mr. Caldwell preaches at San German, Maricao, and Las Marias. An assistant has lately been given him in Mr. Joseph W. Jarvis, who has been a colporteur of the American Bible Society.

San Juan. The missionaries are: Rev. John Knox Hall and wife, Rev. H. T. Jason (colored) and wife, Grace Williams Atkins, M.D., Miss Mary F. Tompkins, and Miss Sarah Potter. There are two stations in the city—one in Santurce, and one in La Marina, a shore ward. Both places of worship are full of people anxious to hear the Gospel. Rev. J. Milton Greene, D.D., commenced services in San Juan in January, 1900, and during 1900 erected a church at a cost of over \$7,000, which was dedicated January 27, 1901. A church of 50 members was organized. Dr. Greene left Porto Rico in April, 1901, and is now in charge of the Presbyterian Church in Havana, Cuba, and since May 1 Rev. John K. Hall has been in charge at San Juan. In January, 1901, Grace W. Atkins, M.D., began dispensary and general practice among the poor people in San Juan, and in January, February, and March attended 765 patients. She is gladly welcomed everywhere. Miss Tompkins and Miss Potter are teaching in the school in La Marina.

Aguadilla. The missionaries are Rev. Judson L. Underwood and wife and Miss Annie T. Aitken. Mr. Underwood commenced work in this town of 8,000 people in May, 1900, and in February, 1901, organized the First Presbyterian Church of Aguadilla, with 62 members and as many more waiting for further instruction. A school has been opened by Miss Aitken with 40 pupils in attendance. Mr. Underwood also holds services in San Sebastian, Moca, and Montana.

METHODIST EPISCOPAL.

The Mission of the Methodist Episcopal Church in Porto Rico was commenced in San Juan on Sunday, March 25, 1900, by the Superintendent of the Porto Rico Mission, Rev. Charles W. Drees, D.D., who had been a missionary in Mexico and South America, and was well qualified for his position.

The present missionaries representing the General Missionary Society are: Rev. C. W. Drees, D.D., and wife, Rev. George B. Benedict and wife, Rev. B. O. Campbell and wife, Rev. A. H. Lambert and wife, Rev. Manuel Andujar and wife, Rev. Samuel Culpeper, and Miss Charlotte Vimont. Mr. Benedict, Mr. Campbell, and Miss Vimont have been missionaries in Chile. Mr. Andujar is a native of Spain, has been a missionary in Mexico, and went to Porto Rico last month.

The Woman's Home Missionary Society of the Methodist Episcopal Church is represented in San Juan by deaconesses Miss Isabel F. Horton and Miss Sarah P. White.

Rev. A. W. Leonard, Rev. John Vollmer, and Rev. T. M. Harwood have each given several months of missionary service.

The missionaries are assisted by Mrs. Margaret H. Webster at San Juan, by Rev. George S. James, a Wesleyan local preacher from the island of Antigua, in Vieques, and by some natives.

Services are held in English and Spanish in San Juan. In August, 1900, eligible property was purchased and has been adapted to church services capable of accommodating an audience of 250. It has frequently been crowded to its utmost capacity, and is always filled with an attentive audience. The building also affords accommodation for missionary's residence, day school, and other interests of the Mission. Services are also held in the portion of the city of San Juan known as *Puerta de Tierra*. The important enterprise known as "Washington Institute" is situated in San Juan.

Rev. A. H. Lambert writes from Arecibo, Porto Rico, June 17: "Our place at the extreme end of the city is to be the Arecibo courthouse. We had to vacate our old premises. We now occupy a store in Colon Street. We had our first services there on yesterday. At the morning service there were 84 present, in the evening 135, not counting hearers in the street. We now have in our society 10 members and 70 probationers, all but one being ex-Romanists."

Regular services are held by missionaries in San Juan, Arecibo, Guayama, and Vieques, and occasional services in Loisa, Humacao, and Ponce.

(For fuller particulars respecting the missions see articles in another part of this magazine written by the missionaries.)

Notes on Porto Rico.

(Extracts from the "Report on the Island of Porto Rico," by Henry K. Carroll, LL.D., Special Commissioner for the United States to Porto Rico.)

THE Catholic was the state religion, and at the time of the American occupation there were but two churches of any other faith in Porto Rico. There was a Protestant church in Ponce and another

at Isabel Segunda, in the island of Vieques, but under the auspices of the Church of England. The latter had been established nineteen years.

The governor general, under appointment by the pope, was *patronato real*, or civil head of the Church. The bishop, with his staff, and all the clergy were borne on the provincial pay roll, and received their salaries through the customhouses of the various districts. For salaries alone \$167,340 was appropriated in the budget of 1897-1898, including \$42,400 for the cathedral in San Juan, out of which the bishop and his staff were paid. For expenses apart from salaries the sum of \$26,270 was provided. For other purposes, including salaries of ecclesiastical judges and military chaplains, subventions to religious schools, and sisters of charity in the hospitals and asylums, about \$41,000 was set apart, making in all about \$235,000 for the Church and various religious purposes.

The churches, which are invariably situated on the chief plazas of the cities and towns, vary in value and size according to the population surrounding them. They are usually among the best buildings, though some are old and need repairs. None of them would be called magnificent. Evidently no great amount of private wealth has been bestowed for their adornment and furnishing. The assumption that the Church in Porto Rico is rolling in wealth has nothing to support it.

The Porto Ricans are a kindly, hospitable, polite people, very sociable, and always ready to do Americans a friendly service. If a stranger in their streets asks the way to any particular point the obliging native will often go with him instead of simply directing him, and refuse any reward. Courteous to everybody, they seem glad to be able to grant a favor. They are cheerful in disposition, uniformly kind to one another, and manifest as parents great love for their children. Cases of brutal treatment of the little ones are rare. Street brawls and disorders occur occasionally, but respect for law and order is very strong, and the people are lovers of peace.

Naturally inclined to social intercourse, the conditions tend to restriction in the indulgence of their inclination. In cities there are social calls, balls, and receptions, and occasional performances, musical or theatrical, in the public theater, but outside of the cities few amusements are possible. Visiting is difficult, owing to bad roads, and family reunions, even, are not common, particularly among the poorer classes. They are fond of music, especially of string instruments, but are not a reading people. Books and periodicals are seldom seen on their tables. Games and outdoor diversions are not general, among either young or old, men or women. Balls and dances are perhaps the most popular and universal diversion.

A large class of the men are devoted to cockfights. Every considerable town has its cockpit, to which an entrance fee is charged. A special breed of cocks is reared for fighting. The exhibition is usually given Sunday afternoon, and betting is one of the most prominent features of it.

The marriage customs are similar to those of Spain

though somewhat relaxed. Men only join funeral processions. Among the poor, the coffin is carried through the streets on the shoulders of friends, followed by male relatives. At the grave the body is usually taken out of the coffin, which is only hired for the occasion.

Those who depend upon daily wages for support constitute the great majority of the people. The sources of employment are not numerous. The raising, harvesting, and grinding of cane require many more hands than the care and cure of coffee or tobacco; but even on sugar estates the work is not continuous. Some are kept the year round, others only during the busiest season. The daily wages of the common field laborer range generally from 35 to 50 cents, native money. A few of the more skilled get from 60 to 75 cents a day in the mills. Young boys and the few women employed receive about 25 or 30 cents a day. Women are rarely seen at work in the fields.

The house of the laborer is very small and very poor. In the rural districts it is built usually of thatch of the palm, leaves of the sugar cane, or other vegetable fibers. It is placed on four posts, standing from one to three feet from the ground. The floor is very uneven and far from tight. It has generally three rooms, sometimes only two. These rooms are usually about six by seven or eight by ten feet in size. Fortunately, no sash is needed for the windows in that mild climate. Almost no furniture is visible. A kettle serves as a sort of portable range. In this, with a little charcoal or splinters of wood, whatever cooking is necessary is done. Sometimes a scissors bedstead, without mattresses or pillows, and with little covering is seen; sometimes a sack or two suspended from the roof does duty as a hammock. These houses are often occupied by families of five or more, who dispose themselves for sleep in the different corners of the room, often on palm branches. For chairs a box or two must do as substitutes, and as for tables, it is not every man that can afford one.

The field laborer is usually illiterate and is bringing up his children as he is himself was raised, entirely without schooling. This is due in part to the lack of school accommodations in rural districts, partly to want of suitable clothing, and in some measure to the failure of parents to appreciate the importance of education. The clothing of the poor is of the cheapest description and is very meager. The young children go entirely naked. Those who have two changes of clothing, usually thin cotton goods, consider themselves fortunate.

They are not a criminal people. The more violent crimes are not common. Burglary is almost unknown. Thievery is the most common crime, and petty cases make up a large part of this list of offenses. The people as a whole are a moral, law-abiding class, mild in disposition, easy to govern, and possess the possibilities of developing a high type of citizenship. They are industrious, and are not disposed to shirk the burdens which fall, often with crushing force, upon the laboring class. Their idleness is usually an enforced idleness.

The Demise of Bishop E. W. Parker.

BY REV. S. KNOWLES.

IT is with profound sorrow and grief we have to announce the death of Bishop Parker, one of the missionary bishops of the Methodist Episcopal Church in India, who, after a painful illness of eight months, quietly passed away to eternal rest on Tuesday last, at 1:15 P. M., at Spring Cottage, Naini Tal.

His mortal remains were buried in the cemetery on the Kaladungi Road on Wednesday last at 2:30 P. M. At 12 o'clock of that day all the missionaries and their wives of the Methodist Episcopal Church present at Naini Tal, the boys and girls of Oak Openings and Wellesley, and a numerous company of mourning friends, both European and native, met at Spring Cottage to take part in the preliminary solemn service.

This introductory service was most interesting. It was opened by Bishop Warne making a few appropriate remarks. Then Rev. T. J. Scott read Psalm 39, and the Rev. J. H. Gill offered up prayer. After some beautiful and suitable singing, both in English and Hindustani, the Rev. J. H. Messmore delivered a brief funeral oration.

The funeral procession then formed and started for the cemetery. The coffin, covered with flower wreaths, was borne by men from the depot, while the train of mourning friends stretched quite half a mile behind. When the coffin reached the burial ground it was headed by Bishop Warne, and the Revs. Scott, Knowles, and Hoskins, the latter repeating the usual verses for the burial of the dead.

Arriving at the grave, which was tastefully covered with evergreens, and the precious casket being deposited on the planks, the Rev. S. Knowles read the first part of the funeral service, and when the coffin was lowered to its last resting place, Bishop Warne read the second part, while Bishop Clifford closed the impressive service by offering an extempore prayer and pronouncing the benediction.

Bishop Edwin Wallace Parker was born January 21, 1833, at St. Johnsbury, Vt., U. S. A. Converted in 1853, he was ordained, and began preaching in 1856. He married his present wife in the same year. They arrived in India, August 21, 1859, and for forty-two years have been indefatigably and most zealously engaged in exclusive mission work. In Bijnour, Lukhimpur, and Moradabad people of all classes felt the great benefit of their earnest and loving Christian labors. For most of the time he served as presiding elder of the Rohilkund and Oudh Districts and proved himself a born leader of men. In the wise providence of God he has been taken from us, when having been consecrated a bishop, and appointed to North India, we expected most blessed results from his further efforts.

Thus, saints that seem to die in earth's rude strife
 Only win double life;
 They have but left our weary ways
 To live in memory here, in heaven by love and praise.

Naini Tal, June 13, 1901.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session July 16, 1901, Hon. George J. Ferry presiding. Devotional exercises were conducted by Dr. W. V. Kelley.

The resignation of Richard Grant as a member of the Board was presented and accepted, and the filling of the vacancy referred to the Committee on Nominations and General Reference.

Messrs. Anderson Fowler and Richard Grant were requested to execute power of attorney to I. H. La Fetra to administer, care for, and look after the mission property in Chile. Dr. La Fetra was also requested to sell the Coquimbo chapel property and purchase or build in a better locality, provided the Missionary Society be not involved in additional expense.

The Secretaries were authorized to send another missionary to Africa with Miss Mair and Miss Arms in August, provided she be approved by the Committee on Nominations and General Reference, and if outgoing expenses and salary to close of the year are met from special gifts or the regular appropriation.

The outgoing of Rev. Frank D. Wolf and Miss Dr. Edith Hornberger (Miss Hornberger is soon to be married to Mr. Wolf) to Inhambane, East Africa, was authorized, provided they pass the usual examinations.

Permission was given the Central Church, of Montevideo, Uruguay, to erect a new church, provided they do not build faster than they have funds in hand to pay the bills, and furnish a statement of the cost, and show that the proposed building can be erected with the funds available.

Dr. J. F. Thomson, Secretary of the Board of Church Extension of the South America Conference, was given permission to be absent from the field for five months to visit the United States to raise money for the use of the Board, Bishop McCabe providing for his traveling expenses.

The return of Rev. J. F. Jenness from South America was authorized, should his health require it.

The resignation of Rev. W. S. Spencer, of Mexico, as a missionary of the Society was accepted, as he has been advised by the physician that the health of his wife will prevent her living in Mexico.

The outgoing of a new man to fill the place of Rev. W. S. Spencer, in Puebla, Mexico, was authorized, provided he pass the usual examinations, the outgoing expenses and salary for balance of the year to be met from the appropriation.

It was decided that it was inexpedient for Dr. J. H. Worley to return to Foochow at present.

The outgoing of a new man to Foochow was authorized, provided he pass the usual examinations; also the outgoing of a young man to assist Brother Simester in teaching in the Anglo-Chinese College.

The return of Dr. J. E. Skinner to China was authorized, should Mrs. Skinner pass a satisfactory medical examination.

The sending out to the Hinghua Mission of a practical printer to look after the business of the press and help in the high school was authorized.

Provision was made for the return of Rev. Frederick Brown to North China.

The furlough of Rev. J. F. Peat, of West China, was extended to the close of the year.

The furlough of Rev. H. Olin Cady, of West China, was extended until his return to the field can be provided for.

The outgoing to Japan of Enid, the daughter of Rev. Gideon F. Draper, after her graduation, was authorized.

The return expenses to Japan of Rev. H. Kawasumi and Rev. Enos Yoshizaka were authorized, provided they enter into an agreement to enter evangelistic work in connection with the Japan Mission.

The offer of the Methodist Episcopal Church, South, to pay \$3,425 for the mission property in Wonsan, Korea, was accepted, and the mission will be transferred to that Church.

Rev. E. R. Fulkerson was authorized to send his son Anson to the public school in Howard, Kan.

The return from Korea of Rev. S. A. Beck and wife was authorized on account of the health of Mrs. Beck.

The following were confirmed as members of the Finance Committee of the Korea Mission: D. A. Bunker, W. B. Scranton, G. H. Jones, W. A. Noble, and H. G. Appenzeller, together with Bishop Moore as a member *ex officio*.

The selling of certain property in Seoul, Korea, was authorized, provided Bishop Moore approve, the money to be invested in other property better located for the work of the Mission.

The return to India of the families of Rev. Rockwell Clancy, Rev. F. L. Neeld, and Rev. L. A. Core was authorized.

Furloughs were granted to Rev. J. H. Gill and wife, and Rev. C. L. Bare and family, of India.

The redistribution of the appropriation to the Bombay Conference was approved.

The outgoing of Rev. Kingsley E. Pease and wife (*née* Mary F. Wright) to Singapore was authorized, provided the outgoing expenses and support be provided as proposed.

The outgoing of a missionary to Porto Rico, to become pastor of the English-speaking church in San Juan, was authorized, provided he pass the usual examinations.

The report of the Committee on Nominations and General Reference was adopted, which recommended the appointment of Rev. S. Quickmire and wife as missionaries to Mexico.

The thanks of the Board were tendered Mr. E. B. Justin, of Bloomsburg, Pa., for his generous contribution for work in New Mexico.

Several appropriations were made for the benefit of the foreign and the home missions.

Notes on Missionaries, Missions, Etc.

REV. SAMUEL QUICKMIRE and wife left New York July 2, on their way to their new appointment, Pachuca, Mexico.

Mr. Lee H. Rockey, son of Rev. N. L. Rockey, of India, arrived in New York June 30, and left for Columbus, O., July 2.

The widow of Bishop Parker will remain in India and devote herself to work among the poor Christians and the non-Christian people.

Miss Mary E. Banta and Miss Louise M. Stead sailed from New York June 20, for Garraway, Liberia. Miss Stead goes out to become the wife of Rev. D. A. Carson.

Rev. Julius Smith and family will sail from Tacoma August 3, returning to Burma. They will be accompanied by Rev. F. B. Price and wife, new missionaries to Burma.

Dr. M. C. Wilcox writes from Foochow, China, June 5: "My recent trip on the Hokchiang District was full of encouraging experiences. I never saw the people in all this part of China more friendly and acceptable than at present."

On August 19 the following are expected to sail from Vancouver: Mrs. H. H. Lowry, George D. Lowry, M.D., and family, returning to North China; Mrs. Anna R. Nichols, returning to Central China; Miss Selina A. Hirsch, to marry Rev. F. G. Henke.

Rev. W. T. Robinson writes from Ecuador that on May 25 the third normal school was opened in Quito. There are now one in Cuenca and two in Quito, all under the national government, but established by Dr. T. B. Wood, Presiding Elder of the Lima District.

Rev. G. S. Miner, of the Foochow Mission, has been spending a few months in Europe, and returns this month to the United States. His address will be Meadville, Pa. He wrote the last of June, "I have delivered 67 lectures on China while in Europe, and am booked for 17 more."

Rev. W. N. Brewster writes from Hinghua, China, May 17: "We are all well and busy as usual. The country is perfectly quiet and the work is prospering. Many places report increase of new inquirers. The people of the Church are earnestly learning to read the Romanized. It is spreading rapidly now."

An earnest appeal is sent out by our missionaries in Penang, Malaysia, for \$5,000 for a building and partial support of the Home for Destitute Women and Girls that has been established at Penang by Mrs. Pykett. It is doing a good work, and is embarrassed by not possessing the proper accommodations.

Rev. J. R. Denyes writes from Singapore, Straits Settlements, Malaysia: "We have in our schools here over a thousand boys and girls studying English, among whom we can circulate English literature to good advantage. We shall be glad to receive supplies of Sunday school papers, Scripture picture cards, *Epworth Herald*s, etc. They can be sent to my address."

Rev. Spencer Lewis writes from Chungking, West China, May 18: "I have recently returned from a

short trip to three small places opened this year as outstations. Schools and places for meeting have been provided with no expense to the Missionary Society. There is a total of 50 promising inquirers. We expect a large number of inquirers as soon as the country becomes more settled."

Rev. G. F. Draper writes from Yokohama, Japan, June 20: "God is giving us large measures of blessing. In Yokohama we had two weeks of special service in which all the churches united, and as a result the names of 760 inquirers were enrolled. Our two churches in Yokohama have the names of 375 as their share, and the pastors are busily engaged in trying to follow them up by calls, letters, and special services. This week we are at work in Kanagawa, an outlying portion of the city and formerly the most important part."

Rev. George B. Nind writes from Cape Verde Islands that he has been transferred from the Cape Verde to the Madeira Islands with headquarters at Funchal. Mr. Nind writes: "This change from Cape Verde to Madeira is by Bishop Hartzell's appointment, the want of workers making it necessary to sacrifice the lesser demand for the greater. The work in the Cape Verde Islands will be transferred to the Missionary Society of the Association of Pentecostal Churches. The missionary in charge is Rev. John J. Dias, a native of Brava."

Jubilee services were held in Little Falls, N. Y., on Sunday, July 7, to celebrate fifty years of active service in the Christian ministry of Rev. Dr. J. L. Humphrey, for many years a missionary in India. It was on July 7, 1851, that Dr. Humphrey received from Bishop Janes his commission and appointment to the Hopkinton Circuit, and in 1857 he first went as a missionary to India. Four times his health compelled his return to the United States, the last time in 1900. He baptized the first Methodist convert in India, and his work there was of great value. On behalf of friends a silken bag was presented to him containing 72 gold dollars to correspond with the 72 years of his earthly life.

Rev. H. C. Stuntz, D.D., writes from Manila, Philippine Islands: "Last week over five thousand Filipinos crowded to the thirty services held by our own people in and near this city. At one place Filipino gentlemen of means rent a theater for our men every Sunday, and from five hundred to eight hundred pack it to hear the message from the Protestants. We have 15 men preaching every Sunday, and several of them work for us from one to three evenings each week, and only three of them are receiving a penny of remuneration from anyone. They are merchants, clerks, or retired business men. Those who are being paid are the ones who give all their time to work on the city circuit, and have no other means of support. They are paid from local sources entirely. We need large sums of money from home to purchase real estate needed to build upon, to support missionaries, and to create and disseminate literature among the people."

Bishop Moore, writing of the annual meeting of Korea Mission, says: "The reports showed that nearly 1,000 have been added to the membership

during the year, and self-support has made a most encouraging advance. The increase in membership might as well have been 10,000 had our forces been adequate. We could use to great advantage three times our present force of men and women. At least sixteen new men are needed. All that could be done to extend our lines was prayerfully undertaken. The work was divided into three districts, with W. A. Noble, W. B. Scranton, and G. H. Jones as presiding elders, Dr. Scranton to continue also as superintendent. But the most important and epoch-making event of the Conference was the ordination of two deacons, the first natives to receive holy orders. These are heroic and well-trying men, Kim Chang Siky and Kim Keni Pom. The former has a record of persecution, extending to the death sentence."

Rev. David S. Spencer writes from Tokyo, Japan: "The great work of moral reformation which is now taking place in Tokyo, and spreading to the interior towns, is cause for devout thanksgiving to God. More than four thousand have publicly enrolled themselves as seekers of forgiveness through Christ, and many have been happily converted. Great spiritual power has at times been manifest. Leading men have taken an active part. Some 512 of the inquirers have been enrolled at our Kudan Church, and 300 more at Ginza Church, while every one of our churches in the city has had large accessions."

Dr. A. B. Leonard, Missionary Secretary, writes from Vienna, Austria: "In 1897 the Methodist Episcopal Church had 90 members in Vienna, with but one place of worship. Now we have 230 members and eight places of worship. Eight regular preaching services are held each week, and the larger number of these services is held on week-day evenings. About eight hundred different people hear the Gospel every week. These services are held in halls, which are regarded as private places of worship. The writer accompanied Pastor Moller on a Friday evening to one of these halls that would accommodate 100 people and found it crowded with earnest worshippers and hearers. They were not there to hear a stranger, for not one of them knew that the pastor would not preach but only interpret the discourse of another. Each one of our eight preaching places is usually filled with people, whether the service is held on Sunday or week day. On the Sabbath we spent in Vienna a new hall that will accommodate 125 people was opened, and at the evening service, when Bishop Vincent and the writer spoke, it was packed with people, many of whom were Romanists. The appropriation of missionary money for the support of the work in Vienna is 500 marks, or about \$125, while the sum raised for self-support is 10,000 marks, or \$2,500. We now own property in Vienna worth \$36,000. Notwithstanding the limitations and embarrassments arising from the intolerance of Romanism, our work is having a steady and most encouraging growth. The quiet but effective efforts of our deaconesses, now numbering 14, together with the efforts of private members and the careful pastoral supervision of our preachers constantly widen the sphere of influence in spite of legal restrictions."

Notes from North India.

BY REV. WILLIAM A. MANSSELL.

MOST of the districts in North India report abundant harvests, which is a great blessing to our Christians, who have been practically under the stress of famine, as the prices for food for a year past have been almost at famine rates. I have heard everywhere of the hardships our own preachers have had to endure, many of them living for months on but one meal a day. The abundant crops now safely gathered in and the consequent cheap prices of food comes to them as a welcome relief.

It is a common sight to see the railway stations all along the line crowded with thousands of bags of grain awaiting export. This means prosperity for the farmer, for it ensures quick sales and reasonable profits for his grain.

Our schools have been very successful in the recent government examinations. The Reid Christian College at Lucknow has added six to its list of graduates, who have received the degree of B.A. from the government university at Allahabad. Two of these are sons of our preachers. One, J. R. Chitamber, hopes to enter the ministry himself, and will enter the Bareilly Theological School. Another, Everett Shipley, has been appointed head master of our intermediate school at Nakhass, Lucknow. The Woman's College also sent up a candidate for the B.A. examination, who passed successfully. The young people of our Church are much in evidence, filling responsible positions in public and school.

Mission Notes from Ipoh, Malaysia.

BY REV. H. L. E. LUERING., PH.D.

OUR work in Ipoh has been vigorously pushed since Conference. We are making good progress with the building of the new boarding school, and the gymnasium, which had to be removed from its old location, has just been finished.

Our Kampa church plot is being prepared for building by the church members, who use their spare time, after their hard day's work, for this purpose, in praiseworthy freewill labor.

Our schools in Ipoh and Teluk Anson have had an increase in the attendance since Chinese new year, for which we are thankful. The Girls' School, now in charge of Mrs. Lueling, assisted by Mrs. C. S. Paul, the young wife of our good Tamil preacher, has been especially favored with an encouraging growth.

The missionary has had some encouraging experiences in Bible colportage work during the past month, and the supply of a number of Oxford Teacher's Bibles, now to be had at the American Mission Press, have been easily disposed of among the European residents of Ipoh.

During the month an Epworth League has been formed here with a membership of about twenty. Our first literary meeting, in which the pastor spoke of his missionary experiences among head hunters in Borneo, was well attended.—*Malaysia Message.*

GOSPEL IN ALL LANDS.

SEPTEMBER, 1901.

OUR OPPORTUNITY AND OUR RESPONSIBILITY.

BY BISHOP W. F. MALLALIEU, D.D.

THE time is far spent, the close of the first year of the twentieth century is close at hand. Hitherto the Methodist Episcopal Church has not risen to the grandeur of the sublime opportunity that God has set before her.

True, something has been done for home work, and possibly \$12,000,000 have been raised for our schools and colleges and the payment of church debts; but, sad to say, very little indeed has been done for the perishing millions in heathen lands.

We live amid the blaze of Gospel privileges, they grope in utter darkness; we have all things and abound, they are poor, outcast, and almost beggared; we hear the glad tidings of salvation, their waiting ears have never heard the name of Jesus; we have high hopes of heaven and a blissful immortality, their horizon shuts down around them in chilling gloom if not in despair.

The son of God who died on the cross of Calvary still says, with those lips that were parched with awful thirst while he was dying to redeem us, "Go! Go!! Go to earth's remotest bounds! Go to the wretched, helpless, hopeless heathen for whom I shed my blood and tell them of my love, of my redemption, of my power to save from the guilt, and pollution, and power of sin."

And yet we linger! And yet almost three millions of us Methodists do not give even two millions of paltry dollars per annum for the salvation of the souls for whom the Lord of life and glory agonized in Gethsemane, and bowed his head in death on the dreadful cross of Calvary.

Brothers, sisters, our Missionary Society calls for something like a million three hundred thousand dollars above our regular giving to enlarge our plant and so utilize to the best advantage the results already secured.

The call ought to be for \$5,000,000, and we ought to respond to the full amount. We can do it. The cause needs it. The Captain of our salvation has a right to expect it. It would mean the speedy conversion of un-

numbered thousands of heathen, and these are the reasons why we ought to do it.

We must all give something. We have men and women well able to give \$10,000 or \$20,000, many more who can give \$5,000, and multitudes who can give \$1,000, and so on to the poorest widow with only one mite.

O for the spirit of self-denial and self-sacrifice to come upon the Church, upon all our hearts so that gladly and generously we may give until our treasury is filled to overflowing, and Jesus shall say "Well done."

Have Ye Heard?

HAVE ye heard the cry, my brothers, from the far-off heathen lands?

Have ye heard the cry of anguish, have ye seen the outstretched hands?

"We are waiting, we are longing, we are groping for the Light;

Vice and sin are all around us, and we know not wrong from right!

None are here to help and teach us, none to show us any good;

We have wronged and slain our brothers, and our hands are red with blood.

Life is very dark around us, and the grave is dark before;

For our gods they cannot save us; sit we hopeless evermore?"

Have ye heard the word, my brothers, spoken by the Lord of Love,

Ere he left this earthly pathway for his throne in heav'n above,

Saying, "Go ye;" "Give ye;" "Pray ye;" for the lost and straying sheep?

(And he said that if we love him, his commandments we must keep.)

Have ye done his will, O Christians, ye who call Christ Lord and King,

If ye tell not to the nations that the Saviour came to bring

Joy in life and hope in dying—that he quells the power of sin—

That his heart of love is yearning for the souls he died to win?

Send the word of peace and healing, that shall set the captives free!

Ye have heard the cry, my brothers. Say, what shall your answer be?

W. A. S.

KANSAS AND ITS MISSION FIELDS.

BY REV. HENRY J. COEKE, D.D.

It is no longer *settling* Kansas, neither have we been smitten of late with grass-hoppers. Drouth and cyclones have not



H. J. COEKE.

caused devastation or destruction as often as in other years. We have had little to deter and much to help our commonwealth. Lands are appreciating. Immigration has set in. Emigration has largely ceased. The drain upon our population into Oklahoma has subsided

with the occupancy of the new territory. Crops have been abundant, prices good, and *altogether* Kansas is prosperous.

Kansas is much misunderstood in the East, because of a lack of discrimination as to the portion of the State spoken of. The middle third of the State is between the two extremes of fertility and sterility. The western third is a desert of sand, good in some measure for wheat, but mostly good only for stock raising. Alfalfa is an abundant and sure crop, but nothing else save the native grass grows with any assurance of success. Because of the light rainfall no trees or gardens can be grown save by irrigation. The middle third is the great wheat belt, especially the southern portion, while the northern portion is fine corn-raising land. In this vast area, however, wheat is king. The eastern third is the oldest and most thickly populated. Trees grow, and grain and grass of every sort are raised. Here, too, the cattle graze upon the "thousand hills." This is the most desirable region to live in.

"Kansas is the kingdom of wheat;" no other State approaches it. This year Kansas will yield 100,000,000 bushels. This crop, if sold at the average price of 60 cents a bushel, would give to every man, woman, and child in the United States nearly one dollar each. If placed in box cars on a single track it would fill enough cars to reach from Wichita to New York. If every farmer in Kansas raised the same amount, the per capita wealth of each would be increased \$1,000,

and the State would be enriched \$60 a head. Just now every train coming into Kansas is bringing harvest hands, the railroad companies making a rate of one third the ordinary fare. This year 15,000 of them have been or are being imported. It took 10,000,000 pounds of twine to bind last year's crop, and it will require 12,000,000 pounds this year, so says a Kansas authority. It is too early to offer estimates on the coming yield of corn, etc. But never before did Kansas have such prosperity as now.

Kansas is not only growing in wealth, she is also intellectual. Our proportion of illiteracy is equal to the lowest per cent in the United States. Our schools are everywhere present. Our teachers are well taught, and know the best methods of teaching. Our colleges are filled with students and are now sending forth hundreds of well-equipped young people into the avenues of our State life. Add to this a well-equipped and sustained church life and you have a true general view of Kansas.

Now! why then spend any of the precious missionary money in a region so well provided for and growing? Because:

First.—Some of the territory is yet new and unorganized.

Second.—While the State is generally prosperous some portions suffer from unproductive soil, while in others, large areas being given to grazing, the population is very small and are either renters or employees.

Third.—Our growth demands the making of new circuits—these in the beginning need aid.

Fourth.—The policy of our Church is not to have strong churches help directly the weaker churches about them, but to send our money to the Missionary Society, so it can be disbursed to the needy field as they require, and Kansas, just emerging from the years of depression, is not unmindful of her responsibility, for the last year she sent to the treasurer of the Missionary Society of the Methodist Episcopal Church \$30,000, while our receipts from the Society to help sustain poor and weak neighborhoods were less than \$15,000, divided between 208 charges, as follows: South Kansas Conference, 26 missions; Southwest Kansas Con-

ference, 74 missions; Northwest Kansas Conference, 84 missions; Kansas Conference, 23 missions. The average salary paid the pastors in these charges is \$346.88, including house rent.

Our help is very meager when compared to the Presbyterian Church, one church in a small village receiving nearly as much to support its pastor as I have for the mission work in my entire district, namely, \$365.

Fifth.—Some needy fields deserve special mention, namely: Work among the Indians, work among the foreigners in the mining regions where Roman Catholicism prevails. *For instance*, one place of about two thousand five hundred population has in it not a Protestant service. We cannot put a man

into that field because of insufficient missionary money; although we can send men and money to Rome. If we cannot compete with ultramontaniam in the United States of America, where may we expect to succeed? Then there is the northwestern and extreme western part of our State, where the soil with the light rainfall is not productive with any degree of regularity. Our people, however, are gaining ground, but will need substantial aid for some years to come in these regions.

I desire to say, in closing, that Kansas Methodism is alive and aggressive and will ask for no more than she needs and will contribute her share to all our benevolent societies.

Emporia, Kan.

A VISIT TO A GERMAN PRISON IN PEKING.

BY ISAAC TAYLOR HEADLAND.

FIVE of the six government boards of the Chinese have been destroyed by the allies, the Board of Punishment alone remaining. This is in the hands of the Germans, and is conducted on worse sanitary principles than it was under the Chinese. It leads one to think of what a German officer said of the American army, that they were "sanitarily perfect but socially impossible." The Americans retaliated by saying that the Germans were "socially perfect but sanitarily impossible."

Three months ago a master refused to pay the wages to his servant, and the latter came to his cousin, who is a student of Peking University, to ask him to go and intercede for him. This student was in the siege in Peking and was, says Mr. Squires, secretary of the legation, one of the bravest Chinese he had ever met.

He with one of the other students went with his cousin to try to persuade the master to pay the wages, but the master not only refused but turned them all over to the Germans in whose quarter of the city he resided, saying that they were trying to extort money from him. The students with the servant were put in prison and were ordered to be beheaded, but at the request of Dr. Lowry and Mr. King, of the Methodist Mission, this sentence was commuted and they were committed to prison for six months.

Yesterday four of us went to see them, and

found them in a desperate plight. The student who went with them is Wu Hsi-kao, the one whom Dr. J. J. Reed, of Washington Square Methodist Episcopal Church, New York, has offered to support. Their hair has grown long, their clothing and persons are filthy, and they receive no food except two balls of old rice per day. The other student (the brave one) has an ulcer on his leg and we fear that he can scarcely live until his six months are up. Their part in the prison is very similar to what it would have been under Chinese administration.

The Germans, however, as if the Chinese were not cruel enough, have prepared a part of the prison in the form of dungeons. First an outside door, then an inner door with bars, then another door which shuts perfectly tight so that neither light nor air—even the filthy air of Peking—can enter except through gimlet holes in the floor. The prisoner was put in there twenty days ago for no worse crime than some petty thieving, and is to be left there indefinitely.

It was pitiable to see our two students in this filth, with great chains about their necks, among the other prisoners who may be no worse than they for aught we know, and not be able to help them. Their classmates had prepared them each a suit of clothes which we gave them, and in addition a dollar apiece to buy something to eat with their old rice. The one who was well asked

that we request that the ill one be put with him, that he might take care of and nurse him, but our request was denied, and we were compelled to leave them to swelter in that hot prison during the three hot summer

months in the filth and evil surroundings in which we found them.

One cannot live long among the allies without having forced upon him the conclusion that everything in the West is not civilization.

A LAYMAN'S MISSIONARY EXPERIENCE AND SUGGESTIONS.

BY ADDISON LYNCH.

“AND they overcame him by the blood of the Lamb, and by the word of their testimony.” These words were penned by the beloved disciple, as he was moved by the Holy Ghost. The Methodist Church in the past has been a testifying Church. She has insisted upon a conscious knowledge of the application of the blood of Christ to the soul. These account for her power and explain her victories.

I am glad that I have a definite religious experience. I rejoice that I know the place where, in answer to the prayer of faith, Jesus forgave my sins, and the time when the clear assurance came that I was his child.

I have had marked missionary impressions, and of these I now write at the suggestion of my pastor, Rev. A. W. Quillian, of Lagrange, Ga.

When a lad of ten or twelve years of age, on a long Sunday afternoon, I went to the family library and took down the life of Mr. and Mrs. Adoniram Judson. I found great pleasure in reading this book, and from it received *my first impression in favor of missions*. How important that every family should have in it the lives of our missionary heroes!

I made it a rule to read the Bible through once a year as a boy, upon the advice of my day school teachers, and I was always impressed with the Book of Acts, and especially with the missionary journeys of St. Paul.

The first \$3 I ever received for services were given as follows: \$2 for missions and \$1 to my pastor.

Bishop Marvin's letters from foreign fields struck me with great force. Bishop Haygood's booklet, "Go or Send," made it clear to my mind that every redeemed soul ought to go in person or send his representative through liberal gifts. Thrilling was the impress on my heart of Bishop Charles B. Galloway's vivid descriptions, as he wrote of

what he saw, heard, and felt as he made the circuit of the globe in visiting our mission fields.

She who shared life's joys and sorrows with me, before I met her at Vaiden, Miss., had a clause in her will giving her jewelry at her death to missions. From this circumstance I became impressed with the truth for the first time that it is the duty of every consecrated man and woman to leave a part of his or her possessions, in the will which he or she may make, to the glorious cause of missions. May this example which so impressed me suggest to ten thousand others their duty in this respect.

In Kansas City one Sunday afternoon I saw about thirty Chinamen, each with a consecrated woman at his side, learning the songs of Zion and Sunday school lessons. My heart was stirred as I saw these noble women in the home field leading these benighted heathen to Christ. In the Methodist church at Covington, Ga., I heard Mr. Yun, of Korea, and Mr. George Bell, of China, tell of their conversion and their love of Jesus. I felt like saying, "Thank God for a religion that can save men in Korea and China."

In Memphis I heard an Indian from the West tell how he was led to accept Christ as his personal Saviour and of the joy it brought to his heart. Here I learned that amazing grace saves the cruel Indian. In Poughkeepsie I met with converts from Armenia, and they told me of the work which grace had wrought in their hearts. In Dr. Talmage's church I saw a man from far-off India bid that great preacher good-bye, with the assuring words, "I expect to meet you up yonder." In our Southland I have heard converts among the negroes singing songs of triumph on account of their salvation.

In St. Paul's Cathedral, London, I met the son of the first convert of the Church of Scotland in India. In Rome, once proud

mistress of the world, I saw Italians in a Protestant Church praising their Redeemer. (There are now thirty Protestant churches in that city, almost under the shadow of the Vatican.) Through varied experiences in many lands I have been made to know from personal observation that the religion of our Christ is the power of God unto the salvation of all men.

One month before she who had intrusted her life and happiness into my hands was called to her reward, I approached her bedside and requested that I be permitted to pay \$500 to foreign missions in her behalf instead of letting her jewelry go in this direction. To this she readily agreed. I went into an adjoining room and there on my knees, found actual joy in vowing to God to pay this sum into the treasury of the Board of Missions of the Methodist Episcopal Church, South, as soon as it could conveniently be done. Four weeks passed; I saw the hour of her departure was near at hand. I requested that the amount instead of \$500 be made \$1,000. To this she assented. So I vowed to God that \$1,000 should be paid into the missionary treasury. I had then and have now a firm conviction that no consecrated man or woman who handles money should go into the presence of God without having made as liberal a gift as possible to his cause.

Soon the panic came; it was not easy to raise this sum without making a great sacrifice, but finally it was, with a joyful heart, paid. The making of this vow to God and the paying of this sum to missions gave me a new interest in this cause. Every missionary article from the field, every missionary sermon or address possesses a new charm to me now, since I feel that I have a definite share in the work of bringing the world to Christ.

Under the inspiration of addresses delivered in the opera house of Atlanta, in the fall of 1899, by Bishops Candler and Galloway, I subscribed \$225 to the Twentieth Century Fund, feeling as I did it that I was doing the best service for the cause of missions, as all of our missionaries and those who are to support them most liberally at home will be trained in our Church schools.

At that time (under the suggestion, I believe, of the Holy Spirit) I moved that all the Churches of Christendom unite in one grand effort, similar to the Twentieth Century Movement, to raise at the very begin-

ing of the century just before us, such an amount for missions as will enable our mission boards to send an army of consecrated men and women to all lands, so that in the first years of this century the heathen may be brought to a knowledge of Christ.

My presiding elder in the spring of 1900 requested me to make an address on "Our Past Achievements in Foreign Fields." After studying what had been accomplished, and after having read Dr. William Carey's words, "Expect Great Things from God" and "Attempt Great Things for God," I felt moved to propose that all the Churches of Christendom unite in the beginning of this century to raise \$150,000,000 for missions.

Since that time I stood by the grave of Mr. Wesley, who gave away during his lifetime from \$100,000 to \$150,000 to save the world, which he claimed as his parish. I lingered for a few moments by the spot at Oxford where Latimer and Ridley were burned as martyrs for the truth. I visited the grave and study of John Knox, who cried, "Give me Scotland or I die." I entered the church where John Huss was sentenced to be burned at the stake. I saw the spot where Savonarola was burned for the truth. I looked upon the place once occupied by Nero's garden in Rome, which was lit up at night by burning Christians.

I stood at the foot of the Sancta Scala, the holy stairs of twenty-eight marble steps, said to have been brought to Rome from the house of Pilate in Jerusalem. Seventy-five or one hundred deluded people were going up these steps on their knees, kissing each step, and uttering a prayer as they advanced. It was while ascending these steps on his knees, as a penance, that the truth "Justification is by faith" broke upon Martin Luther's heart and the scales fell from his eyes. Here began the Reformation which prepared the way for modern missions.

I visited the Mamertine prison, near the Roman forum and the capitol, where most likely Paul was confined during a part of his imprisonment in this city, and, on another occasion, with uncovered head I stood by the supposed resting place of the great apostle to the Gentiles.

It was indeed a privilege to visit these places so sacred in the history of the Church and missions; and there came into my life an inspiration from the examples of these heroes to reconsecrate myself to the serv-

ice of the Master, and by voice, pen, and gifts endeavor to do more for the cause of missions.

As I entered the costly temples of the old world, with their golden crosses and lofty domes, with their grand mausoleums and monuments, with their splendid mosaics and gilded ceilings, with their deep-toned organs and beautifully stained windows, with their matchless paintings of the Madonna and the Christ, with all the pomp and majesty of their forms and ceremonies, and with their seeming idolatry and superstition, I instinctively uttered in silence this prayer, "O Lord, send the light of the Holy Spirit into my heart and into the hearts of priests and people."

Is it too much to hope and pray that the scales, through divine Providence, may yet fall from the eyes of pope, priest, and deluded people, as they did from the eyes of Martin Luther, and that the Catholic Church, regenerated, with its magnificent temples, splendid organization, and great wealth may yet become a mighty force for bringing the world to God?

The Cathedral of Milan is made entirely of marble, and is considered by the people of that city as the eighth wonder of the world. It contains the three largest windows on the globe. Each is 90 x 27 feet, and all three have 350 beautifully painted sections, illustrating the Old and the New Testament. This work was executed by Alois and Gio. Bertini.

The window back of the high altar attracted most my attention. Every one of more than one hundred panes in this window contains a picture of Christ or of some saint whose heart had been touched by him. The first pane contains the annunciation; the second, his birth; and the last, his crucifixion, resurrection, and ascension. There was the richest intermingling of the blue, the crimson, and other colors in the greatest harmony, so as to impress the beholder. I thought if this marble temple represents the body, the temple of the Holy Ghost, this window represents the human heart, and just as the imprint of Jesus is on each pane, so on every part of each heart should be imprinted Jesus! Jesus!

As I stood enraptured before this wonderful production of a religious artist, I thought what a matchless missionary vision is presented to my view. If this large window represents the world, then each pane

stands for a country or part of a country. Just as each panel bears an image of Jesus, then the Gospel should be sent speedily to all lands, so that upon every country may be imprinted the image of Jesus, blessed Jesus.

May God the Father, God the Son, God the Holy Ghost, the consecrated ministry, and the devoted laymen, with their liberal gifts, speed the day when every country shall become a Christian land and the anthem of all the nations of the earth shall be:

"All hail the power of Jesus' name;
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all."

My presiding elder last spring assigned as the subject for me to discuss at the District Missionary Conference, "The Laymen and Their Part in the Missionary Movement." In order to post myself I read most of the two volumes containing the addresses made at the Ecumenical Conference of Missions in New York. As a result the cause of missions is now dearer to my heart. I attended in April, 1901, though not a delegate, the General Missionary Conference in New Orleans. It was indeed a soul-stirring occasion. I listened to the reading of the papers, the addresses of our leaders and returned missionaries, and drew nearer to God in the delightful religious services at midday. The memorable Sunday evening when \$50,000 was subscribed to Fochow University will never be forgotten.

I returned to the St. Charles Hotel, retired but not to sleep until after the "noon of the night" on account of thoughts of what had transpired and what should yet be done for missions. I therefore kept watch night until the dawning of a new day in the history of missions in the Methodist Episcopal Church, South, and I believe in all the Churches of Christendom. Influences were there set in motion which will deepen and widen until they reach the eternal shore.

After what I saw and heard, and especially moved by the addresses of Bishops Wilson and Galloway, I now propose to subscribe \$500 to foreign missions, if our Church, which has held the first Missionary Conference of the century, which has had the first endowment of power for missions, which has raised the largest collection for missions at one meeting in the his-

tory of the Church, will take the initiative and get the Methodist Episcopal Church and the Wesleyan Methodists, across the waters, to unite in an effort in the early part of the century to raise an amount for missions by a special movement equal to or greater than the Twentieth Century Fund. I believe that there are hundreds and thousands who gave but little to that fund who will give liberally to missions on account of the direct command.

As a teacher, my income from all sources is limited, my earthly possessions are much less than those held by many others, but I am impressed with the conviction that something unusual ought to be done for missions at this time; and if the leaders of our missionary hosts will step forth and in faith, in attempting great things for God, will secure the cooperation of all the Churches of Christendom in raising at the beginning of this century as a special offering \$50,000,000, \$100,000,000, or \$150,000,000 for missions, I will gladly subscribe \$1,000 to this movement.

The united efforts of all the Christian powers for the relief of our ambassadors, missionaries, and native converts in Peking

suggests united action of all the Churches of Christendom, each controlling its forces and finances for the redemption of China and all the other heathen lands. The harmony which prevailed at the Ecumenical Missionary Conference in New York last year, and the holding of the Ecumenical Methodist Conference in London this year make it possible for such a suggestion as this to be put into execution. England gave to this country the idea of the Twentieth Century Movement. Why should not America challenge the Old World to a decided advance in the cause of missions?

If God has touched my heart to give to missions, he has touched and will touch the hearts of ten thousand others, some poor, some of moderate wealth, and some of great riches. Such a united effort on the part of all Christendom will inspire such songs, such addresses, such sermons, such enthusiasm, such consecration of life, such an outpouring of gifts, and will bring such power from on high as will enable the story of the cross to be told in the ears of every living man within this generation.

Lagrange, Ga.

ROMAN CATHOLIC FANATICISM IN ITALY.

BY REV. WILLIAM BURT, D.D.

THE following is the substance of a letter just received from Spinnazzola in the south of Italy:

Since May 5, because of a very great drought, the priests of this place have brought out all the images of their saints, carrying them about in processions. Their main object, however, was to instigate the superstitious people to wage war against us Protestants.

Men, women, and children, wearing crowns of thorns, and priests and attendants, carrying crosses, have gone about the streets of the town and out on the country roads. About two hundred women and children were crying out, "Away with the Protestants! Let us go and burn their church!" Others shouted, "Let us go and kill their leader!" It was a terrible moment, because wagons of straw were already at hand for the fire.

But the police authorities, calling out all their force, were able to control the mob and

avert the peril. The priest whom I denounced as the chief instigator was severely reprimanded and threatened, but the women still cried out, "Must we die from hunger because of a nasty Protestant?" The priest and his coadjutors had caused the people to believe that the Protestants did not want the rain to come, that they did not believe in the saints, and that they wished to compel all to work on Sundays. Hence, the people, believing all this, began the persecutions.

After seven days of processions it rained a little, and woe to any one of us who might appear on the street. The priests immediately ordered all the images and statues out in procession, and no one was permitted to carry an umbrella, no matter how hard it might rain. Even the policeman was obliged to close his umbrella, so great was the fanaticism created by the priests. All believed that the rain coming at that time was a miracle, although there were many discussions among the people as to which

saint had granted the favor. Then, to render the occasion even more imposing, they organized another procession and went down to the railway station in a pouring rain to meet the bishop who had come from Venosa. On their return the church was turned into a hall of statues and images.

On June 2 there is to be a great festival, for which the people, through suffering from hunger, have collected four thousand francs. Three bands are to be here from out of town. All the statues and images of the saints on that occasion are to come out together, and then as they shall arrive at their respective churches or shrines, each will be restored to its proper place.

However, all this wild extravagance was destined to end in shame and confusion and in the following manner. The bishop came on Saturday. On Sunday he celebrated mass. The people from all the towns and villages around came to bring offerings to the image of the blessed Virgin. Toward evening an excited multitude came rushing toward the place where our hall is located. "What had happened?" A deaf and dumb girl had recovered hearing and speech. All the people were crying out, "Surely the Protestants will be convinced now." Masses were said in the church and even in the homes of our leading brethren, that they might return to the mother Church.

The fanatic tumult lasted for more than an hour, the police being present in force to avoid trouble. Some marveled and many came to me for explanation of the supposed miracle.

Finally the chief of the police came into the crowd and in the presence of the people questioned the parents of the child, who replied, "We are from Lecce, and we do this in order to gain a living. We go to all the fairs and festivals." The police, because of the tears of these poor parents, did not arrest them, but put them under safe escort out of the town, severely threatening them. Then all were silent. The fanatical people dispersed and the priests were no longer to be seen. Many began to reflect on the cunning of the priests and a reaction has already set in in our favor.

All our brethren were prudent and firm. All our meetings were held as usual, but with the police at the door to prevent trouble. Every brother and every child were at their post. This was a great comfort to us in the midst of so many difficulties and fears. A

few women and a few children not belonging to our families kept away from fear. They are already returning, however, and we hope that the reaction will be such that our work will be greatly favored and increased. Our people were severely tried, and that has been a good thing, for now we know on whom we may count.

The above letter was received by me in May last:

We must have a church of our own in Spinnazzola. When our contract for the poor hall we now occupy shall terminate it will be impossible to find another. For months we have been looking about to see what could be had and we have been utterly discouraged, because nothing could be bought for less than about \$5,500.

Now we have offered to us a very suitable property, 46 x 40 feet, for seven thousand lire, equal to about one thousand three hundred and fifty dollars. With little expense this property will furnish us a hall immediately, and with an expense of \$300 more will give us the church and parsonage. We are now spending in rents enough to pay the interest on this amount. The case is very urgent. Our membership there is nearly one hundred, but five hundred have registered themselves at the municipality as Evangelical Christians. We are the only Protestant church in the place.

The case is very urgent. If we do not meet the emergency others will, and we shall have lost forever a magnificent opportunity. Our brethren at Spinnazzola will do all they possibly can to help themselves. They are poor but loyal and generous. Bishop Vincent and Dr. A. B. Leonard, knowing the facts of the case, most heartily second the appeal. The sum needed is about \$1,650 for purchase and repairs.

Dr. Leonard suggests that this be divided into five-dollar shares. Perhaps some one would like to take a hundred shares in this worthy enterprise, others fifty, twenty, ten, five, or one. Perhaps some one would count it a privilege to give the whole sum. The money should be sent to the Missionary Secretary, 150 Fifth Avenue, New York, and marked "Special gift for Spinnazzola, Italy." All such gifts will be reckoned in the Twentieth Century Thank Offering.

Friends, brothers, sisters, please do respond immediately!

Rome, Italy

A MISSIONARY CHURCH.

BY REV. CHARLES EDWIN BRADT.

(Mr. Bradt is pastor of the First Presbyterian Church, of Wichita, Kan. This church employs three assistants for work at home, also a foreign pastor with an assistant, a medical missionary, and thirty native pastors and Bible women in China. The following are extracts from an address made by Mr. Bradt at the Convention of Theological Students held at Allegheny, Pa., November 1-4, 1900.)

MOST of the churches have little else than self to live for; that is, they are not missionary churches. Christ has set before them the great work for which he shed his blood, namely, the work of saving a lost race and establishing the kingdom of God among men. His command is the clearest, his desire is the dearest of all others, that the Church should go into all the world and preach the Gospel to every living creature, and bring every creature under subjection to himself; that is, establish the kingdom of God on earth.

I wish to make this plain and unquestionable; for even at the close of the nineteenth century no statement of Christ seems less comprehended or understood by his people than the great commission. And the obedience of no command of Christ is so fundamental to the success of his cause, after the command, "Come, take up the cross, and follow me," as the command, "Go, take up the cross, and let me follow you."

Now, "Go" does not mean stay. "Make disciples," "baptize," "teach" does not mean leave pagan heathen ignorant. Either Christ is mocking us when he claims to have all authority in heaven and in earth, and hence the right to command his followers to go forth to the uttermost parts of the earth, even as lambs among wolves, and subdue it unto himself; or else we are mocking him by pretending to believe in him when we do not obey him.

The churches of this land are rich and increased in goods, and have need of nothing. Millionaires appear among the sons of God, the people dress in purple and fine linen, and fare sumptuously every day. The wealth of the people of the United States is increasing at the rate of \$7,000,000 a day. During the last fifty years they have accumulated a surplus of wealth amounting to \$50,000,000,000. A large part of this wealth is in the hands of the church members.

As long as this is true, and as long as there is one minister at home for every 700 people, and only one worker abroad for every 250,000 people, we are bound to confess

that we are practically repudiating Christ's claim and command. He has set before the Church something grand and glorious to live for—the establishing of the kingdom of God upon earth, and the work of bringing all nations into it. Instead of pressing toward the mark for the prize of the high calling of Jesus Christ, the Church is imperiling her life and very existence by living largely for self.

Perhaps some one may challenge this statement by saying that what the Church gives for foreign missions does not represent her unselfish devotion. Perhaps not, entirely. I certainly hope not and believe not. But there is undoubtedly a large element of self-interest in most of the giving done by members of the church for local and home improvements.

We do not look upon a man as especially benevolent and unselfish who, together with his wife, builds a comfortable house, as a home, furnishes it with books and pictures and furniture and conveniences of the most modern kind, provides teachers for his children in literature and art and music. He may deny himself many things of a certain character to do this, but he does so to acquire things of another character. Self is predominantly and conspicuously present in it all.

No more should we credit ourselves with benevolence and unselfishness overmuch, when we build for ourselves and our children church homes and furnish them with all the means of grace, supplying ourselves with preaching and teaching and organized agencies of transforming and improving our community and country. We do these things for ourselves, hence they are largely selfish. The church is made up of individual professing Christians, and the rank and file of the Christians of this land are well to do, and large numbers of them immensely rich. In 1880 one fifth of the wealth of the United States was in the hands of church members. "If Christians spent every cent of wages, salary, and other income on themselves and gave to missions only one cent on a dollar of their real and personal property, their con-

tribution would be about \$100,000,000 instead of \$5,000,000 or \$6,000,000 annually." This proves clearly that we are not giving even a tithe of our income to God for foreign missions.

But neither are we giving it to God for home missions. I know so-called home mission churches receiving help from the Board of Home Missions whose members are accumulating money for themselves, who are yet willing that other people should pay their preacher and help support their local work. Of course such churches excuse themselves from doing much for foreign missions because they are "home mission churches, you know." I know of many other churches, neither home mission churches nor doing very much for home missions, whose members are living in luxury and extravagance.

Some one has estimated that "our superfluities and luxuries, absolutely unnecessary, save as made so by luxurious and extravagant taste, reach an aggregate at least of \$4,000,000,000 annually. Suppose that only one tenth of these luxuries and superfluities were sacrificed, we should have \$400,000,000 at once for the Lord's work." Now, the truth is, the churches are living for self quite largely, and in consequence they are living at a poor ~~rate~~ rate. In other words, they are dying, because they have nothing to live for.

The thing the churches of this land need is something to live for outside of and apart from self and the support of their own pastor and local work. They need to become missionary churches.

I affirm without the slightest hesitation or question in my own mind that each self-supporting church should support at least a foreign missionary pastor, teacher, or physician with a salary not less than \$600 per annum, and that home mission churches should adopt this method of supporting specific foreign missionary work, either by two or three churches grouping themselves in such a way as to support a missionary sent out by the Board, or by taking the support of specific work, calling for amounts commensurate with their separate ability.

This will give our churches something to live for, and that something will be in harmony with what one will see when "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The result will be that a new faith, a new hope, a new love will come into the heart of the Church, for the new baptism of the Spirit of God will come upon us, and a mighty revival of religion will follow, and multitudes will come into the Church. Christ has promised his power only on the condition that we obey this command.

I know what I am talking about here, for I have tried it again and again, and have seen it tried many times. God always verifies his promise. Let me give you just one sketch of a missionary church. It is but the story of others I might speak of.

The Second Presbyterian Church, of Lincoln, Neb., was organized eleven years ago the 13th of last March, with thirty-five members. For the first six months the Board of Home Missions paid the pastor's entire salary. At the end of six months the church paid half the salary, and at the end of a year and a half assumed entire support. At the end of seven years it was not only the largest Presbyterian church in the State, numerically, but was doing, by all odds, the largest work of any church in the State. It has erected for itself, clear of debt, a comfortable church building costing over \$10,000, was carrying forward and supporting two flourishing missions in the city—one of which was given a mission building—was paying its pastor a good salary, and matching all the richest churches of the State in its contributions to home missions. Besides this, it was supporting on the foreign field a foreign missionary pastor of its own, Rev. Howard Campbell, of Cheing Mai, Laos, whose salary was \$765 per annum, and turning into the general fund above this almost as much more as any other church in the State.

What was the secret of that church's success? The members of the church for the most part were in very moderate circumstances, many of them poor, yet they put to shame many older and richer churches. The secret of that church's success is to be found in the fact that it undertook to obey Christ's command to go into all the world and preach the Gospel, and thus secured fulfillment of his promise to be with them with his almighty power.

The first offering the church took was an offering for foreign missions, and this, too, before it had a substantial roof over its head. It enjoyed an almost perennial revival. The year it undertook the support of

a foreign missionary pastor was a year when several of the leading churches of the city were being sold out for mortgages, or closing their doors because unable to meet expenses and support of a pastor. It was a year of financial panic. And yet that church increased the local pastor's salary, closed the year free of debt, and added one hundred by profession of faith to its roll. Why? I will tell you why, because I know. It had something to live for apart from self, and that something was the very thing Christ had set before all of the churches of the land. It had the spirit of missions which stirred all with the living fire of God.

It was the same spirit that possessed Dr. Thomas Coke when he stood before the British Wesleyan Conference pleading for the Mission in India. He had seen more than threescore years; he had spent two large fortunes in preaching the Gospel; he had crossed the ocean eighteen times on his mission of mercy; he had been recognized as the first bishop of the New World, but found not, as the historian of Methodism affirms, in a diocese coextensive with a continent, room for his energies. Now his heart was turned toward India, and he pined with a holy ambition to preach the Gospel to the millions of Asia. To a friend who remonstrated with him on account of his age and the need of his services at home, he replied: "I am now dead to Europe and alive for India. I would rather be set naked on its coast and without a friend than not to go."

It is such a spirit that is dead to self and alive unto God in the heart of a pastor and the members of a church that makes a true church a missionary church.

Says the celebrated Andrew Fuller: "There was a period in my ministry marked by the most pointed, systematic efforts to comfort my people. But the more I tried to comfort them the more they complained of doubts and darkness. I knew not what to do nor what to think; for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claim of the perishing heathen in India. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My people wondered and wept over their past inattention to the heathen. They began to talk about a mission and collect money for the spread of the Gospel. We met and prayed for the heathen and did what we could. And while this was going

on the lamentation ceased. The sad became cheerful and the desponding calm. God blessed them while they tried to be a blessing to others."

But if we are to have missionary churches we need, must have, missionary pastors. Nothing is more certain or susceptible of proof than that the ideal pastor for foreign missions makes the ideal church for foreign missions; but more, the ideal pastor for foreign missions makes the ideal church in every particular.

Baxter said of the preachers of his time that they did not look over the palings of their parish. It is just as true now of the preachers of our time.

On the other hand nothing enlarges a preacher's life and the usefulness of himself and his church so much as for him to catch the spirit of S. J. Mills, which is the spirit of Jesus Christ. "Although we are very little creatures," said Mills, "we must make our influence reach around the world."

I agree most cordially at this point with Dr. Charles Cuthbert Hall, who says: "As for the man who shall enter the pastorate at home he cannot be an able minister until his torch has been kindled at the altar of foreign missions, his lips touched with this living coal. Deny him this access in his ministerial training, fail to provide him with the world-wide interest, neglect to teach him how to lift up his eyes and look upon the white harvest fields of the world, omit to conquer him with the missionary idea, and he goes forth into the world lagging behind the eager spirit of his time, shackled with disadvantage, condemned in the age of catholicity to lead a life of provincialism."

"He requires it for himself that he may become a man of vision, a man of large and powerful conceptions, a man of capacity to inspire others." The truth is,

"It takes a soul

To move a body: it takes a high-souled man
To move the masses even to cleaner sty;
It takes the ideal to blow an inch inside
The dust of the actual."

But given a man with the true missionary ideal and vision and he will turn and overturn in his church and community until he shall have wrought such wonders for God as will make the ears of them that hear thereof to tingle. He will move the church, he will move the community, he will move the world Godward and heaven manward.

THE NEGROES OF THE UNITED STATES AND MISSIONS.

BY REV. W. H. NELSON, D.D.

THE Methodist Episcopal Church for a long time sought an opportunity to labor among the negroes prior to its beginning. Hence, as soon as the civil war ceased, and almost before the smoke cleared the vision of the field, the Church began its missionary operations. These were carried on mainly through the Missionary Society which sent ministers and means to organ-



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ize the Church on original slave territory among the negroes as well as the whites.

And the work, so well and wisely begun, has never ceased nor suffered retrenchment. It goes on and is destined to go as long as there is one to welcome its Christian mission; and there will always be outstretched hands to welcome the Church so long as it holds to and practices the principles of Christian brotherhood, as it has hitherto.

The negroes were glad to embrace that Church which raised up so many abolitionists, exposed their wrongs in slavery, multiplied thousands upon the battlefield, and filled hospitals with nurses. They did not join the Methodist Episcopal Church without molestation, neither do they remain in it without many inducements to leave.

At first, many were even persecuted for joining it, while some of its ministers have been put to death. The lesser disturbers have been a class of ostracizers, ridiculers, and baiters who, on the one hand, have taunted the negroes as being in a "Yankee" or a "Northern" Church, and where they can never be more than "drawers of water and hewers of wood."

The baiters have always stood by their sides and said, "You can never or need never aspire; come to us and let us run our own business, have our own this, that, and the other." And some ambitious persons who only think superficially have strayed from us. But the deeper thinkers, those who were purer in character, have remained and intend to be aboard the old Church when she sinks, if ever.

That element which remains is steadily growing and daily becoming more and more a positive factor. They have grown into 19 distinctively organized Conferences, having over 260,000 members and quite 2,000 ministers.

This negro membership of the Methodist Episcopal Church, because of the moral, intellectual, and religious training, and the superior advantages which the Church offers, are far in advance of the average.

The intellectual growth has resulted from the many schools of the Church being carried on for the ministers and laity. And whenever the ministers and people enter these schools they imbibe the great principles of truth and morality which when they go out they impart to those whom they reach in the home, the schoolhouse, and the pulpit.

"Like priests, like people;" but this old saying was never more evident than among the negroes, who are almost entirely dependent upon their ministers for wholesome examples and thinking.

But no one can fail to see effects of the good training of the Methodist Episcopal Church when he looks for traits of cleanliness, gentility, honesty, freedom from strong drink and the use of tobacco.

So evident are these features, that the bishops and other leading men of the Church, in visiting the Conferences, are heard commending the preachers and people, while at the same time it is becoming rare to hear of crimes among the ministers expressly forbidden by the word of God.

By no means am I trying to show the negro membership faultless, but seek to show that the output of the Church in money, brains, and work has not been in vain. The negro ministry, which is to lead and fashion the Methodist Episcopal Church among the negroes, shows continual improvement intellectually, morally, and religiously. When a negro minister is accused, no bishop or presiding elder thinks of palliating his crime because he is colored, but he is brought to the court of justice and summarily dealt with; and if found guilty is expelled.

This rigid discipline has given us a pure and desirable ministry; and, for the most part, any man is usually glad to invite to

his home and recognize a minister of the Methodist Episcopal Church as a Christian gentleman whose habits are clean and life traits are trusty.

But the training of the Methodist Episcopal Church has not only improved the negro on moral and intellectual lines, but in lessons of economy. By industry and frugality, which have ever been taught the negroes, they have better and more desirable churches, better and purer homes, and more are acquiring homes and improving the tone and discipline of them.

Those who have come South to labor among the negroes have not been slow to impart discreet and safe knowledge to the negro, and at the same time have not failed to teach them to feel that true manliness which causes one to always look up and not down, and act accordingly.

NEED OF MISSION WORK AMONG THEM.

It is asked often by some, Should the work of the Methodist Episcopal Church among the negroes of the South be longer continued as missionary? Should not the Church now look upon that field as self-supporting, when all things are considered? Should not most aid be withdrawn and carried to Africa or elsewhere? But let me say, in view of the fact that the Church has wrought wonderfully among the negroes, through men, women, and money, that the time is not here when the Church should think of leaving either its colored or white work alone in the South.

Because, first, the Church is doing and has done too much good which will be largely lost should this field be left alone.

Second, the Church has a Christian mission, not only to save the negro from sin and vice, but to so enlighten and establish him that he will not retrograde, which thing would happen if he were left now.

Third, the Church has a relative mission, in that it largely emancipated him, and it should stand by the negro, and must stand by him so long as there is a class which feels that the Methodist Episcopal Church did wrong in helping to free the negro, and until that class will cease to feel that all done for the negro is a wrong to them.

The Methodist Episcopal Church can never be true to its old landmarks and its past history by going from the needy, the depraved, and oppressed, and joining hands with any

race or class to satisfy mere whims, or accepting any overtures. Let the Church go where it is needed and stay where wanted.

WHAT IS BEING DONE.

The Church, in addition to its Missionary Society, has, since the war, organized the Freedmen's Aid Society, which has from its establishment been engaged in educating, primarily, preachers and teachers as leaders of the race.

No one can estimate the good this one society has done the negro in and out of the Church. It has prepared not less than three fourths of the negro preachers and one half of all the teachers for that race.

In connection with the Missionary Society and the Education Society, the Church Extension Society is operating, and has put out among the negroes over \$550,000 for church building and improvement.

But in considering what is being done, we must remember that the negro himself is helping to do this work. He feels like walking some and helping to carry as well as being carried. The negro is waking up more, and is more fully endeavoring to do his duty on all lines when his duty is laid out by the Church. But the negro will do more and better in proportion as he is made to feel that something is expected of him, and in proportion to the way he is authorized and encouraged to go at his several Church duties.

Let the Church act fairly with the negro, let it not shackle him, let it cause him to feel as full pledged every way as any race in it, and the negro will show himself a man in the Church. He will measure more fully up to duty in that he will feel more accountable. When the negroes see that the Church fully recognizes them as men and brethren, and will, through legislation, take them off of the ever-defensive list, then will they catch new inspiration which will come out in a greater influx of members, tenfold more liberality, and a generally growing popularity.

The way, and the only effective way, to successfully reach the negro is through leaders of his own race, just as in the case of any race; and the Methodist Episcopal Church will largely fail to see adequate and successful returns for its output for them till it shall give the negro necessary control and full opportunity to exert his leadership.

REPORT OF THE LIMA DISTRICT, WEST SOUTH AMERICA CONFERENCE, METHODIST EPISCOPAL CHURCH.

BY REV. THOMAS B. WOOD, D.D., LL.D., PRESIDING ELDER.

LAST year was marked in Lima District by the conversion of souls, by growth in grace and knowledge, by development of



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local workers, by perfecting our organization, by baffling enemies, by encouraging friends, and by grasping opportunities for expansion.

These results were augmented by increase of help from the American Bible Society, by lulls

in the persecution in Peru, by political progress in Bolivia, and by wonderful new possibilities in Ecuador. They have required strenuous exertions by every worker in the field, compelling me, for my part, to be "in journeyings often" and "in perils"—Paul's list complete—with war and pestilence added.

The statistics show but an insignificant fraction of our labors or our results. They are limited to what is fully organized and fully under our control and sure to continue so. Many nuclei of churches and circuits, with schools partly managed by us, are not in shape to be tabulated. This is due to such drawbacks as civil wars, reign of violence, dominancy of papal delegates, onsets of hostility by priestcraft and schoolcraft, with the avowed purpose of *running us out*; and, worst of all, retrenchment for *years in succession* by our Missionary Society, forcing on us a policy of slow retreat under exterminating persecution, with *no real estate* to show that we are here to stay. That we are not run out is a miracle. That we have as much as we have to put in our statistics is cause for hallelujahs.

A visit from Bishop Ninde resulted in encouragement, advice, and help, without which some of the successes would have

been impossible. The Missionary Board helped by approving measures essential to the new successes, at no cost to the missionary treasury.

The veteran Bible agent, Rev. A. M. Milne, rendered welcome assistance in this district until late in the year, when he returned to his home on the Atlantic coast, leaving the colportage greatly expanded in Peru and Bolivia and reorganized in Ecuador.

The Woman's Foreign Missionary Society missionary, Miss Elsie Wood, did noble work for half the year, and then went to the States on a vacation granted her by the society—the first in all her service, which began in 1889. She had lately carried the responsibilities and tasks of superintending the general work for months during my absence from headquarters.

Her special work is now in shape for grand expansion the moment it is equipped with real estate. O, that the women of our Church would equip at once a school for young women in the Peruvian capital, to match the one we have in the Chilean capital, which has become a power in the land. In Lima all things are ready to reproduce that result with great rapidity and far-reaching influence.

My wife had a vacation in the States in 1899 (the first since 1887, and at no expense to the Missionary Society), and returned to Lima early in 1900 to take up the duties of the superintendency of the work during my long journeys. Soon thereafter the duties of the Woman's Foreign Missionary Society work were added, and later those of the Bible agency.

Rev. M. J. Pusey and wife have done splendid work in Callao, replacing two men with wives, and two single women (employed there formerly by the Missionary Society), as far as their strength, strained by over-exertion, permits. Though a host in themselves, they cannot go on thus without breaking down in health. Alas that Dr. Carroll had to write me lately from the mission rooms in New York, "Of course reinforcements are out of the question." O, that some congregation would reinforce Brother and Sister Pusey by assuming the support of a young man as preacher and teacher to come and help them. He need

not know Spanish, working in English at the start. O that Callao, the chief port between California and Chile, may be speedily equipped with property worth \$50,000 for church and school work. The General Missionary Committee approved this in 1893, and voted \$5,000 toward it, conditionally. A little precious money has come in for it. O for the full amount now, in the twentieth century offerings!

The native preachers and teachers and colporteurs, and humble heroes and heroines that defend the faith under hostility worse than what is met with anywhere else in the American hemisphere, deserve many paragraphs here. I must mention some of them :

FRANCISCO PENZOTTI, ordained elder, agent of the American Bible Society for Central America and Northwestern Colombia, residing in Guatemala city, member of the Callao Quarterly Conference, has continued his labors all over his special field, and extended them into Cuba during several months. The climate of Central America is undermining his health, yet he toils on, welcoming a vacation full of hard work in the climate of Cuba as a relief. He has been transferred to the South America Conference.

ZOILLO E. IRIGOYEN, an ordained deacon, was in charge of Tumbes and Guayaquil Circuit until late in the year, when he had to be taken to Callao to strengthen the work there, leaving his family in Tumbes to save the expense of moving. He is a native of Ecuador, was ordained in Guayaquil in 1898, and counts it a great hardship that he cannot work in his native land, yet goes cheerfully wherever sent. It is specially sad for him that I cannot replace him in Guayaquil and Tumbes, where three congregations and a dozen nuclei for others have to be abandoned. I have lately been over that ground and sympathize with his eagerness to work there, where he has already gone through great perils as well as labors.

Twice has he fled from Guayaquil with orders out for his imprisonment, under the former political régime, barely escaping by virtue of his intimate knowledge of the country, which enabled him to avoid the large steamers where his enemies expected to catch him, and get away by canoes and overland into Peru. Now that the day of liberty is dawning for Ecuador he cannot be kept there for lack of funds. His con-

gregation in Guayaquil has done nobly in raising money for local expenses. But with the extraordinary expense of rent in that city they cannot pay expenses and support him too, with their present strength. O that some strong church would come to the rescue and by special gifts make possible his remaining there until a circuit can be developed with local resources sufficient to support him.

JOSÉ Q. ILLESCAS, ordained deacon, professor in Callao High School has done excellent work, both as teacher and preacher. He is worth too much for the latter work to be kept at the former, but scarcity of funds forbids any other arrangement. He is the man whose preaching and pastoral activity held the church in Callao together while Penzotti, its founder, was in prison for eight months. He was himself imprisoned in Arequipa, and has faced mobs repeatedly. Such a man should have a wider field. The Guinessites have made him offers to enter their work, but he sticks to Methodism with poor pay. He has made himself specially useful in making up the local income of the church, encouraging the native brethren by precept and also by example, giving out of his small income to support the work. His successes as a teacher have helped greatly to stop the mouths of enemies and reassure friends amid the battles over our educational work. Being a native Peruvian he has had to take the concentrated fire of hostility, under which he keeps gaining ground all the time.

ADOLFO T. VASQUEZ, ordained deacon, in charge of the native congregations in Lima and Callao, and also of the Bible depot, had an augmentation of tasks with recent growth of the work in Lima and with expansion of the colportage in Peru and Bolivia, such that Callao was separated late in the year and given to Brother Irigoyen, leaving Brother Vasquez with Lima and the Bible depot. The local work in Lima ramifies along three railway lines, one running up the Rimac valley and over the first cordillera. Brother Vasquez has traversed all the ground, extending one of his trips to the mining center, Cerro Pasco. On one occasion his successes in Matucana, a mountain town and provincial capital, attracted attention and opposition from some friars till they secured his banishment from the province, by unlawful decrees of authorities subservient to the priestcraft. He tele-

graphed to the president of the republic for relief, and I interceded with high officials who should have guaranteed his rights, but all to no purpose. Redress was impossible, as the country was under martial law because of a revolution. In Cerro Pasco he narrowly escaped banishment or mobbing or murder by the fact that on his way to the place he had traveled with the local subprefect, who was sick and received kindnesses from Brother Vasquez such that they made of no effect the priestly clamor against the heretic in the mind of that officer, and secured for him all possible protection.

MANUEL M. NORIEGA, local preacher, has gone entirely to secular employ, assisting in the work to a limited extent. He was employed for years in our vanguard service, doing heroic and successful work. Under the prolonged strain of retrenchment he consented cheerfully to a restricting of his field and the cutting down of his income by nearly half. Finding that the strain continued and that even his reduced income was precarious, he sought secular employ, that he might preach the Gospel to his countrymen at his own expense. Thus we have lost from the employ of the mission a man of rare qualifications for enduring the hardships of travel and change of climate in highlands and lowlands, for making friends among strangers and drawing sympathy to himself and his cause, for dealing skillfully with civil authorities and with ecclesiastical opponents, for eloquent and effective preaching, for energy and persistency and self-sacrifice.

FREDERICO ANTAY, local preacher, has gone entirely to secular employ, such that he can help the work but little. He is a pupil of Noriega's in various respects. Having fought through the revolution that put Pirola in power, on the winning side, he was rewarded for heroic and valuable services by an appointment to the office of treasurer of the prefecture of Huancavelica, with a fine salary, fat perquisites, official prestige for himself and family, and chances for promotion in politics. He resigned all to accompany Noriega on a colportage tour (for poor pay) and learn how to put the Gospel into the hands and hearts of his countrymen. He soon became very skillful and successful, and when the Bible Society ordered men to be sent to Ecuador he was chosen as the first one, becoming the first

Gospel worker to attain considerable success in that long impenetrable land. He canvassed Guayaquil, Quito, Ambato, Babamba, Guaranda, and places of lesser note, with blessed results. He inaugurated public worship, agitated the press, and made the whole land conscious for the first time that religious liberty meant something. But his physical endurance was not equal to his abnegation and aspirations. Returning to his home in Lima after more than a year of absence, with his health undermined by the climate of Guayaquil, he had a severe spell of sickness and a slow recovery. Meanwhile, demands for his abilities in employment which enabled him to support his family as their growing needs required, together with the increasing strain of retrenchment in the mission employ, resulted in our losing him from the service for which he is splendidly qualified.

JOSÉ G. CORTEZ, local preacher, entirely in secular employ. After considerable work as a colporteur, with growing experience and efficiency as a preacher, he made up his mind that he must have more quiet and more money for study and preparation for usefulness than was possible for the mission to give him. So he left the regular work, but continues to preach when required, and help in other ways, with acceptability and usefulness ever increasing. He is the youngest of our preachers, and his gifts and graces are coming to maturity full of promise. He first came to our meetings as a spy, sent by the priests to report to them. He kept that up until the truth won his heart and mind and he was made a new creature in Christ Jesus. Devoutly and sincerely religious before, he is more so now, with the light and life of Christ growing within him. O for the means to train such young men for the wide usefulness they might attain!

RICARDO G. ABRILL, teacher and preacher without formal license, was first employed by us in the Callao High School, joined us on probation, gave proofs of regeneration and of gifts as a preacher. These we developed by having him preach occasionally, until he felt that that was his vocation rather than teaching. The mission funds under retrenchment gave no hope of supporting him as a preacher, but the Guinness Mission just then made him an offer to work with them as a preacher, and he accepted, before being taken into full communion with us.

He worked with them for some time in part of the territory that I turned over to them, Trujillo and the coast regions just north of it. At length he separated from them, taking secular employment.

After that he returned to us. I had no funds to employ him in the regular work, but arranged for him to transfer to Iquique District. While I was glad thus to see that work reinforced, I was sorry to see a Peruvian preacher leave Peru. I have longed to see his abnegation and abilities made to tell in the evangelization of his native land, for which he has suffered the loss of all things. Descended from two patrician families that have figured high in the politics of the country, himself a victor in the campaign that enthroned Pierola, he had before him office, promotion, prestige, future domestic and social relationships of the most tempting kind.

JUAN B. ARANCET, colporteur, converted in Uruguay, and brought to this coast with Penzotti, has just returned to Uruguay under circumstances that make me sad, his health being apparently ruined by the climate of Central America. We could organize a chain of churches from the heart of Bolivia to the southern boundary of Mexico in the footsteps of this heroic man.

ARISTIDES CASTRO, colporteur, after being for some time in secular employ, has returned to the work and is under appointment for Ecuador. He is used to both coasts and highlands and to murderous mobs. Once in the classic city of Ayacucho he was attacked by a band of men bent on killing him and was sheltered by a family living in apartments adjacent to his room. The assailants, failing to destroy him, took six boxes of the Scriptures from his room to the plaza and made a bonfire of them. He may have to face analogous difficulties in Ecuador despite the new constitution and laws.

JULIO M. ESPINOSA, new colporteur, after some years of providential preparation in secular employ, has at last taken up regular work, and with excellent success both as a preacher and as a bookseller.

RUPERTO ALGORTA, new colporteur, moved from Lima to Arequipa some time ago for secular business. Once there he found his income much increased, but he missed the worship and was distressed by the fanaticism in that stronghold of priestcraft to such degree that he moved back to Lima.

There his zeal increased and his gifts developed until he abandoned his employment for the colportage. Lately he has canvassed Arequipa with books, the first time for years that that has been possible. He is having rare success for a beginner.

MANUEL NIETO, new colporteur, is an Ecuadorian, a relative and pupil of Irigoyen, a tailor by trade. Abandoning an easy life with a comfortable though humble home, he has placed his family in small quarters in Guayaquil and launched himself on a career of hardships, exposures, and toilsome work to carry the Gospel to his countrymen. Forsaking the easiest routes of travel, he goes after those that give most promise of results.

NARCISO HERRERA, class leader and colporteur, was never in mission employ, but has done telling work. First, he opened his humble home in Callao as a preaching place, making a second center for our work in that city. Then he moved to the Rimac valley, residing at several different points and everywhere becoming the center of an incipient congregation. Once I gave him thirty silver dollars to help the cause along. He rendered account of it, but later on refunded it all, so that all his operations have cost the mission nothing. Though an elderly man, he scales the Andean heights on foot, with a load of books, as actively as a young mountaineer.

CARLOS WIENER, one of our high school graduates, now helps in teaching and in other ways. Seeing no future for him in mission employ, he is eager to go to the States, study civil engineering, and return to these countries to support himself as a witness for Christ. Whoever helps him along will do service to God.

MISS WINNIE ARMSTRONG, born in Callao, of English parents, a graduate of our high school, now helps in teaching. Brought up an Anglican, and confirmed in that communion, she works cordially with us, despite the fact that the Anglicans generally are full of antipathy toward us for "running with the natives," for "proselyting," and for being "dissenters." She teaches a department composed almost purely of "natives" and bears the reproach of Christ and Methodism like a heroine.

MISS JOSEPHINE MOQUIN, born in Callao, of a Yankee father and Scotch mother, devoted herself to teaching on her own account, joined our church, entered our

employ, has been trained by us in our methods, helps greatly in church work as well as school work, in both English and Spanish, and all for wages far less than she could have by accepting offers that have been made to her.

MISS ISABEL FERREIRA, pure native, highly educated, with diploma from the government as a teacher, well off, so that she need not work, has joined us, given us the use of her diploma to strengthen our legal status, and helps us nobly and efficiently for very small compensation.

The abundance of such workers in this field is one of its most encouraging features. Without them the difficulties due to climate, to the peculiar topography of the Andes, to the prevailing prejudices, and to the questions about legal status, would prove insuperable. Newcomers from the United States are unable to cope with such difficulties so well as workers raised up on the field. The ability of these to work under and over and around and through the difficulties under hostility whose tender mercies are those of the Inquisition, seems sometimes incredible. It is God's working within them, and marvelous in our eyes.

Politics in these republics show most encouraging developments. The last revolution in Bolivia enthroned a party that is giving proofs of willingness to enlarge religious liberty. In Peru a new party has been organized with influential and promising elements, declaring for full religious liberty.

In Ecuador the new régime inaugurated some years ago is firmer than ever, after crushing out armed revolutions organized by priestcraft, at the rate of one a year ever since it came into power, introducing new reforms every year despite the revolutions, and setting forward prosperity in the country notwithstanding the waste of blood and treasure by civil wars.

This wonderful transition in Ecuador has nothing to match it since that in Mexico at the fall of Maximilian, when priestcraft fell to rise no more, after a long, bloody, desperate struggle fought to the bitter end in defense of its dominancy. This transition is grander than that for our Church, since she is providentially the only strong denomination that has entered Ecuador, or seems likely to do so, instead of being one of many, as in Mexico.

It is grander still for us since the govern-

ment has called us to furnish teachers for a whole system of new national normal schools to revolutionize and generalize education. This we have begun to do, transferring three teachers from our Chile work, Rev. Henry L. Williams, Miss Alice H. Fisher, and Miss Rosina A. Kinsinan, and three from the United States, Rev. William T. Robinson, Rev. Charles M. Griffith and Professor Merritt M. Harris, with more to follow.

These are welcomed by the government not only as educational reformers under its toleration; not that the men in power wish to become Protestants, nor are they ready yet to put Protestantism on a par with Catholicism, which is still the official religion, but they wish to *exemplify religious liberty*, advertise their sincerity and persistency in adopting it, attract Protestant capital and immigration, train their posterity in religious freedom, and emancipate their land forever from the dominancy of Romish priestcraft.

The government has paid all the moving expenses not only of these teachers, but also of substitutes sent out from the United States for those transferred from Chile. The congress has enacted measures, since their arrival, enlarging the plans under which they came, and this despite notorious hostility of priestcraft against their coming.

These teachers will be as free for Gospel work as those in Chile, and all at no expense to the Missionary Society. If they had real estate for church work such as our Chile workers have, they could soon show results that would make our whole Church rejoice. I ask for \$50,000 for that purpose in connection with the twentieth century offerings. Surely some liberal hearts will feel the indications of Providence in this wonderful opening.

Colombia is torn to pieces with prolonged civil war, but seems in prospect of coming out of it with progressive elements in power, ready to follow the example of Ecuador. I had opportunity to preach in Panama in June and again in August of 1900, in the church of the Jamaican Wesleyans established there, working in English. All the western coast of Colombia will soon be ready for our most active operations in Spanish, following up our pioneering of former years, abandoned because of retrenchment and war.

A VISIT TO THE SOUTH AMERICA MISSIONS OF THE METHODIST EPISCOPAL CHURCH.

BY BISHOP C. C. MCCABE, D.D.

ON January 8, 1901, we sailed from New York for Colon, Isthmus of Panama. The journey takes seven days and nights.



C. C. MCCABE.

The seas were calm, the skies were bright, the ship perfectly comfortable.

Our engine never ceased pounding away until we found ourselves in the harbor at Colon. We were soon on the cars, speeding away across the isthmus

—that narrow strip of land forty-seven miles wide that separates the two great oceans.

A large force of men were at work at the Panama Canal. They will get it completed in the near future, and then perhaps we will not need the Nicaragua Canal. However, we had better go on and dig another, for the trade will be immense. An everlasting procession of ships will start through these canals when they are finished, bearing the commerce of the Eastern and the Western worlds. The business done by this little railroad gives some intimation of what that trade will be.

We spent one night at Panama city and then got aboard of the steamship *Loa*, which was to sail in the afternoon. The *Loa* is a fine ship. Her staterooms are large and comfortable and open out upon the deck. The boats of this line do not look like ocean steamers. They might serve on the Hudson River or on Long Island Sound. On the west coast of South America they never seem to have great storms. The Pacific Ocean is worthy of its name. It is as smooth as a lake. If there is a more delightful voyage to be had on earth than down the west coast of South America I do not know of it.

Captain David J. Davies was our commander. He said to me, "Last year I car-

ried one of your bishops with me." "What was his name?" "Bishop Ninde." And then I had to tell him how Bishop Ninde had gone on the long voyage to his eternal home.

We sailed for days along the coast of the Republic of Colombia. How vast it is! Its area is over five hundred thousand square miles. It would make ten States as large as New York and twelve as large as Ohio. It has 5,000,000 of inhabitants, and yet we have no missionary work there; we have utterly neglected it.

If "opportunity is the command of God," we have disobeyed the voice divine. The people of South America need the pure Gospel of Christ beyond all words to tell. They have been fed on Roman fables till they have turned against them. It is a fact that cannot be denied that Rome has lost her grip upon these people. Our first landing was at Guayaquil, Ecuador, a city of 50,000 inhabitants. We have a little work here, but I did not know how to find it. It is a little band of faithful souls, presided over by a local preacher.

In the evening at the dinner table we were gladdened by the sudden appearance of Dr. Thomas B. Wood, presiding elder of the Lima District. He had been at Quito at the call of President Alfaro to get his new educational plans adopted and carried out. They are to have three training schools for teachers in Ecuador, and a model school connected with each one of them. Congress approves the schemes and votes \$100,000 to pay expenses for a year.

Ecuador is the perfect flower of mediæval Romanism. Quito is called "the little mother of the pope." Only five per cent of the inhabitants of this republic can read and write. They have schools, but they have the priests for teachers, and if the children learn the catechism and how to count their beads and tell their "Pater Nosters" and say their "Hail Marys" they are considered educated for the next world if not for this.

All this is to be changed. A strong man is at the head of the government now. Revolutions have been organized against him, but he has put them down with a strong hand. He has banished some of the most noisy and fanatical priests, and threatens the

bishops themselves with banishment if they do not behave.

The American Bible Society has its agents going through all these mountains, from house to house, carrying with them the word of God. If our people could know of the work being done by the American Bible Society, they would give the Bible collections a fair chance. The Methodist Episcopal Church should give at least \$200,000 to that grand enterprise every year. It is the strong ally of our mission work. It goes before and prepares the way. It sows in many a humble home and lowly heart the seed of the kingdom, and our missionaries come in to reap the harvest. All Protestant Christianity should rally to its support.

Our next stop was at Callao, Peru, thirty-six hundred miles from New York. Here we have two good congregations and two excellent schools. Rev. M. J. Pusey, of the Iowa Conference, is stationed here for the English-speaking work, and a native pastor for the Spanish work.

While in Callao we visited the prison where Brother F. G. Penzotti was confined for four months for selling Bibles in Peru. The keepers were kind enough to admit us, and we trod the very stone pavements where Penzotti used to stand and preach Christ to his fellow-prisoners. They told us when he was released and went away the prisoners wept for sorrow to lose the presence of the man who had brought them the Gospel. He is now in Central America, still engaged in his glorious work.

We went from Callao to Lima and preached to the Spanish-speaking congregation Sabbath night. They have an excellent room for a chapel, and the meetings are held under the constant surveillance of the police.

On Monday I visited the President of Peru. I showed him a letter from President McKinley, which gained me instant audience. The conversation turned upon religious liberty. "We have it here," said he; "it is not in the constitution, but in the administration." There is a steadfast purpose upon the part of all the thoughtful men in South America to recognize the right of all men to worship God according to the dictates of their own consciences. Only two years ago Dr. Wood was arrested and imprisoned in Lima for preaching the Gospel. He was promptly released, however, when knowledge of his arrest came to the higher

authorities. And now the doctor is president of the Commercial College of Lima, which includes in its body of students the finest business young men of the city. He is universally beloved and respected.

He lives in the "Plaza de Inquisition." Straight across from his home is the inquisition, with its torture chamber, and from under its gloomy arches many a noble man and woman has marched to a terrible death, down in the great square, where in the presence of thousands of citizens they gave the last and fullest proof of their allegiance to Christ that they could give, by dying for him a death of unspeakable agony. In an old book I saw several representations of the awful spectacle. The balconies on the square were reserved for the ladies.

From Callao to Iquique the distance is six hundred miles. There our Conference met on the 6th of February. It is a little band. It ought not to frighten Rome very much. I am sure if the Archbishop of Chile had been present the morning we opened he would not have been alarmed. There are only twenty-three full members and about as many native helpers and local preachers. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom," is a good text from which to preach to them. They are not at all discouraged.

Dr. W. C. Hoover, the pastor of the Spanish-speaking church and presiding elder of the district, has put up a tent in the most thickly populated part of the town, and there we had services every night during Conference.

We have a large school in Iquique under the care of Professor C. S. Winans, who is also United States consul for the port. Until last year the school was self-supporting, but competition has become so lively that there is little doubt there will be a struggle to attain to self-support again for a year or two. New teachers will be sent to reinforce those already there, and we hope that a change for the better will soon take place.

We are forcing the Roman Church to establish schools where the children can learn something besides the catechism, something of science and literature. The leaders see that if they keep control of their people at all they must have schools.

I sent a man as presiding elder to the republic of Bolivia, which has an area of 570,000 square miles and two million of people. He wanted to go and I was glad to send

him. In 1884 we sent a man from Sweden to Finland, and now Bishop Vincent holds the Finland Mission Conference in Viborg, Finland. We cannot wait till religious liberty is proclaimed; we go ahead of the proclamation and are there to welcome it when it comes.

From Iquique we go on down the coast to Antofagasta, Coquimbo, and Valparaiso, in all of which cities we have good congregations.

At Valparaiso Brother E. E. Wilson has a large and flourishing work. How he does need a church! He is preaching in a rented hall. It would cost \$10,000 to suitably house this congregation, but it would pay wonderfully to do it. The Missionary Society is not able to stand so large a drain upon its resources just now. Who will come to our help and build the house of the Lord in Valparaiso?

From Valparaiso we went to Santiago. Here Dr. Ira H. LaFetra presides over his grand school. It is vacation, but I can easily imagine these beautiful halls filled with young ladies. There is not a finer school in all Chile than this one, and the people know it and patronize it by sending their daughters to it. It would be a good plan hereafter for the bishop to arrange his plan of travel so as to see the school in session.

Dr. LaFetra is worthy of the thanks of the republic of Chile for what he has done for the cause of education here. His influence is very great. May his precious life be long spared, that his great plans may be carried out successfully.

From Santiago we went to Concepcion where we have another splendid school for girls and also one for boys, under the care of Rev. G. F. Arms and his wife. Here, also, we have two excellent congregations. Here we held a supplementary Conference and ordained the deacons who were elected at the Conference session.

The properties connected with our schools at Concepcion and Santiago were bought and presented to the Missionary Society by Messrs. Fowler and Grant. They are worth to-day \$150,000. What a magnificent gift! What fountains of holy influences are opened here! What prejudices against Protestants these schools will remove! How they will prepare the way for the Gospel!

The boys' school at Concepcion has Pro-

fessor E. F. Herman for vice director and Rev. John L. Reeder among its teachers. The latter is also pastor of the English-speaking church.

Most regretfully we parted from these friends and embarked at Coronel for a sail through Magellan Straits. It required ten days to reach Montevideo; the distance is twenty-seven hundred miles.

Our most southern appointment in this Conference is Punta Arenas in the straits and on the Patagonian shore. This town is a little Chicago. It has of late sprung into great importance. Lots are fabulously high. We have a little band of faithful souls here; a local preacher is their pastor. I tried to find him, but nobody seemed to know him. It began to rain, night was coming on, and I had to give up the search.

Our next stop was at Port Stanley, the chief town of the Falkland Islands. We spent eight hours here at the home of Consul Roner, a most estimable gentleman. We were glad to find in him a Methodist preacher whom we had known in other days.

The Falkland Islands belong to Great Britain, but we need a consul there on account of the many ships that pass round Cape Horn. Disabled ships sometimes put into Port Stanley for relief, and it is well to have a consul there to take care of the passengers and crews.

Three times Consul Roner has subdued mutineers on ships by using his authority as a representative of the United States government. He showed me a dagger made from a case knife stolen from the table. There were twenty-five men armed with them, who intended to kill the officers and take possession of the ship. The trouble in each case was settled by the consul, the men gave up their arms, returned to duty, and the ships proceeded on their way. The Falkland Islands seem far away, but now they are right on the path of commerce, and will some day be of immense value to England.

In the evening we weighed anchor and started for Montevideo, six hundred miles away.

"The word *chile* in the Quechua, the language of the early inhabitants of a great part of Bolivia and Peru, means frost or cold, and was probably given to the regions of the far south on account of their colder climate and vast snow-covered mountain ranges."

OUR MISSION IN BEAUTIFUL, HOSPITABLE KOREA.

BY BISHOP DAVID H. MOORE, D.D.

WHOEVER imagines that Korea is an unattractive country is greatly mistaken. True, its villages are collections of thatched hovels and its cities but little more. Of course, the palaces are pretentious, as are some of the public buildings, but architecture is not a marked feature of the Korean landscape. Scarcely a vestige of forest remains. Yet, noble hills, rising here and there to mountain peaks, broad rivers, and the many-islanded sea lapping the peninsula, give variety and beauty to thrill the heart of the most apathetic.

Interior mountain and valley views are strikingly beautiful. So far from being the



DORA AND HER HAT.

uninviting "Land's End" I had supposed, Korea proved to be the rival of the best parts of Japan and a glorious contrast to the great plains of China.

One soon becomes accustomed to the quaint costumes of the people—baggy trousers, long sack coats with flowing sleeves, all "clothed in white samito," the trousers being common gender, the women differentiated by white skirts, with wide waistbands and a sort of reversed *décolleté* jacket, greatly abbreviated. About the only colors in which they indulge are their

mantles, which they wear over their heads and caught by the hand under the mouth, leaving a peephole for their eyes. The sleeves are never used until the mantle serves as shroud for its owner.

Boys and girls wear their hair parted in the middle and braided in one braid down their backs. This style is not changed until they are married, no matter how old they are. One grizzly old ferryman advertised his forlornity by the telltale braid, and I saw at least one little boy whose hair was combed straight up and twisted into a knob on the top of his head—the universal and unvarying sign of a benedict. In the north married women wear a sort of waterfall coiffure, reaching well down to the base of the neck. In the south they bring the hair in two braids to the top of the head, and, with the help of a "switch," make an imposing and characteristic topknot.

North and south the men wear black crinoline hats. In the south the women wear mantles over their heads; in the north a great basketlike covering that reaches nearly to the heels, and is held together like a mantle, to screen the features. The cut on this page represents "Dora," one of our best Bible women, and her headgear. The circumference of her hat is not less than nine feet!

These ghostly figures—remember white is the one color—nevertheless lend animation to the landscape. You should have seen them at Pyeng Yang, the historic old capital of the north, crowding the lot on which stands the little church (8 x 32 feet, and T-shaped).

They were there to "break ground" for a new church—with long-handled shovels, having a rope attached to each side of the blade, three persons to a shovel! How the dirt flew! And songs and prayer and thanksgiving ascended, for the day before they had sat in the open, on the ground—more than six hundred, and nearly all our members—to hear me preach, the little bungalow being wholly inadequate to their usual congregation.

At the close—inspired by William Arthur Noble, their beloved presiding elder—out of their poverty they subscribed 1,232 yen toward the new church! I never saw such heroic giving. Some gave one eighth of

their total earnings for a year. It so mightily moved me that I promised to help raise the \$3,000 necessary to complete the structure, which is to be Korean in its style. It



NEW METHODIST CHURCH IN SEOUL.

would require only thirty subscriptions of \$100 each to build it. Maybe some of the readers of the GOSPEL IN ALL LANDS will help. I am sure the editor would be glad to receive and forward through the Missionary Secretaries any subscriptions. This church will be the cathedral of Methodism for the villages in that region and the citadel of our work in all northern Korea.

Quite a different scene was the dedication of a large and beautiful brick church in Seoul, the capital, Conference Sunday. It was the gift of Miss Mead, of Hartford, Conn., in memory of her mother. Its capacity is probably twelve hundred. The gift came through Mrs. Scranton, representative in Korea of the Woman's Foreign Missionary Society, whose son, Dr. W. B. Scranton, the able and earnest superintendent of the Korea Mission, planned the building and superintended its construction.

The lot fronts on the best business street of the city (electric street cars, etc.), and the front can be utilized for a good revenue without interfering with the church, which stands back and on much higher ground.

(In passing I may say that we own a bookstore property on that same street; farther down, and just opposite, off the street, a large lot, admirably adapted to book concern purposes; while at the eastern extremity of the street we have other church and

hospital property. Besides these, and near the palace, we have our compound, including schools, book concern, residences, and the large brick First Church. All together a noble plant.)

A fine company of missionaries went to the dedication of our church at Muchinae, on Brother Swearer's work, May 18. We went by rail fifteen miles to Oricole, and then some by chair, some by wheel, and some on foot eight miles through a beautiful and highly cultivated country to the village of Muchinae, at the edge of which, on a spur of the hill commanding a fine view, we saw our church flying two flags, the Korean and the Cross.

It cost, with the ground, forty gold dollars! It is 16 x 24 feet; divided longitudinally by a curtain to separate the sexes, and was crowded by natives, with numbers outside unable to gain admittance. You could tell who were Christians by their cleanliness; they contrasted strikingly with the unwashed throng.

There must have been four quarts of "cash" contributed. And a happier, prouder company I never saw at a dedication. In the same enclosure we have a neat native parsonage, including a room for Brother Swearer when he is there, and a three-roomed cottage for Bible women.

Chemulpo, the principal port of Korea, is the capital of Brother George Heber Jones's district. Our work is flourishing; and, on a commanding eminence, central to the growing city, we are building a substantial and tasteful brick church. Friends in America are supplementing the noble giving of the



MUCHINAE CHAPEL.

natives. Thus far Brother Jones has had money for every pay day. (If you feel moved to lend a hand, dear reader, prove that "there's more to follow.")

On the 20th of May we laid the corner stone. At least a thousand people were present, including the able and influential native magistrate, Mr. Ha, whose wife is now a student in the Ohio Wesleyan University.

The entire "mission" was there. The singing was "a joyful noise unto the Lord." A great awning was stretched. The Korean and the American flags and the Cross floated over our heads. Among other things the native Methodists deposited in the box were carefully written accounts of

their conversion. (They are determined not to lose their experience!) The collection was all you would care to lift, and was worth 265.80 yen!

No country that I have visited is so open to the Gospel as Korea. The people are hungry for the Bread of life.

Korea is being sniffed at by the Lion, played with by the Bear's paws, and scorched by the Rising Sun; her only salvation is the Lamb of God that taketh away the sins of the world.

June 1, 1901.

THE NANCHANG METHODIST EPISCOPAL MISSION FIELD.

BY REV. DON W. NICHOLS.

NANCHANG, the capital, is the center of the work of the Methodist Episcopal Church in Kiangsi, China. There is



DON W. NICHOLS.

perhaps no place in China where missionary work in so short a time has taken such a hold on the masses as in this city. Up to as late a date as 1896 this was a closed city to mission work. Missionaries were not wanted. The very name of a missionary was an odium to the people of this city. The writer made his first visit to this city in November, 1896, and opened work in a little old dilapidated house outside of the city on the banks of the river.

I attempted to enter the city for the purpose of seeing the place. I was halted at the city gate by soldiers and informed in not the most friendly way that I could not enter the city without official permit. I little expected to get such permission. However, I put on a bold front, and sent my card to the provincial judge asking his permission to pass through the city. I was not kept waiting long before word was brought to

me that I might pass through under the escort of a guard of soldiers. After getting in the city I called a chair, and made an attempt to call on the officials. I succeeded in getting to the front entrance of two yamens, but no farther, and amid the jeers of the crowds I had to wend my way back without having accomplished seeing the officials. I held a few meetings outside the city, and found quite a number interested in the Gospel, having heard the Gospel at Kiukiang and elsewhere.

In February, 1897, I made my second visit to this city, and having authority from the American consul to represent him in some matters before the officials, I was very kindly received, and treated with every consideration. I took advantage of this opportunity to explain to the officials our object in desiring to open missionary work in the city, and asked that we be allowed to establish our work there. They informed me that a foreign lady had already gotten into the city, and that, when requested to leave, had refused to do so. They asked if I would mind calling and seeing the lady and ascertain what she wanted there in the city all alone.

I called and found Miss Pollock, of the Plymouth Brethren, had gotten into the city unobserved, being dressed as a native, and, through some friendly Chinese from another city, had secured a house. She corroborated what the officials had said about wanting her to leave and that she had refused to do so. The Chinese, who are accredited as being the shrewdest diplomats in the world, have found more than their equal when they attempt to head off a woman. Miss

Pollock is the mistress of the situation, and must forever be accredited as the first missionary to establish work in the city. The officials said that if she had been a man they would have put her out, but being a woman they dared not touch her.

There is none we love so much as women, and none we so fear to arouse. A woman is the only person in this world that is a better diplomat than a Jesuit. The Jesuits had secured property in this city years before this time, but had never been able to occupy it. They were completely barred out of the city. I returned to the officials and reported that I had seen Miss Pollock, and that I was persuaded that there was nothing that they could do but to let her alone and give her every protection in their power. I also informed them that I was expecting to open work in the city, and should confidently look to them as the officials to see that no objections were offered.

That day we secured property in the city and moved in and took possession of the city in the name of the Lord Jesus. From that day to the present not the slightest objection has been offered, either by officials or people. We now have two strong churches here, one in and one out of the city. These two churches are the gifts of the native Christians. Our work here has grown like magic, reaching not only the masses of the city, but of the multitude of cities and towns throughout the province, through the many traders coming to this center. Our work has spread until we now occupy in the central part of the province sixteen county seats, four prefectural cities, and over thirty towns and market places.

I doubt if there is another city in China where the officials are on as intimate terms with the missionaries as in this city. The writer freely exchanges visits with the officials of the city from the governor down to the lowest. And through this prestige with the officials of the city the officials in other parts of the province in coming to the city generally call on me and show their friendliness toward me and our work.

A few days ago in conversation with the governor I made the remark that I had visited and been preaching in villages where representatives from every family in the place wanted to join the church. "Good! good!" the old governor exclaimed, "take them in." "But," I replied, "they are so wretchedly ignorant of the doctrines of

Christianity and the rules of the Church that it is a tremendous responsibility." "Teach them! teach them, and they will be all right," was his reply.

I had an interview a short time ago with an official of high rank, when he astonished me by saying: "I believe the Gospel of the Lord Jesus Christ as much as you do. You don't believe me, but I am telling you the truth. I read the Bible every day and pray to God for my own salvation and the salvation of our country." I said: "If you are a Christian you should come out boldly on the Lord's side and let the world know it. Are you willing to make public confession of Christ and be baptized in his name? If you believe in him as I do, you are willing to take this step." He replied: "Your position and mine are altogether different. You can do much good in a public confession of Christ, while I might do much harm, not only to myself and family, but to the cause. The time is not yet at hand when I can take that stand, but will soon come. I want you to pray for me, but keep my name from the public until the time comes when I can openly acknowledge Christ." I proposed that we then and there have a word of prayer, to which he readily consented. I believe that there are to-day many earnest seekers among the officials after the truth of the Gospel of Jesus Christ, Wu Ting Fang to the contrary.

In our first church our congregation is only limited by the capacity of the church to accommodate the people. This flock must either swarm or build larger, perhaps both. This church is blest with a working membership, which means souls are being constantly saved. The second church is not so fortunate in its class of members. This church is blessed with many good members, who are regular in their attendance of church services and contribute liberally of their means for the support of the Gospel, but are not active workers in bearing testimony to the power of Christ to save when mingling and associating with their friends. These churches are very much like the churches in the home land. We are praying for a great revival.

We are starting up a third church, but are seriously hampered for the lack of a suitable place for worship. This new appointment is a most promising field, but among a very poor class of people, and without help from our friends at home we

shall be unable to build according to our needs in this part of the city. If we could only find some benevolent soul in the home land who would give \$500 to assist us in this building, we could raise a like amount on the field; this would assure us of a good home for this people. We now have some fifty members and probationers in this new territory. This is a golden opportunity for some one at a small outlay to honor God and be a blessing to many souls.

We ought to have a dozen churches in strategic points in this city of a million souls. By a little aid from friends at home we can accomplish this end and make this a city for God and Methodism. Our two churches in this city are self-supporting. We do not know of another city in China that can boast of two self-supporting Methodist Episcopal churches. The sum total contributed by the Missionary Society toward the churches in Nanchang from their beginning to the present time has been as follows: First Church, \$190; Epworth

Church, \$216. The two properties are worth not less than \$4,000. If there is another place in any of our mission fields that can surpass this record in the same number of years, for our encouragement we should like to hear from them.

If some man of God would lay on the altar of loving sacrifice the sum of \$10,000 as a Church Extension Fund "*for this work in Kiangsi*," I am sure that within ten years this \$10,000 will have grown into churches and chapels valued at more than \$100,000, and 10,000 souls through this offering brought to Christ. Do you say that I am too optimistic? I am an optimist, and thank God that I am. I have never known of a pessimist building up the kingdom of God. A cold heart and little faith is a pessimist; a warm heart and a large faith is an optimist. May the Lord give us a Church full of optimists. Then shall we soon see the "travail" of the soul of the Christ and with him be satisfied.

June 15, 1901.

THE MISSION QUESTION IN CHINA.

BY HON. JOHN W. FOSTER.

"DO you not think it would be better to withdraw all our missionaries from China and cease sending them there, where they are not wanted? Have they not been the main cause of the troubles which occasioned the intervention of the Powers? Has not a nation the right to determine its own internal policy?"

These are questions asked me in an affirmative sense, during an after-dinner conversation recently, by a gentleman who occupies one of the highest posts in our government, and chosen for that post because of his pre-eminent intelligence and attainments. While not a communicant, he is a pew holder and attendant in one of the churches of the capital and recognizes Christianity as the most vital element of our civilization.

If such views are held by one so eminent in attainments and so exalted in position, they are likely to prevail with a large class less intelligent and thoughtful and not so favorably inclined to Christianity, and they seem to call for a somewhat critical examination on the part of the friends and advocates of foreign missions. I think such examination will show that the views advanced

are unsustained by the facts and are unsound in principle.

Has anything occurred recently in China tending to weaken the faith of Christians in foreign missions, or which would justify them in relaxing their zeal and efforts for the conversion of that great empire? Is it true that the missionaries have been the main cause or origin of the late disorders in that country? I assert with confidence that neither the history of China nor the occurrences of the past twelve months fix the responsibility for the disorders upon the missionaries.

The history of China shows that there has not existed any special hatred of, or opposition to, Christianity on its own account. All travelers in China and those who have studied its racial characteristics unite in testifying to the tolerance of the people in religious matters. Confucius, their great and universally accepted philosopher and teacher, inculcated forbearance and liberality as to beliefs. The government has never adopted the policy of a single state religion and a prohibition of all others, but has permitted the people to accept and practice any religion they saw fit. Several centuries after the Christian era

Buddhism was propagated by missionaries from India, and soon became the accepted religion of many, possibly a majority, of the people. Mohammedanism was introduced some centuries after, and has many millions of adherents. At an unknown early period a large colony of Jews were admitted within the empire and existed for many centuries, till finally absorbed in the surrounding races.

Christianity was early preached by the Nestorians, and Jesuits and other Catholic missionaries have been permitted in the country for two or three centuries past. The fact that the Jesuit fathers were received in the capital and elsewhere when no other foreigners were allowed to enter the country is a striking proof that it was not hatred of Christianity which occasioned the policy of exclusion.

On the other hand, from the earliest known intercourse of Europeans with China, history shows that its government and people have been strongly opposed to the admission of foreigners as residents. During the mediæval period an occasional traveler like Marco Polo was able to penetrate the country, but his visit was during the reign of a foreign conqueror, Kublai Kahn, and his narrative shows he would not have been tolerated by the native rulers.

Russia was the first of modern nations which established political relations with China: its ambassadors were subjected to the most humiliating treatment as vassals, and trade was limited to annual caravans under the most strict governmental surveillance. The British attempted to establish intercourse in the eighteenth century; Lord Macartney, the ambassador, was treated with indignity; the presents which he bore from George III were held to be tribute from a vassal ruler, the treaty which he proposed was rejected, and his mission was a complete failure. A worse fate attended a second attempt in the early years of the last century, and no official intercourse was established by Great Britain till it was forced upon China at the mouth of the cannon, following the Opium War of 1840-42.

Soon after our War of Independence enterprising American merchants established an export trade with Canton through the foreign port of Macao, but no foreigner was permitted to penetrate the sacred soil of China and remain there. It is interesting to read the life of John M. Forbes of Boston and earlier narratives, and to learn there-

from that long before a single Protestant missionary had entered the country Americans and all Europeans were known and hailed whenever seen by the populace as "foreign devils."

When our first diplomatic minister, Mr. Caleb Cushing, was sent to establish political and commercial relations with the empire, at the close of the first British war, he applied for leave to go to Tientsin in a naval vessel and thence by river to Peking, to negotiate, but was refused; when he asked to be permitted to go to the capital overland, that also was refused; and after waiting for months outside of Chinese territory officials finally met him, and the treaty was negotiated and signed on foreign soil near the Portuguese town of Macao.

Not a single Chinese port has been opened to foreign trade, not a single commercial privilege, right of residence or travel has been granted except as a consequence of war or through a threat of armed force. No foreign ambassador was permitted to reside at Peking until the capital was captured by the allied armies in 1860, the emperor's palace sacked and laid in ashes, and the privilege extorted in the presence of European armies. Sufficient citation of historical facts has been made to show that Chinese hatred of foreigners has its basis in the policy of exclusion, and not in any special hostility to Christianity or to its missionaries.

I do not think it can be established that the missionaries have been the main cause of the recent troubles in China. If their presence in the empire has been unwelcome, it was because they were foreigners, not on account of their occupation. It is hardly necessary for me to reproduce the many edicts of the emperor, viceroys, and other officials, recognizing the good work and upright conduct of the missionaries in recent years. Their greatest statesman, Li Hung Chang, only a short time before the Boxer outbreak, said in an interview with one of our bishops, "Say to the American people for me to send over more missionaries for the schools and hospitals." As a rule the mass of people have extended to them a tolerant welcome. Where persecution has taken place, its origin has almost invariably been traced to the official class, which is wedded to the policy of exclusion.

I will not go into a detailed statement to show that there were other and more aggra-

vating causes than the presence and conduct of the missionaries for the Boxer uprising, and the action of the government at Peking, which resulted in the siege of the legations and the massacre of many foreigners and native Christians.

The steady encroachments for a century past of Russia from the north, of England and France on the south, the foreign wars, and the haughty conduct of Germany in the occupation of the Shantung peninsula, the recent appropriation by Russia of the fortress of Port Arthur, and by the English of Wei-hai-wei, thus dominating the capital, the projection and construction of railroads in disregard of the prejudices of the people—these were the fuel which fed the flames of national patriotism and of hatred of the foreigner.

When the massacres began the missionaries were not the only sufferers. All foreigners who came within reach of the Boxers or their allies were victims of their wrath—merchants, railroad builders, engineers, travelers, government employees. Nor did their fury extend merely to the native Christians, but to every Chinese merchant or trader in whose hands were found foreign goods.

I have followed the events of the past year in China with the closest attention, and I assert with much assurance that the missionaries as a class have come out of the terrible ordeal with their reputation untarnished, notwithstanding the criticism and charges which have found their way into the press.

I have visited a number of the missions which have since been the scenes of massacre and destruction, and I have a personal acquaintance with many of those who suffered from the Boxer uprising. I know something of their labors and character. I regard them as among the most noble of mankind, unsurpassed in self-denial and devotion to their work, heroes in courage and constancy, of whom their countrymen and the Church may well be proud.

And it is fitting that a word be said in vindication of the native converts. In my visits to the East I heard much of the "rice Christians." In foreign commercial circles it is often asserted that there were no sincere and genuine converts. Certainly such aspersions should be silenced in the light of recent experience. The universal testimony is that the native Christians have exhibited most remarkable constancy and

fidelity to their faith. While tens of thousands of them have suffered martyrdom, the instances of apostasy are rare indeed. The Catholic bishop of Peking states that of the 95,000 adherents in his diocese not two per cent have proved unfaithful. And the Protestant clergy bear equal testimony. The foreign diplomatic body unite in saying that without the services of the native Christians it would have been impossible to have made a successful defense of the legations. In view of these facts, it cannot be said that Christian missions in China are a failure.

It may be a correct principle to assert that a nation has a right to determine its own internal policy, but a nation which in this age seeks to exclude all foreigners from its territory attempts the impossible. It would be hazardous to predict the full results of the present intervention in China, but of this much we may be assured—many barriers to foreign intercourse will be broken down and access to its people will be more unrestricted than in the past. A new and enlarged responsibility will then rest upon the churches of America. There is nothing in the outlook to discourage the friends of missions, but much to inspire hope and courage.

I have a high estimate of the Chinese race. As we study their history and recall their achievements in the past four thousand years we can hardly wonder at their spirit of exclusiveness and conceit. When once the barriers of official conservatism are removed, and the people are free to receive the Gospel, I have great faith that large success will attend the missions. The accession of the Chinese race, or a considerable portion of it, to Christianity will be a great achievement, and will materially change the history of mankind. "China for Christ" is destined to be the watchword of that vast body of Christians who believe in the binding obligation of the last great command of the Master, "Go ye into all the world, and preach the Gospel to every creature."—*Congregationalist*.

THE world? Yes—wide and dark and sinful,
 Without our God, a hopeless, dying world.
 "Go ye to this," and let Christ's royal banner,
 In busy mart and by-place, be unfurled.
 And "go" we must, for Christ our Lord has said it,
 The work is *his*, not ours; he will defend,
 And did he not declare, when last we met him,
 "Lo, I am with you till the world shall end"?

ANNUAL AROUSEMENT IN BEHALF OF MISSIONS.

BY REV. J. O. DENNING.

THE other day the pastor of a large Methodist church of seven hundred members invited me to preach for him. "Shall I preach a missionary sermon?" I asked. "O, no!" he replied. "This is not the time of year that we take our missionary collection."

I have thought over that remark a good deal since then. It meant that that minister was in the habit of mentioning missions to his people once a year only. Then he preaches a sermon on the subject, or has one preached, takes up the collection while his people are a little stirred by his one sermon, and then does not mention the subject again for a year.

I am afraid this is the method pursued by many ministers. How can their people be interested and up-to-date on the subject of missions? How can the collections be what they should be under these circumstances?

I observed a different condition in another place. I spent a month in Boston. There I noted the workings of the Woman's Foreign Missionary Society. The ladies were constantly at work on missions. Every available returned missionary lady was called on to make addresses as often as she could. One day there was a meeting at Malden, another day at Cambridge; another, at Lynn; another, at Newton. The monthly prayer meeting, the "Standard Bearers'" pledges, public addresses, auxiliaries' meetings, reading of letters from missionaries on the field, studying of maps and the conditions of each field—all these were going on everywhere among the ladies.

The result of these two conditions is apparent. The Woman's Foreign Missionary Society is making splendid increases in its collections, while the General Missionary Society is making reductions in the appropriations for lack of funds. This is the natural result of the methods pursued. If the people are to give their money for missions, they must be interested in the cause; and to be interested in the cause, they must know what missions are doing and come into some connection with the missionaries on the field. A goodly number of the Woman's Foreign Missionary Society ladies have fully comprehended this

point, and are keeping their mission work before the people, while many of the ministers mention the subject but once a year.

Another point has impressed me. The lay *men* of the church are occupied through the week with their business. They have little time for church work, except on Sunday. A much larger number of ladies have leisure on week days. They read mission books. They attend mission meetings. They drill the children for mission concerts. They hear four mission addresses where their husbands hear one.

The tendency is for the ladies to put their efforts largely in the Woman's Foreign Missionary Society, and it is boomed.

If this tendency continues, and I think it will, in time the society that in its beginning was to be *auxiliary* will collect more money than the Missionary Society itself. The mission work will be turned over to the ladies as most of the local church work is now.

The Woman's Foreign Missionary Society is doing a grand work, and few people appreciate it more than I do. Still, I think it should never have been formed. The same work should have been done in the one society, the Missionary Society of the Methodist Episcopal Church.

Long before the Woman's Foreign Missionary Society was organized the ladies ought to have been given a liberal representation on the Board of Managers of the Missionary Society and on the General Missionary Committee, and on the secretarial staff. Then the efforts that are now divided between two societies would have been centered in one, and would have been more effective and the administration on the field would have been much easier and more economical.

Even now some of the Woman's Foreign Missionary Society agents on the field are feeling that the bishop and presiding elder belong to the "Parent Board" (so-called), but that they themselves belong to a separate organization, and should not have their work superintended by bishop or elder. This difficulty of administration will increase in the future. There is too much of "our society."

Would it not be better yet for the two societies to unite into one, and that one be administered by the men and the women conjointly?

MISSIONARY CONCERT—SOUTH AMERICA.

The Methodist Episcopal Church in South America.

IN 1832 the General Conference of the Methodist Episcopal Church recommended the Bishops and the Missionary Society to establish missions in South America. In 1835 Rev. Fountain E. Pitts was appointed to go to South America. He left in July, 1835, and formed a small society in Rio de Janeiro; and in Buenos Ayres he rented a room, furnished it with seats, and preached for several weeks to the people. He returned to the United States in 1836.

In March, 1836, Rev. Justin Spaulding sailed from New York for Rio de Janeiro, and in October, 1836, Rev. John Dempster sailed for Buenos Ayres.

The mission in Brazil was abandoned in 1841.

Mission work has been prosecuted successfully in several cities and towns in Argentina, Uruguay, and Paraguay, and a well organized Conference is the fruit of the labors of the pioneers.

In 1877 Rev. William Taylor founded some missions in Chile and Peru, known as self-supporting. These missions were afterward turned over to the Missionary Society with the understanding that those in Chile should be continued on the self-supporting basis as far as practicable. A Conference has been organized which embraces the republics on the west coast of South America.

South America Conference.

THE South America Annual Conference of the Methodist Episcopal Church was held in Montevideo, Uruguay, March 14-18, 1901, Bishop McCabe presiding.

Venancio Aguirre and Ignacio Poza y Merino were received on trial. John W. Price was transferred to the Brazil Conference of the Methodist Episcopal Church, South. Harry Compton was transferred to the West South America Conference, and appointed Director of Normal School at Cuenca, Ecuador. Ramon Blanco and G. G. Froggatt had died. Rudolf Griot was reported supernumerary.

The following were the appointments:

Buenos Ayres District.—A. W. Greenman, P. E. (P. O., 718 Calle Corrientes, Buenos Ayres, Argentina.) Bahía Blanca, to be supplied by A. E. Martin. Balcarré Circuit, Luis Ferarini. Buenos Ayres: Boca, C. J. Turner and the supply, A. Maz-zuchelli; First Church, W. P. McLaughlin; Second Church, Remigio Vasquez; Third Church, Martin Arnejo; Fourth Church, Juan Robles. Chascomus, to be supplied. Chivilcoy and Bragado, to be supplied by Antonio Viteri. Dolores Circuit, Venancio Aguirre. LaPlata and Magdalena, Lino Abeledo. Lomas de Zamora, W. F. Rice. Mercedes, S. W. Siberts, and the supply, A. Balsi.

C. W. Drees, Superintendent of the Porto Rico Mission and Director of the Nicholas Lowe Institute. A. M. Milne and F. G. Penzotti, Agents of the American Bible Society. W. F. Rice, Publishing Agent. S. W. Siberts, President of the Nicholas Lowe In-

stitute. Wm. Tallon, Editor of *El Estandarte Evangelico*. J. F. Thomson, Conference Evangelist.

Montevideo District.—S. P. Craver, P. E. (P. O., 145 a Durazno, Montevideo, Uruguay.) Asuncion, Paraguay, to be supplied by Jose Rua. Colonia, Concepcion, Florida, LaPaz, Manaos, Mercedes, Trinidad, and Villa Rica, to be supplied. Concordia Circuit, S. S. Espindola. Durazno, to be supplied by F. A. Millone. Ita, Paraguay, to be supplied by Carlos J. Bogado. Montevideo: American Church, G. P. Howard; Central Church, to be supplied; La Aguada, A. W. Tallon; Penarol, to be supplied. Para, Brazil, J. H. Nelson and the supply, W. H. Clifford. Santa Lucia, Carlos Lazzare and the supply, George Peterson.

G. P. Howard, Missionary to Seamen in Montevideo. Fortunato Chiarella, left without appointment on sick leave.

Rosario District.—Wm. Tallon, P. E. (P. O., 1539 Calle Buenos Ayres, Rosario de Santa Fe, Argentina.) Canada de Gomez, to be supplied by Mauricio Camusso. Cordoba, Daniel Hall. Colon and Tala, Otto Gossweller. La Paz, Marcos Juarez, Rio Cuarto, San Luis and Villa Mercedes, Santa Fe, Tucuman, Venado Tuerto, to be supplied. Mendoza, J. P. Gilliland. Parana, Agnacio Poza y Merino. Rosario: Dutch Church, supplied by Juan Vergar-thium; English Church, J. F. Jenness; German Church, supplied by Gottwalt Briggen; Spanish Church, to be supplied. San Carlos, Robert Weih-muller. San Juan, Nicolas Duce.

Robert Weihmuller, director of Pestalozzi Institute at San Carlos.

The statistics of the South America Conference reported 1,948 members, a decrease of 199; 1,467 pro-



bationers, a decrease of 52; 3,718 Sunday school scholars, an increase of 64; 80 local preachers, a decrease of 11; 17 churches, a decrease of 2; 7 parsonages. The churches are valued at \$251,350, an increase of \$18,392; the parsonages are valued at \$39,143, an increase of \$7,270. The indebtedness on church property was reported at \$23,448. During the year 891 children and 30 adults were baptized.

The following shows the membership in the different appointments at the close of last year:

CHARGES.	Members.	Probationers.	N. S. Scholars.
<i>Buenos Ayres District.</i>			
Bahia Blanca	5	4	30
Balcarce	34	16	55
Buenos Ayres: English	18	16	65
Spanish	73	81	375
First Church	148	5	110
Second Church	239	195	200
Third Church	48	45	180
Fourth Church	49	20	140
Chivilcoy and Bragado	49	83	120
Colon	22	3	25
Concordia	28	5	160
Dolores, etc.	30	102	90
La Plata, etc.	47	56	120
Lomas de Zamora	52	47	170
Mercedes	50	47	70
<i>Montevideo District.</i>			
Aauncion	39	31	200
Durazno	34	17	28
Montevideo: American	29	15	80
Central	188	231	290
La Aguada	92	45	151
Para and Manaos	32	25	114
Santa Lucia	23	32	38
Trinidad	50	45	62
<i>Rosario District.</i>			
Canada de Gomez	28	18	60
Mendoza	76	42	120
Parana	52	10	80
Rosario: American	104	5	88
Spanish	51	73	190
German	58	3	170
Dutch .....	...	50	...
Tala	98	41	70
San Carlos	76	28	35
San Juan	16	11	33
San Luis	10	20	...

Para and Manaos are in Brazil; all the others are in Argentina, Uruguay, and Paraguay.

MISSIONARIES.

The following are the missionaries within the bounds of the South America Conference sent there by the Missionary Society:

- Buenos Ayres*, Rev. A. W. Greenman, Ph.D., and wife.
- Lomas de Zamora*, Rev. W. F. Rice and wife.
- Mercedes*, Rev. S. W. Siberts and wife.
- Concordia*, Rev. J. P. Gilliland and wife.
- Montevideo*, Rev. S. P. Craver, D.D., and wife, and Miss Estelle C. Long, M.D.
- Rev. J. F. Jenness and wife, and Rev. J. F. Thomson, D.D., and wife, connected with the Mission are now on their way to the United States. Rev. C. W. Drees, D.D., and wife are at present connected with the Porto Rico Mission. Rev. Harry Compton and wife have been transferred to the educational work of Ecuador. Rev. W. P. McLaugh-

lin, D.D., of Buenos Ayres, is in the United States on a short furlough.

The Woman's Foreign Missionary Society has in Buenos Ayres Miss Eleanor Le Huray; in Montevideo, Miss Lizzie Hewett and Miss Bella Waidman; in Rosario, Miss Bertha Kueeland, Miss Carrie Swaney, and Miss Mary F. Swaney.

Western South America Conference.

THE Western South America Annual Conference of the Methodist Episcopal Church was held in Iquique, Chile, February 6-11, 1901, Bishop McCabe presiding

Francis M. Harrington, George E. Allan, John L. Reeder, and Wm. T. Robinson were received by transfer from Conferences in the United States.

Cayetano Signorelli, J. Samuel Valenzuela, Zoila E. Iregoyen, Adolfo T. Vasquez, and John L. Reeder were admitted into full connection.

F. G. Penzotti was transferred to the South America Conference, and P. B. Cuppett to the Central Ohio Conference.

Antonio Veterl was reported as supernumerary.

The following were the appointments:

BOLIVIA DISTRICT.—Carlos G. Beutelspacher, P. E. (P. O., LaPaz, Bolivia) Cochamba, to be supplied. LaPaz, Carlos G. Beutelspacher. Oruro, to be supplied. Agent of the American Bible Society for Bolivia, Carlos G. Beutelspacher.

CONCEPCION DISTRICT.—G. F. Arms, P. E. (P. O., Casilla 250, Concepcion, Chile.) Angol Circuit, Roberto Olave. Concepcion English Church, John L. Reeder. Concepcion Circuit, G. F. Arms, J. S. Valenzuela. Los Angeles Circuit, Cayetano Signorelli. Nueva Imperial, to be supplied by Justo del C. Saldana. Punta Arenas, to be supplied. Victoria Circuit, to be supplied by Wm. Standen. Temuco Circuit, R. D. Powell.

B. O. Campbell and G. B. Benedict, missionaries to Porto Rico. Charles H. Holland, absent on leave.

IQUIQUE DISTRICT.—W. C. Hoover, P. E. (P. O., 62 Casilla, Iquique, Chile.) Antofagasta, W. F. Albright. Arica and Tacna, to be supplied by Wenceslao Peralta. Iquique: English work, George E. Allan; Spanish work, W. C. Hoover. Professor in Iquique College, F. C. Allen.

LIMA DISTRICT.—Thomas B. Wood, P. E. (P. O., 23 Plaza de Inquisition, Lima, Peru.) Callao and Lima English work, to be supplied by M. J. Pusey. Callao Spanish work, Zoilo E. Iregoyen. Lima, Adolfo T. Vasquez. The following were left to be supplied: Ayabaca and Loja, Guayaquil and Tumbes, Cuenca, Cuzco and Siemani, Magdalena, Molendo and Ariquepa, Puyta and Piura, Puno, Tumbes, Quito. Wm. T. Robinson, Director of Normal School, Quito, Ecuador. Henry L. Williams, Principal of Model Public School, Quito, Ecuador. Charles M. Griffith, Director of Normal School, Cuenca, Ecuador. Morris J. Pusey, Principal of Callao High School. Jose Q. Illecas, Professor in Callao High School. (Mr. Griffith has returned to the United States since Conference.)

SANTIAGO DISTRICT.—I. H. La Fetra, P. E. (Casilla 67, Santiago, Chile.) Coquimbo, Serena, and Guayacan, Francis M. Harrington. Santiago, Cecelio Venegas. San Fernando and Curico, Indalecio Romero. Serena, Jose Torregrosa. Valparaiso, E. E. Wilson and one supply, Carlos Leighton. Professor in Santiago College, Charles H. Wertenberger.

The statistics of the West South America Conference reported 713 members, an increase of 37; 613 probationers, a decrease of 29; 1,495 Sunday school scholars, a decrease of 293; 5 churches valued at \$28,221, and 5 parsonages valued at \$14,554. The value of the school property is not reported. There are 13 local preachers, and during the year there were 122 children and 124 adults baptized.

The following shows the membership in the different appointments:

CHARGES.	Members.	Probationers.	Scholars.
<i>Chile</i>			
Angol.....	14	6	52
Antofagasta.....	66	42	100
Arica and Tacna.....	21	9	29
Concepcion: Spanish.....	65	48	262
English.....	9	4	45
Coquimbo, etc.....	11	14	90
Iquique: English.....	47	4	...
Spanish.....	54	52	200
Los Angeles.....	22	33	55
Nueva Imperial.....	9	25	62
Santiago.....	27	13	40
Serena.....	41	22	90
Temuco.....	24	33	80
Valparaiso.....	92	118	227
Victoria.....	93	70	150
<i>Peru.</i>			
Callao: English.....	18	10	...
Spanish.....	70	110	190

MISSIONARIES.

The following are the missionaries in Chile:

Antofagasta, Rev. W. F. Albright and wife.

Concepcion, Rev. G. F. Arms and wife, Professor Ernest F. Herman and wife, Rev. John L. Reeder and wife, Miss Adelaide G. Burch, Miss Dorothy M. Richard, Miss Clara M. Iwan, Miss May Tweedie, Miss Winifred S. Woods.

Coquimbo, Rev. F. M. Harrington and wife.

Iquique, Rev. Geo. E. Allan and wife, Rev. Floyd C. Allen and wife, Rev. W. C. Hoover, M.D., and wife, Mr. H. B. Shinn and wife, Mr. C. S. Winans and wife, Miss Jeanette Carpenter and Miss May E. Finney.

Santiago, Mr. E. P. Currier, Rev. I. H. La Fetra, D.D., and wife, Professor T. W. La Fetra and wife, Mr. C. W. Ports, Rev. Charles H. Wertenberger and wife, Miss Harriet L. Fields, Mrs. Jessie A. Hanna, Miss Estella Rugg, Miss Marion C. Smith, Miss Grace White, Miss E. M. Stockton.

Temuco, Miss Jeanette Carpenter.

Valparaiso, Rev. E. E. Wilson and wife.

The missionaries in Peru are:

Callao, Rev. Morris J. Pusey and wife.

Lima, Rev. Thos. B. Wood, LL.D., and wife.

There are several persons now employed in the government schools of Ecuador, and other missionaries in Porto Rico who were formerly missionaries in Chile.

Christian Work in the Chile Methodist Schools.

THE schools that have been established in Chile by the missionaries of the Methodist Episcopal Church have been valuable evangelistic agencies. Not only have the profits of the schools been used to support native pastors, but the influence in the schools has been decidedly spiritual.

Mr. T. W. La Fetra writes of Santiago College:

"The several departments of the school are opened every morning with religious exercises, consisting of the reading or recital of a passage of Holy Scripture, the singing of a hymn from one of our best books, and prayer.

"Daily chapel exercises are conducted for all the boarding pupils, consisting of Scripture reading (in Spanish and English), the singing of one or more sacred hymns, and prayer in English and Spanish. The Scripture reading is commonly accompanied with expository remarks and practical applications.

"In the several classes Christian truths and principles are freely inculcated. In the classes in sacred history and Christian ethics special opportunities are afforded for vital religious instruction.

"All of the boarding pupils are organized into a Sunday school, held in the college, with English and Spanish classes taught by the directors and teachers. In these classes are used, along with the Bible, the Spanish lesson leaves published by our Mission in Mexico. Some of our boarding pupils regularly attend preaching services and Sunday school at the Protestant Union Church at Santiago."

Miss Winifred Woods writes of Concepcion College:

"The atmosphere of our school is Christian. A prayer service is held every morning and evening. At the evening service each girl reads a verse of Scripture in Spanish, and hymns are sung. The repeated request for the singing of special hymns shows that they are as dear to their hearts as ours.

"All the girls attend the Sabbath school held in the college building. In my own work in the Art Department the beautiful in the world is held up as one of the manifestations of God's love to us, and I frequently present Christian truth in the class room, with apparent good results. Weekly prayer meetings are held with the girls."

Miss Jeanette Carpenter writes of Iquique College:

"I have been a teacher in the Iquique English College since August 23, 1898. Every school morning we have devotional exercises in the different departments, consisting of Bible reading, prayer, and singing of hymns.

"All of our boarders and seven from my class of eighteen attend the services at the Methodist church. Since I have been here seven from the Girls' Department have become members of our church.

"We have family prayers after our evening meal, and very often our boys and girls choose the hymns that we sing. We are in South America because we wish to work for the uplifting of the young mentally and spiritually, and the Lord is blessing our labors."

South America: Its People, Religion, and Missions.

(Much of the information here given is from *Protestant Missions in South America*, published by the Student Volunteer Movement)

SOUTH AMERICA consists of the British colony of the Falkland Islands, the European colonies of British, Dutch, and French Guiana, and the republics of Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Peru, Paraguay, Uruguay, and Venezuela. All the republics were at one time colonies of Portugal and Spain, and the majority of the people in Brazil speak the Portuguese and in the other republics the Spanish language. The constitutions of the republics are fashioned after that of the United States, but several of the governments are largely dominated by the Roman Catholic Church, almost all the people being adherents of that faith.

South America has a population of about thirty-eight and a half million inhabitants, of whom 6,000,000 are Indians. The inhabitants of the interior are mainly aborigines, while those near the coast and in the cities and towns and the more populous portions are chiefly of European origin, the majority being of the mixed races.

Rev. C. W. Drees, D.D., writing of the religion of the people, says: "The Christianity of South America is of the Roman type. It was brought to the continent by priest and friar, and supported by every advantage arising from the subserviency of the civil power to the dictates of the ecclesiastical authorities. That its influence has been unfavorable to the diffusion of the blessings of civilization, of general intelligence and of high moral ideals would be evident upon a most superficial survey of the facts. The large percentage of illiteracy, the rude conditions of life, the prevalence of low ideals as to personal morality and conjugal fidelity, the character of the priesthood, and the widespread conviction among all classes that vows of celibacy afford no guarantee of personal purity—all this and much more might be dwelt upon in fullest detail in support of the declaration that Roman Catholicism has in all Latin America been tried and found wanting."

Dr. Thomas B. Wood writes of the Roman Catholic priests in South America: "The priesthood, as a class, is like the old Jewish priesthood in holding the truth of God in unrighteousness, and in making the divine word of none effect by human traditions. It deserves all the curses of Christ heaped upon the priestcraft of his time, with new chapters still more scathing for the new abominations of the confession box, pretended infallibility, enforced celibacy, the prohibition of the word of God, and the ancient abomination of image worship, from all of which the scribes and Pharisees were free. Were it not for this drawback, reformatory movements in Church and state and all society would be swift and sweeping, regenerating the South American peoples."

"South America is a pagan field, properly speaking. Its image worship is idolatry; its invocation

of saints is practical polytheism. And these abominations are grosser and more universal there than among Roman Catholics in Europe and the United States, where Protestantism has greatly modified Catholicism. The religion of the masses all over the continent alienates them from God exactly as in ancient and modern heathenism. But it is worse off than any other great pagan field, in that it is dominated by a single mighty hierarchy—the mightiest known in history—which augments its might by monopolizing the Gospel, not in order to evangelize the masses, but to dominate them, and to make their evangelization impossible. For centuries priestcraft has had everything its own way all over the continent, and is now at last yielding to outside pressure, but with desperate resistance."

GUIANA.

The three Guianas are European colonies. French Guiana, frequently called Cayenne, is used chiefly as a penal settlement by France. It has a population of 23,000, and is the only country in South America where there are no Protestant missions.

British Guiana has a population of 300,000, more than one sixth of whom dwell in Georgetown. In the interior are probably 20,000 Indians of several different tribes, chief among whom is the Carib tribe. The coast lands are inhabited by people of mixed blood and negroes. There are about one hundred Asiatics here, mostly from China and India. Missions are being conducted by the Church of England, represented by the Society for the Propagation of the Gospel, the Moravians, Presbyterians of England, London Missionary Society, and the Wesleyans of England.

Dutch Guiana, or Surinam, has a population of 65,000, chiefly Indians and negroes. The "Bush negroes" are believers in magic and witchcraft. The Moravians have had missions in Surinam for over one hundred and fifty years, and now report 90 male and female European missionaries and 29,381 members, including children.

BRAZIL.

Brazil has a population of about fifteen million. A Brazilian author estimates that of the population 38 per cent are Europeans, more or less pure; 20 per cent are negroes; 4 per cent are pure Americans, and 38 per cent are mixed Americans. There are 800,000 Indians in their wild state in the interior. The official language of the country is Portuguese. For three centuries Brazil was Portugal's largest possession. It became an independent empire in 1822 and a republic in 1889.

"Brazilians are in general hospitable, generous, charitable, gay, courteous, communicative, quick at learning, rather fond of show, somewhat ceremonious and proud, and exhibiting a politeness which is as general in the lowest as in the highest classes. Intellectually, there is an apathy, which is manifest in science, politics, and religion."

Rev. H. C. Tucker, writing of the aboriginal races, says: "Nine principal groups are found in Brazil, their main habitat being in the northern provinces. They are for the most part of a copper color, of

medium height, rather heavy set, and very muscular. They are generally apathetic and undemonstrative. The most generally prevailing religious belief among them is that there are three great or chief gods—the sun, god of the animal kingdom; the moon, god of the vegetable kingdom, and Ruda, the god of love or of all reproduction. Besides these they seem to have a multitude of subordinate and inferior gods for various purposes. Their burial custom of depositing at the grave the bow and arrow and vessels in which they prepare food would indicate that they have some idea of immortality, or of a future state of existence.”

The republic has made steady progress. “Perfect religious liberty and freedom of worship are guaranteed by the constitution, and no man is debarred from any office in the republic because of his religious belief.”

The Methodist Episcopal Church commenced mission work in Brazil in 1835, but the mission was given up in 1842. Afterward some self-supporting missions were organized, but at the present time Rev. Justus H. Nelson, at Para, is the only worker in Brazil connected with the Methodist Episcopal Church.

In 1855 Dr. Robert R. Kalley, a Presbyterian, of Scotland, commenced mission work in Brazil, and as a result there are at present six male missionaries and their wives and four single women working in Rio de Janeiro, Pernambuco, Minas Geraes, etc., under the direction of an undenominational committee in Scotland.

The Presbyterian Church, North, in the United States sent its first missionary to Brazil in 1859. A church was organized in 1862 and a presbytery organized in 1865. There are 10 ordained missionaries, 5 single women, 1 layman, and a large number of native preachers and workers.

The Presbyterian Church, South, in the United States of America began work in Campinas in 1839, and now reports prosperous school work at several points—11 ordained married missionaries, 6 single women, and a number of native preachers and workers.

The Methodist Episcopal Church, South, sent to Brazil Rev. J. J. Ransom, who arrived in Rio de Janeiro February 2, 1876. The mission now reports 12 ordained missionaries, 12 single women, and 15 native preachers, with 2,785 communicants. There are three boarding schools for girls, one for boys, and several day schools.

The Southern Baptist Convention of the United States sent its first missionaries to Brazil in 1882. There are now 8 ordained missionaries, 3 single women, and 16 native preachers.

The Protestant Episcopal Church sent 2 young men to Brazil in 1889, and now report 1 Bishop, 3 ordained and 1 unordained missionaries, 4 native preachers, and 400 communicants.

The British and Foreign Bible Society and the American Bible Society have accomplished much good by the circulation through its agents of a large number of copies of the Scriptures, estimated at 900,000.

In Rio de Janeiro, Pernambuco, Bahia, and Sao Paulo are stationed clergymen of the Church of England, whose ministry is confined to English-speaking people in these cities and other neighboring places.

PARAGUAY.

Paraguay has a population of 665,000. The only organized Protestant missionary agency for the prosecution of evangelistic work among the Paraguayan people is the Methodist Episcopal Church, which commenced active work in 1886. The first missionaries were Dr. Thomas B. Wood and Rev. John Villanueva. The South American Missionary Society has been at work among the Chaco Indians, and the first convert was baptized in 1899.

URUGUAY.

Uruguay has a population of 900,600, and is very prosperous and progressive. “Her capital city, Montevideo, with over 260,000 inhabitants, is one of the handsomest cities in all America, North or South.” There are organized churches of the Church of England, the Waldensians, and the Lutherans, but the most widely extended of all the organized movements of Protestantism is the Methodist Episcopal Church, which has six churches in Montevideo and churches in Durazno, Trinidad, El Salto, etc.

ARGENTINA.

Argentina has a population of 4,573,600. Her institutions are liberal and her policy progressive.

Dr. John F. Thomson writes: “Argentina is the land of plenty; plenty of room and of food. The climate is incomparable. Argentina stands in South America not only as the first free nation, but as the liberator and founder of other nations that to-day are free, and well may the lovers of freedom in the whole Latin race be proud of her. But she is also the first in educational advantages. Her public schools, her colleges and universities are the best in the English-speaking world.”

The first Protestant mission was of the Presbyterian Church in 1820. In 1836 the Methodist Episcopal Church began its work, which has had its largest development since 1870. The Church of England, the Lutherans, and the South American Missionary Society have their representatives at work.

CHILE.

Chile has a population of 3,110,000. It is nearly two thousand seven hundred miles long, but its average breadth is less than two hundred miles. Santiago, the capital, has 320,000 people. “The dominant race is of Spanish origin, while the greater part of the laboring class is largely of Indian blood, mingled with the Spanish. These laborers, or *peones*, are a hardy, industrious race, and are intensely patriotic. The seaport towns have a goodly number of foreigners.”

The missionary societies of the American Presbyterian Church, North, and of the Methodist Episcopal Church are the only ones doing organized mission work among the natives, and both have had a large measure of success. The South American Missionary

Society has some chaplains in the British colonies and some missionaries among the Araucanian Indians.

PERU.

Peru has a population of 4,700,000. "Before Columbus discovered the New World there flourished in South America a great empire, embracing what is to-day Ecuador, Peru, Bolivia, Chile, and a part of Colombia and Argentina—the empire of the Incas. Peru was the center, the chief city being Cuzco, which is said to have had a population of over 200,000. The sun was the chief divinity." It was a rich and populous country when it was discovered and conquered by Spain.

The mission work in Peru is chiefly that of the Methodist Episcopal Church. There are also some workers representing the East London Mission Institute. The Anglicans of England and the Lutherans have work among foreigners in English and German, but none among the natives.

The late Bishop Ninde, after his return last year from a visit to South America, wrote as follows of Peru:

"It is not to be supposed that all classes of Peruvians are unquestioning supporters of the dominant Romanism. I found it surprisingly true that large numbers of the better informed classes among the men, including prominent and influential citizens of the republic, while nominally embraced in the communion of the Church, are outspoken in their dissent from the extravagant demands of the hierarchy and severe critics both in private and public of the clergy's shortcomings and often atrocious offenses against good morals. The liberal newspapers score them without mercy and with the full favor of their numerous patrons, not hesitating to fight the battles of the Protestants in their struggles to secure liberal laws and freedom of conscience.

"The class of Peruvians is large and growing who feel deeply chagrined that their republic and Bolivia are so far behind their sister republics in granting religious liberty. And they have special reason for this feeling, since Ecuador, regarded until recently the most hopelessly papal of all the South American states, under the present liberal government has canceled its former concordat with the pope and adopted a series of laws relating to religion which could scarcely be improved by the most pronounced Protestants.

"It seems a burning shame that in this advanced period the rights of conscience are so restricted that no public religious services are permitted outside the Catholic churches. I was myself admitted to a prayer meeting in Callao by a ticket handed me by the doorkeeper—in evidence that the meeting was private and thus not held in violation of law. The present condition of things cannot long continue. A change of administration—possibly through a revolution—will end the control of the clerical party and reconstruct the policy of the government.

"The uninformed, superstitious women of Peru are the loyal and ardent supporters of the Roman Church. 'Social inconvenience' prevents many a man of progressive views from acting to the full his

real convictions. But sooner or later even this fetter will be broken. Freedom is in the air. The true patriots of Peru will be forced to act, and when the battle is set they will be found in the ascendency."

COLOMBIA.

Colombia has a population of 4,000,000. The first Protestant missionary to Colombia (then called New Grenada) was Rev. Horace B. Pratt, sent in 1856 by the Presbyterian Church, North, in the United States; and the missionaries now at work in the republic are those of the Presbyterian Churches, North and South.

VENEZUELA.

Venezuela has a population of 2,444,800, including 326,000 Indians. Mrs. T. S. Pond, for ten years a missionary in South America, writes:

"The population is very cosmopolitan. 1. The Indians resemble the Chinese in appearance, being short and stout and of a light brown color. They have little enterprise and are easily led by superior minds. 2. The descendants of the original settlers of the country, the Spaniards. 3. Full-blooded negroes from the West Indies. 4. Foreigners from North America, Great Britain, Germany, France, Switzerland, Scandinavia, Italy, some Chinese, and Syrians. 5. The so-called Venezuelans, a mixture of all nationalities and who seem to inherit the worst characteristics of each nation. Every shade of color is seen, and every language is heard, although Spanish is the universal language of the country. As a rule the Venezuelans are avaricious, indolent, thriftless, and improvident."

Protestant mission work was first commenced in Venezuela by the agents of the American Bible Society in 1876. The missionaries now in the republic are those of the Presbyterian Church, the Christian and Missionary Alliance, a Canadian missionary society, and some independent workers.

BOLIVIA.

Bolivia has a population of 1,300,000. Mission work is carried on by the Methodist Episcopal Church and by some Baptist workers from Canada. But little has been accomplished by them.

ECUADOR.

Ecuador has a population of 1,272,000. The republic in 1896 made a new constitution establishing religious liberty, and missionaries representing the Methodist Episcopal Church, the Gospel Union of Kansas City, Mo., and the Christian and Missionary Alliance of New York are at work. In 1900 Dr. Thomas B. Wood was authorized to establish normal schools, with foreign Protestants as the chief teachers. This remarkable departure is now in active operation, and will doubtless greatly elevate the mental and spiritual character of the nation.

SOUTH AMERICAN MISSIONARY STATISTICS FOR 1900.

The American Bible Society entered the Argentine Republic in 1804, and has been at work in every republic. It reports 3 ordained agents and 47 native workers.

The American Church Missionary Society of the

Protestant Episcopal Church entered Brazil in 1889, and has in that republic 8 ordained missionaries, 8 laymen, 7 wives, 2 other women, 22 native workers, and 650 communicants.

The American Seamen's Friend Society has work in Chile, Argentina, and Uruguay, with 2 ordained missionaries and two laymen.

Board of Foreign Missions of the Presbyterian Church (North) entered Colombia in 1856, Brazil in 1850, Chile in 1873, Venezuela in 1897, and has in these countries 26 ordained missionaries, 1 layman, 25 wives of missionaries, 11 other women, 68 native workers, and 2,855 communicants.

Board of Missions of the Methodist Episcopal Church, South, entered Brazil in 1876, and reports 13 ordained missionaries, 10 wives of missionaries, 27 other women, 33 native workers, and 2,785 communicants.

Brazil Mission (Scotch undenominational) entered Brazil in 1893, and has 2 ordained missionaries, 4 laymen, 5 wives, and 3 other women.

British Guiana East India and Chinese Mission is undenominational, and has in Guiana 2 ordained missionaries, 18 laymen, 19 native workers, and 771 communicants.

British and Foreign Bible Society reports 3 ordained missionaries and 15 native workers.

Christian and Missionary Alliance has work in Argentina, Brazil, Chile, Venezuela and Ecuador, with 10 ordained missionaries, 5 wives, 3 other women, 20 native workers, and 300 communicants.

Christian Missions known as "Brethren" are in British Guiana, Venezuela, Peru, Uruguay, and Argentina with 19 laymen, 11 wives, and 7 other women.

Eastern West Indian Wesleyan Methodist Conference has in British Guiana 10 ordained missionaries, 2 laymen, 120 native workers, and 4,213 communicants.

Executive Committee of Foreign Missions of the Presbyterian Church (South) U. S. A. has in Brazil 11 ordained missionaries, 10 wives of missionaries, 6 other women, 1 male physician, 25 native workers, and 1,990 communicants.

Foreign Mission Board of Canadian Baptists reports in Bolivia 3 ordained missionaries and 2 wives of missionaries.

Foreign Mission Board of the Seventh-Day Adventists reports in Argentina, Uruguay, Paraguay, Brazil, Guiana, Chile, Peru, Ecuador, and Bolivia 13 ordained missionaries, 20 laymen, 17 wives, 4 other women, 7 native workers, and 1,012 communicants.

Foreign Mission Board of the Southern Baptist Convention has in Brazil 8 ordained missionaries, 8 wives, 3 other women, 1 male physician, 19 native workers, and 1,922 communicants.

Foreign Mission Committee of the Presbyterian Church of Canada has in British Guiana 1 ordained missionary and his wife, 4 native workers, and 99 communicants.

Gospel Union, of Kansas City, has in Ecuador 7 laymen, 4 wives, and 1 other woman.

Guiana Diocesan Church Society has in British Guiana 11 ordained missionaries, 21 laymen, and 20 native workers.

"Hjelsetforbundet" has in Argentina 1 ordained missionary.

Independent Baptists report in Peru 1 ordained missionary and his wife.

International Committee of the Young Men's Christian Association (Foreign Department) reports in Brazil 1 layman and his wife, and 1 native worker.

International Medical Missionary and Benevolent Association has in Argentina two laymen.

Missionary Pence Association has in Brazil and Argentina 6 laymen, 4 wives, and 1 male physician.

Missionary Society of the Methodist Episcopal Church, including the Women's Society, has in Argentina, Chile, Peru, Uruguay, Paraguay, Bolivia, and Ecuador 23 ordained missionaries, 3 laymen, 21 wives, 26 other women, 1 physician, 189 native workers, and 4,741 communicants.

Moravian Missions have in British and Dutch Guiana 38 ordained missionaries, 8 laymen, 40 wives, 4 other women, 46 native workers, and 8,833 communicants.

Regions Beyond Missionary Union report in Peru and Argentina 4 ordained missionaries, 5 laymen, 7 wives.

Salvation Army has in British Guiana, Uruguay, and Argentina 43 ordained missionaries, 33 laymen, 7 wives, and 21 native workers.

Society for the Propagation of the Gospel in Foreign Parts has in British Guiana 9 ordained missionaries, 1 native worker, and 993 communicants.

South American Evangelical Mission has in Venezuela, Brazil, Argentina, and Bolivia 2 ordained missionaries, 10 laymen, 5 wives, 1 physician, and 1 native worker.

South American Missionary Society reports in Fuegia, Falkland Islands, Chile, Paraguay, and Argentina 7 ordained missionaries, 22 laymen, 9 wives of missionaries, 20 other women, and 10 native workers.

Venezuela Mission has in Venezuela 1 ordained missionary and his wife.

Wesleyan Methodist Home and Foreign Missionary Society of the Wesleyan Annual Conference in the West Indies reports in Colombia 1 ordained missionary and 1 layman.

The Home and Foreign Missionary Society of the African Methodist Church has in British Guiana 1 ordained missionary.

The Protestant workers in South America are 255 ordained missionaries, 199 laymen, 201 wives, 117 other women, 6 physicians, and 688 native workers. A partial report from the missions gives 30,409 communicants. A full report would probably give between 40,000 and 50,000. It is probable that the next ten years will greatly increase the number.

Peru: A Retrospect and Prospect.

(An oration by Carlos Wiener, aged seventeen, a graduate from the Methodist High School at Callao, Peru, delivered at the commencement exercises.)

WHEN that bold, intrepid mariner, Christopher Columbus, convinced within himself that the earth was round, ventured to sail forth upon

the unknown sea, there were many who expected failure. Heeding not opposition and criticism, he persevered in his tenacious purpose to find a new route to the Indies.

The voyage was long and hazardous, and in the hour nearest despair his ear welcomed the echoing breeze that bore the cry "Land! Land!" A route was found, not to the East Indies, but to a new, wonderful land of exhaustless wealth. Voyagers followed him by the hundreds, among whom was the unprincipled, but bold adventurer, Francisco Pizarro.

In pursuit of his ambition he discovered and conquered the richest, most powerful, and civilized nation of the New World, the Empire of the Incas, whose glory he treacherously undermined and destroyed. Whence came the Incas? How did their culture originate? These questions have puzzled wise men and are yet unsolved. Their history comes to us as a legend, losing from generation to generation its veracity.

Who knows how far back the history of Peru goes, or whence came its first inhabitants? It may have been before the days of Rome or Greece. Archæologists find these great resemblances to the old Egyptian civilization: first, in government, where the king was regarded as divine; second, in the hieroglyphic characters of tombs and monuments; third, in their art as displayed in building; fourth, in their religion, where the sun was the central object of worship; and fifth, in the preservation of the bodies of the dead. These facts have led many to believe that the Pharaohs and the Incas were related.

But the glory of the Incas was destroyed and the life of the race blunted by nearly three hundred years of Spanish oppression. By the sword of the tyrant, and by intolerable slavery millions of this noble race perished, until in the present century only one fifth of them remained. The fair land itself was desolated.

What had been fair gardens were only marked by ruined terraces, and palace walls became ruins. A new race sprang up by the mixture of Indian blood with other bloods.

But the Indian blood, neither mixed nor pure, did not forget the fount from whence it came. The spirit of liberty was there, and in 1821 burst the bonds of oppression and freed itself from the chains that had held it so long. Here begins the modern history of Peru, leaving behind centuries of dark ages.

Through this brief backward glance we have the past. What shall the future be? That is the question now before us, for Peru is a land of the past and of the future. Through the vista of the past we have seen an ancient land; a unique land; a mysterious, semiexplored, dangerous, beautiful land, once called the land of the Incas, to-day known as Peru. The land which stands to-day as it stood in the magnificence of its antiquity, rock ribbed in the grandeur of its Andean home.

The question proposed as to its future is momentous. Friends, this is a question which every true citizen ought to have in mind. What shall the

future of my country be? How can we know? Is there aught of promise amid the uncertainties of a selfish, revolutionary politics and a peculiarly heterogeneous people?

The politics of to-day give no hope. The slaying of thousands on the seventeenth of March merely to gratify the personal ambition of a so-called "patriot," who can hire *Cholas* for a mere song and allure the youth of the land by the promise of plunder, only to slay the *Cholas* and disappoint the youth, is utterly void of promise.

There is no hope in the present political conditions until a true patriot arises. May he come soon! If present conditions continue, Peru will rank with the Latin countries of Europe—a relic of the past.

But the hope of Peru lies in two things: her people and her land. In her people, because there is always hope in humanity. No people have ever fallen so low, but out of the ruins of the past there could arise a new civilization. And the future of Peru will see that new civilization.

Look at her domain. Glance down the Pacific from Panama to Cape Horn. Your eye crosses a sweep of four thousand seven hundred miles, covered by four great republics, Colombia, Ecuador, Peru, Chile. Largest among them all is Peru, embracing five hundred and sixty-three thousand three hundred and sixty-four square miles, more than eight times as large as England and Wales, with a coast line one thousand three hundred and twenty-three miles, and an inland lake, Titicaca, large enough to surround the island of Corsica.

Within this domain lies a great variety of surface, soil, and climate, capable of producing tropical and temperate vegetation in great variety and abundance.

What seems like her only barren land, the coast desert, needs but the diverted waters of her mountain streams to make it as productive as the world's best. The mountain sides to the very summits have been proved capable of supporting a teeming population, while to the east lies a vast stretch of tropical vegetation as dense and luxuriant as the Amazon valley can furnish. Those eastern plains might make the garden of the world about the head waters of the Amazon.

Buried in her mountain storehouses are untold treasures and uncounted wealth of gold, silver, copper, lead, and other ores, coal and petroleum. From Amazon plains across Andean heights and valleys to the Pacific desert we find the provisions for a great people. Sugar, rice, the grains, potatoes, coffee, cotton, the finest wool, tropical fruits, cocoa, gums, and herbs are hers beyond measure.

Should it ever be that her soil became exhausted as in older civilized nations, along her coast are islands bearing vast stores of guano to renew her fertility. Was ever a land so well provided to sustain a dense population? I challenge comparison in the world.

And yet, in this land there live only 4,700,000 people, more than one half of whom are Indians, and the rest mixed and foreign races. Why should not one of the greatest nations of the world live here? Who shall say it will not? For this people

there have been laid the foundations of a good government, republican in form, modeled after the constitution of the United States, but modified to suit the peculiarity of this people.

What are the needs of this country? They are many, among which I will name a few: Good roads everywhere, and railroads to facilitate intercourse and communication among her people and access to and from the center of government. Modern machinery to develop her resources. Imagine what could be done with the power of the little Bimac if utilized in producing electric force. The entrance of progressive elements of the world to awaken her from the lethargy of the past. Touch with the world, that would electrify the nation with the force of modern civilization like a dynamic shock.

But before this can be done her doors must be opened, liberty and protection granted, security of property and life assured, and civilization welcomed. Schools are needed—such as will awaken the dormant child mind and develop a coming intellectual generation. A stable government is needed—civil politics—an extended elective franchise. Liberty is needed—liberty of thought, of conscience, of ballot, of commerce, of social life. A strong moral life is needed; such as will develop a public moral sentiment of honesty, truth, and purity in private life, home, society, and business.

The brotherhood of man is needed, that teaches that all men are created free and equal, and develops respect for each man's rights and wants. Give us these elements, and out of the ruins of the past there will arise, phoenixlike, a mighty nation that shall crown the new South American civilization with her Andean heights of glory.

Religious Development in South America.

(The following are extracts from *Latin-America* by Rev. Hubert W. Brown, A.M., published by the Fleming H. Revell Company.)

THE four factors in the problem of America's religious development—the pagan, papal, patriot, and Protestant—are all in active work to-day.

Lowest in the scales we have the millions of pagan, or semi-pagan, Indians, and most of them are as yet untouched. The work for their conversion is as difficult and dangerous as any to be found in India, China, Africa, or the Islands of the sea. After four centuries the Roman Catholic Church has failed to reach them. Can we do any better?

The second factor is found in the adherents of Romanism, who still form the bulk of the population. They are not all alike; but fall naturally into groups between which there are notable contrasts.

On the one hand are the mass of ignorant, superstitious worshippers who accept what they are told, and do what they are bidden, with little or no thought. Over against these is a wealthy conservative element strong in social and political influence.

They do not intend to yield without a struggle. In all Latin-America there are signs of a Roman Catholic revival of power. Disestablishment, wherever effected, has but served to arouse the Church to

the putting forth of all her energies to make good, in one way or another, what has been lost in the struggle, or given up in deference to more enlightened public opinion.

The Romish Church is not at present, nor, to judge by present indications, soon likely to be reduced to a weak minority. It is still a strong, influential majority in social, not to say political, life, even under liberal governments.

The third factor is the liberal party, which has won religious liberty, or at least the toleration of Protestantism, in every country of Latin-America. They have done a grand and necessary work. They have opened the door; but, aside from affording us the protection of the law, are not to be expected to do our work for us. Indeed, in many cases the Protestant worker must reckon with the open infidelity, or, at best, the religious indifference, of the majority of the liberal leaders, whose main efforts are directed toward securing political stability, and perfecting a system of popular education.

The Protestant forms the last factor introduced into the religious problem of Latin-America. The purpose is to complete the work of religious and spiritual education. The work in its general aspects is to raise the moral standard of the whole country in beliefs and practices. Specifically, it consists in building up a self-supporting, self-propagating native Protestant Church.

Protestantism cannot hope for any outside aids to its extension, except to a very limited degree; and only in this sense, that the English and American colonies which are found to-day in all the large cities of Latin-America are steadily growing in size, while the culture and social standing of many of their members are surely, if slowly, teaching even the most ignorant of the native population something of the nature and dignity of Protestantism.

There are chapels where English services are held in the leading cities. Unfortunately, however, many of our countrymen accept the irreligious customs of their adopted land, and our native converts have to learn to distinguish between nominal Protestants and the real followers of Jesus Christ.

We cannot try to win popularity at the expense of truth. We cannot make the transition easy by compromises with error. This the papal Church did, and still does, and her astuteness in so doing is applauded even by some Protestant writers. The fact is that so many of the Romish ceremonies were already but adaptations of classical and other pagan forms that a few more such compromises with heathenism made little difference to the minds of their missionaries, whose consciences were blunted on this question. Then, too, these compromises helped to conciliate the Indians, giving the whole population fine opportunity for the happy union of pleasure seeking, religious worship, and commercial dealings. The great *festas* became fairs for barter, gaming, and penitential rites.

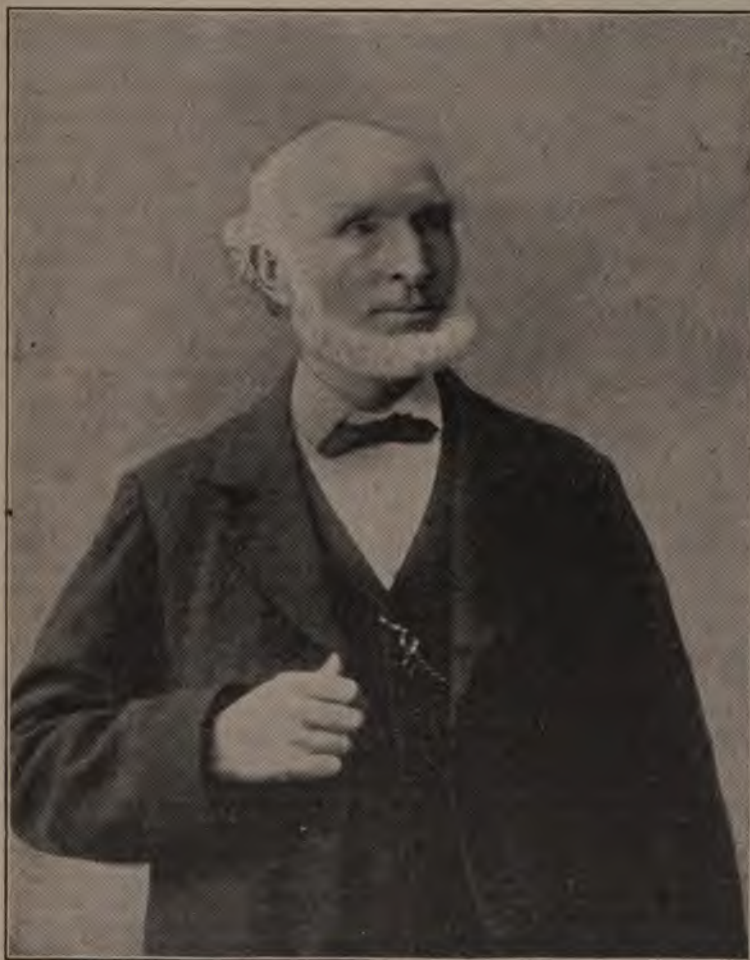
The Protestant missionaries make no compromises with error. Our converts burn all their idols, give up superstitious practices, and use only the simple worship of Protestantism. It is a glaring contrast.

We have to note in the Latin countries of the new world the revivifying influence of evangelical Christianity on the degenerate life of a grossly corrupted Roman Catholicism.

Those of us who have lived for a decade or longer in any of the more progressive countries of Latin-America can point to many outward signs of material progress; as, for example, the extension of railways and telegraph lines, the use of the telephone and electric light, the establishment of new industries, the improvement in the popular journals, and

their wider circulation. There is also a subtle but significant change in the intellectual and moral atmosphere of the community. Another factor of prime importance is the growing intercourse with other nations and a knowledge of other religious beliefs, for this insensibly liberalizes and broadens the people.

All these agencies work together with Protestant missions in the modern transformation of Latin-America, and their interests are closely interwoven into each other.



Nicholas Lowe, Esq.

MR. NICHOLAS LOWE is a member of the Methodist Episcopal Church in Mercedes, Argentina, and a liberal supporter of the Methodist mission. He gave to the mission property in Mercedes valued at \$35,000, for educational work, and the "Nicholas Lowe Institute" is in successful operation. Mr. Lowe is a native of Dublin, Ireland, and settled in Argentina fifty years ago, where by enterprise and industry he has secured a handsome competency which he delights in using for the good of others. Mrs. Lowe was brought to Christ under the ministry of Dr. Dallas D. Lore, and shares in all the noble plans and work of her husband.

TIDINGS FROM MISSION FIELDS.

Casting out Demons in India.

BY REV. JAMES LYON.

WE recently made a preaching tour of several days and while holding service in one of the towns which lay in our route, and where we encamped for a few days, a young man came to me in much distress saying, "My wife is possessed by an evil spirit, can you help?" I replied, "Where is your wife? Can I see her? Do not fear. Our Jesus can cast out a thousand demons. He is the same yesterday, to-day, and forever."

He proceeded to conduct me to his house, but on the way thither word came that she had gone out. Together we began to search for her, and found her sitting in a Gospel service being held by Mrs. Lyon near her house.

The poor demon-possessed woman who had a few minutes before been raving in madness was sitting clothed and in her right mind and quietly listening as if the demon had gone.

She had heard the Gospel songs and had arisen and left her house and become one of the most attentive listeners. We prayed, and made her a special object of our prayers, in simple faith asking Jesus to manifest himself as he did yesterday (two thousand years is just like yesterday to Jesus), when he came down from the Mount of Transfiguration and if the demon had not gone out, just to cast it out. Surely he did.

The woman was comforted, and so was her husband, and they went home together, and nothing has been heard of the demon since.

Perhaps it would be well not to claim that this was a real case of demon possession although all the neighbors say it was. Still, the raving and the madness might be accounted for on natural lines or by natural causes, but all the same Jesus was glorified, and the woman was blessed, and that satisfies us abundantly.

District Workers' Meetings in India.

BY REV. W. M. A. MANSSELL.

THE month of May formerly marked the beginning of a season of comparative rest from district work for the missionary, because it is too hot for outdoor work and camping. It was the beginning of a short season when one could devote himself to study and literary work.

It now marks the beginning of one of the busiest seasons in the life of a missionary who is in charge of a large country district. The large increase in the number of our converts made necessary the appointment of a large number of men on small salaries and with little education to take care of the new converts. These are called *pastor-teachers*. But they themselves are in need of training and development, and to meet this need it has become the almost universal custom in our mission to call in all the workers to the headquarters of the district for a period

of from three to six weeks to give them systematic instruction and training.

These meetings are variously called "workers' meetings," "summer schools," "training schools," etc. They have something of the nature of a summer institute or Chautauqua assembly, except that the training and instruction is of a very elementary type and mostly doctrinal in character. At the same time the three "R's" have a regular place in the curriculum.

We are just now returning from an excellent meeting of this sort held at Budaun and conducted by Rev. L. A. Core, the presiding elder, and G. C. Hewes, the preacher in charge. Our own workers' meeting at Bijnour begins this week, and next month others will be held at Moradabad and Lucknow, not to mention those which have been held or are soon to be held in this and our neighboring Conference.

Here is a sample order of exercises for the day:

6 to 7 A. M. Devotional meeting. (The subjects are usually chosen so as to develop some definite line of religious instruction and inspiration.)

7 to 10 A. M. School. (This is conducted in various classes to meet the needs of local preachers, exhorters, and pastor-teachers pursuing the Disciplinary courses of study. An examination is held at the close of the session by the District Conference examining committees and the results entered in the District Conference records.)

3:30 to 5 P. M. Workers' conference. (At this time subjects of practical importance to the work are brought forward and freely discussed.)

5:30 P. M. Evangelistic services.

The Budaun meeting (although it was held only a week—the school sessions having been omitted this year) was a success in point of interest and definite results attained. The reclamation of two notable backsliders on Sunday was the cause of much rejoicing.

The women workers and wives of the preachers are not neglected in these meetings. Miss Means, the district evangelist of the Woman's Foreign Missionary Society, was present and with Mrs. Manssell's help arranged for special work for the women, and similar arrangements will be made at each of the coming meetings. Examinations are conducted for the sisters as well as the brethren, and all together participate in the competitive Scripture examination.

The weather was warm, as it ought to be at this season of the year. The thermometer stood at from 106° to 109° in the shade each day as we went to the afternoon service; and I noticed one evening as late as half past six that it still marked 108°. But heavenly breezes of divine grace kept our spirits fresh, and we rejoice in this opportunity of laboring for the spiritual uplifting of our people through blessings received at these workers' meetings.

BISHOP WARNE is measuring up to his responsibilities in his great southern Asia field. Bishop Thoburn returns to India in November.

Lay Missionaries Wanted in India.

BY REV. J. C. LAWSON.

(1) A MASTER tanner to open up a tannery to supply leather of the best kind, and of all kinds, to the Mission industrial shoe shops.

(2) A master shoemaker, one who can with his own hand make any kind of boot or shoe of best quality; also who understands the setting up and entire management of shoe machinery run by steam power.

(3) A master cabinetmaker. Furniture of all kinds—best kinds—is in great demand. He should know, if possible, simple blacksmithing and tin work, as such work is largely connected with cabinetmaking.

These three lay workers should not be over thirty years of age, should be members in good standing of the Methodist Episcopal Church, or, if not, be willing to work in unison in all things with the Methodist Episcopal Mission; must have a good ordinary education, average ability to learn the language, and take up this work in His name, the sole object being to glorify God's cause in teaching these orphan boys and other converts how to support themselves and the future Church.

If married, the wife must have a desire and ability to do mission work. No use for women in India who announce that they are Mrs. Blank, the wife of Mr. Blank, and that they did not come to India to do mission work. There have been a few such, but it is needless to say that they do not long remain. A good able man in India cannot do any good with a wife who is lacking in missionary spirit. She may not be able to give much time outside of her family. Her health may not permit her to do all she likes, but she *must* have the *spirit* to do it. It is astonishing that mission boards do not yet understand the great importance of selecting the wife as carefully as the missionary himself.

All of this work is primarily for our famine boys in the orphanage, which will be an institution for future orphans and other Christian boys.

We have no salaries for these lay workers. Our board has no funds to send them to us. It is a new venture to make this call, but we believe that money to send them and salaries for five years can be found in America. After that a full salary can be guaranteed from the Industrial Department of the Allahgarh Orphanage. There are details to be settled afterward. God has ways and means. No fear on that score. Let us find the men.

God willing, I shall go on furlough next year and bring these men back with me at the end of the year. In the meantime I wish to correspond with candidates, so that the bulk of the work may be done before I arrive in the United States, and that precious time may not be spent there in looking up this scheme. Only half salary can be given the first five years—\$25 per month for a single man and double that for a married man. This may seem to be a small amount, but please note what is said by the superintendent below.

Let me say that India is not a bad land to live in. We are only twelve hours away by rail from the

grand Himalaya Mountains—a climate good enough for anyone. People do not die in India any faster than in any other land. India is not a savage land. Every year brings more and more in the way of advantages.

If I were a young man seeking for secular advantages, I would not hesitate to choose India. Scores of men are here from England and Scotland and other parts of Europe in manufacturing work of all kinds—here for the sole purpose of money-making. Why cannot missions prove themselves to be businesslike and train their converts in business lines? Why cannot Christian men and women endure for Christ's sake what those others do for money's sake? The day of industrial missions has dawned. Who will volunteer as lay workers? Let us hear from the tanners, shoemakers, and cabinet-makers.

We have a superintendent of this industrial work, a young man from Boston—a graduate of Boston University—and he does not feel that his life is wasted here. He says: "The opportunities for a young man in India from a financial standpoint are immense. In America he has a hard time to find work, there are so many applicants; in this country the work which is so large and growing every year has a hard time to find workers. To illustrate, I have been looking for a whole year throughout all India for a shoemaker who would fill the bill, but I have not been able to find him, so I turn to the United States, where I know there are many seeking employment.

"After an experience of a year and a half in Allahgarh I am convinced that a salary of \$25 monthly is sufficient for a single man. My board bill (which is two fifths of my entire salary), in comparison with what one has to pay in America, will illustrate how much cheaper everything is here than there."

If the religious side of the question were not to be considered, a man with natural ability, push, and knowledge of his trade would have a far greater chance to make money than in his own land. But now consider our great Commander's order, "go, ye," and remember that in this century it is the sanctified layman and not the minister who has the greatest influence in moving this world for Christ. So, with the double opportunity of making a mark in your trade, and winning lost souls by the score for the Master, what reason have you for staying at home?

Allahgarh, India, May 29, 1901.

Work of the Young Men's Christian Association in the Philippines.

BY E. W. HEARNE, SECRETARY.

SINCE the last District Conference the work of the Young Men's Christian Association among soldiers and sailors in Manila has had many evidences of God's favor. Friends in the homeland have generously remembered the men in the Philippines and China, and more than a million pieces of stationery have been distributed through the Manila headquarters, and several thousand bound books

hundreds of games, and tons of general reading matter have found their way to the most distant posts of the islands

We have traveled extensively both in the northern part of Luzon and among the southern islands. A new building has recently been fitted up in Iloilo, and at Cavite the space is more than doubled, the building has been painted and renovated and electric lights added, all by the authorities. At the new naval station at Olongapo, on Subig Bay, a successful work has been carried on for the past two months in a large tent

In Dagupan and Bacolod active cooperation on the part of missionaries has made possible the keeping open of buildings, while army chaplains have assisted in many places.

Supplies have been sent to 332 places. Gospel meetings have been held regularly by the secretaries and other Christian workers in the hospitals and prisons about Manila, and everywhere men have responded to the Gospel message.

A special series of meetings in Cavite, another in the Manila building, an active evangelistic campaign in Camp Wallace, and the strong Sunday evening meetings conducted by Mr. Goodrich have all been marked by the salvation of many souls. Receptions, lectures, the library and reading rooms, the writing materials, and the dormitories have all been appreciated by hundreds of men.

However, the widely scattered shifting army of occupation presents a limitless field for Christian activity.

Evangelistic Work in Manila.

BY REV. W. G. FRITZ.

LANDING in Manila on January 31, 1901, and delving into the work immediately, the very first visit to a meeting created a wonderful impression. Holding meetings in the open air without receiving a salutation of brickbats, clubs, and curses seemed rather strange in a Romish country, but the Lord is with us and we are under Old Glory.

On February 8 the presiding elder went to the Annual Conference at Singapore, leaving a district called Binondo, which is supposed to include the northern part of Manila, excepting Sampaloc, in my charge, and which was taken over by him upon his arrival one month later.

This district had six places of meeting, Calle Sara was given in charge of Brother Jose Bautiste, and Bancusay and Gagalagin were placed under the care of Brother Prautch, who started these meetings, Agulla was under my care, and San Fernando and Calle Principe were discontinued for causes, leaving only four stations.

Feeling that we had surplus material going to waste, and believing it was God's plan to begin new work, I so informed several of the native workers, and opened stations in St. Monica, Tutuban, Bilboa, Farola, Abra, now changed to Dulumbayan, Magdalena, and Oroquleta. Since then two stations have been opened in Malabon, which are very promising.

In the meantime, by request of the native workers, a class was started in Agulla, which indeed has been very beneficial in bringing them to a deeper knowledge of Christ and definite personal salvation. The Lord has wonderfully blessed the work in these stations.

There seems to be a custom here for certain persons to secure the right of erecting altars in open lots, yards, and private houses during holy week, placing upon these some of the most hideous looking images and idols that I have ever seen. The people then pay so much for the privilege of singing and worshipping to these dumb things.

Having seen several of these places erected, I asked three of our Filipino workers if they would accompany me that evening, and, as usual, they were ready for the work, taking no thought of their lives.

The first place visited was a big tent building holding seven hundred to eight hundred people, and, securing the consent of the owner, we stationed ourselves in front of the altar with backs to their wooden gods, and after our first song the idol worshippers stopped and listened to us, and the Filipinos, as brave as a Peter and a Paul, told them about their idolatry and its wrongs and how much God loved them, and he gave Jesus Christ to save them from their sins, and they could have salvation without money and without price.

It was a new story to them, some murmured at it first, others felt chagrined at the way they had been deceived in worshipping these false things, and when the invitation was given for all those that desired to receive Jesus as their personal Saviour and leave their idols to kneel with us, the majority knelt before God, seeking mercy and forgiveness. The next day these idols were taken away.

The next important place visited was in a big vacant lot with more people present than at the former, and the owner gave his consent for us to sing and talk, and, as before, the Spirit of God hushed the voices of the others who were kneeling before their false gods. They listened to the same story with the same earnestness and the experience as at the other place. Many of the people were listening from the windows, others climbing out upon the roofs in order to get closer to us. After finishing here the owner shook my hand and said he was glad that we came to teach them such wonderful things.

The next day his idols had disappeared. Somehow, the money-making business had been lost sight of in receiving the wonderful works of the Gospel.

The last place visited was a private chapel, where they were going through the same performance. The man and his wife who were in charge kindly consented to our having a meeting there which concluded at 12:30 A.M. The old couple were much gladdened at the preaching and invited us to come again.

These were wonderful meetings, and a fire was kindled that will never go out. As I was passing through the crowd homeward I heard them discuss-

ing it among themselves, and some said they never could understand it till now. We held five meetings from 6 P. M. to 12:30 A. M., reaching between three thousand to four thousand people. It was an experience that very seldom comes to one, and a scene never to be forgotten.

On Easter Sunday we had the same experience in private houses in another part of the city. We were going from one of our regular meeting places to another, and as we passed a certain house a man came out and invited us in. We had the people to join us in singing, and after explaining the Scriptures to them and praying for their deliverance from sin, the people said they believed the Scriptures and would not repeat the performance and blowed out the candles then and there.

This stirred up the wrath of the owner, as he said he would lose much money. After parleying about it a little while he also concluded that it was better to lose a few dollars than his own soul.

Report of the Soldiers' Institute in Manila.

BY A. W. PRAUTCH.

IT is two years to-day that the Soldiers' Institute opened its welcome doors to the American soldiers, sailors, and civilians in Manila. The Sunday morning service resulted in the organization of the First Methodist Episcopal Church. The Sunday evening evangelistic service has been continued. The midweek service resulted in the organization of a Society of Christian Endeavor. A social gathering has been kept up Thursday evenings with varied programs.

The preventive work in keeping open a clean, wholesome place free from the temptation of drink, where men were treated as men, the holding up of a higher standard to those surrounded by sin, and the personal talks have left a lasting impression for good on those who served as soldiers here and are now in various parts of the United States of the Philippines. In this sense the Soldiers' Institute has ministered to thousands, and the plans formulated by Bishop Warne, Dr. Stuntz, and myself promise even greater usefulness.

Space and time forbid more than mention of the Decoration Day celebrations, the Fourth of July exercises, the Christmas trees, the organization of a Good Templar lodge, the beginning of the Filipino church, and other enterprises that began here.

The Filipino church meets here every Sunday afternoon. It has been the one place where all desiring, through interest or curiosity, to know about Protestantism came. No attempt has been made to organize or develop the work. As an evangelistic effort it has been a success, the attendance averaging above eighty each Sunday.

When the Seamen's Bethel on San Fernando Street, Binondo, was taken over by the Methodist Church, Bishop Warne placed me in charge of the opening of Filipino preaching. The room is situated on the street level, with a crowd passing all the time. The singing attracted the people, two soldier

ushers invited them in, the place was always packed with thirty or more at the outside door. It was here that Felipe Martez first publicly testified, and afterward his wife and two sons. He is now a local preacher. It was here that Louis Ocampo and wife began to speak. He is now an exhorter. It was here that Eriquen Cortez and wife began to publicly testify.

It is here that Honorio Feliciano, the founder of the Bangoeal Methodist Episcopal Church entered one evening by hearing the singing as he was passing along the street. He was interested in hearing his own people testify in his own language, and this led to his conversion. He then invited us to open meetings in his village and arranged for a place and gathered the congregation. Four such meetings were held in the open air with the sails of fishing boats to shade the congregation from the sun.

A plan to build a church was proposed, and this converted fisherman, far advanced in consumption, found the site, negotiated for it, collected all the money, and superintended the construction of the Fisherman Church.

Once the project looked like failure, because of the opposition of the friars, but Captain Luis Yanco, a worthy Filipino friend of our cause, came twice with me and told the people to go ahead and not fear, that he would stand by them, and he has done so. Not one dollar of money from any American has gone into the church. Captain Yanco offered to bear the total expense. I begged him not to take that privilege from the poor fisherman. On November 5, 1900, St. Peter's Methodist Episcopal Church was dedicated by Presiding Elder MacLaughlin with 500 in attendance, including Filipino judges and leading people as well as Americans. I have since then turned the church over to our regular missionaries.

Felipe Martez began the preaching in Agulla, where his brother lives and his wife owns property, and here Moises, another efficient exhorter, was developed. Felipe and Brother Fritz began the interesting services in Dulumbayan and other places.

Luis Ocampo and wife have relatives in Gagalangin and they have the credit of inviting me to a church and congregation already waiting, in which a revival started under Brother Fritz and some one hundred and forty were baptized.

Enrique Cortez is a fiery speaker. He started a meeting on Calle Principe and another at the Farola with 150 in attendance. His brother's three-month-old child was buried by him, but was disinterred by order of the priests because it was a heretic, therefore unfit to sleep in a public cemetery which is claimed by the Roman Catholic Church. The body being cast out in a brutal manner led the Board of Health to take it to the potter's field.

Through the lack of thoroughness on the part of the American official who investigated the matter Enrique was put to considerable trouble and I was called before the Provost Marshal General to answer questions, but a more thorough investigation led to our complete vindication by our facts being established.

One evening at the Filipino service in the Seamen's

Bethel, I was invited to begin work in Cavite; I went at the appointed time and found that Jose Salamanca, the leading chemist of Cavite and San Roque, had arranged a meeting and congregation. Some eighty were present on December 16, 1900. It was there decided to hold meetings in the cockpit, and the next Sunday over one thousand were in attendance. Jose Salamanca organized the work with three stewards from Cavite, three from San Roque, and three from Caridad.

The manager of the theater in Caridad invited us to preach to the audience of 500 who were there for a drama. After the first act the manager rung up the curtain for us to preach to the audience; over two thousand gospels were sold and thousands of tracts were distributed. Our Sunday audiences increased to 1,500, and then on the night of January 9, 1901, Jose Salamanca, the owner of the cockpit, and Crispulo, the owner of the theater, were arrested. The Jesuit paper on two occasions published the glad news that the head of Protestantism had fallen. The petitions for a trial or hearing or examination availed nothing. Salamanca was imprisoned in Postigo, then in Malate and Olongapo. He was liberated April 22, after over three months' imprisonment. He does not know why he was imprisoned nor why he was liberated, but he is made of the stuff that will find out, even if he must appeal to the commission. He definitely charges the friars with this crime of taking away his liberty and seeking to injure his character.

Bonifacio Vargas, a member in Gagalangin, was arrested four times in three months. After the fourth time he got two letters from the secret police, telling him they must have a loan of money or he would be imprisoned again. We went to Lieutenant Mapes, a man who does not fear Rome and does his duty. He investigated these four arrests, and it resulted in seven secret service men being landed in prison for terrorizing by false arrests. Rome has been noted for saving the souls of heretics by killing their bodies, and Rome never changes.

The chief persons and services mentioned above in turn influenced other persons and opened other meetings, the meetings being chiefly evangelistic rallies. The fact that there is interest enough abroad to sustain these meetings shows what can be done by organization or following a system. It is clear that where we now have 10 unpaid preachers we must have 100, and where we have one meeting now we must complete a network of meetings directed from a headquarters and with a permanent organization in view.

It has been a source of pleasure to note the eagerness with which the gospels are bought. No printing has been attempted beyond a small tract in Tagalog, "What Do Protestants Believe?" by Paulino Zamora, and a book of fifty pages published by myself in Tagalog, containing extracts from our articles of faith and wholesome Gospel reading of a kind likely to arrest attention and set the reader to inquiring. I have succeeded in having the hymn "What a Friend We Have in Jesus" translated into Tagalog, and hope to do more in sending the Gospel beyond the

reach of our poor stammering tongues. Of the edition of 20,000 of my Tagalog book more than 14,000 have been sold.

A Woman's Missionary Work in Manila and Vicinity.

BY ANNIE NORTON, M.D.

WHEN Bishop Warne was with us last year he suggested the formation of a Bible class of a company of native women who attended the service one Sunday at St. Cruz. In compliance with this suggestion Mrs. MacLaughlin and myself appointed a day and visited the homes of several of the number for the purpose of Bible study. Copies of the gospels were sold to the members of the class and selected lessons were read responsively.

At first the lessons were in Spanish, but soon it seemed better to read in Tagalog, the language best understood by the majority present. Our class is always opened with the singing of Christian hymns and prayer, and generally at the close a verse or two of an English hymn is sung with the children, a picture from the Sunday School Leaf Cluster is shown them, and bright lesson cards are distributed.

The class has never been large, from five to seven women and three or four children being the average, but the interest is good and a pleasant welcome always awaits us.

Last Sunday several members of the class were baptized by Bishop Warne, others will we believe in a short time follow their example by openly confessing faith in Christ. It has happened on several occasions that strangers have been present at these meetings, friends of the family from the provinces, people who perhaps never before had heard the blessed Gospel message. In these hearts we trust the songs and the words of Scripture, with the Christian literature given them, may be as seed sown which shall bear fruit for the Master in regions beyond.

Our Sunday school in Tanduay is continued; also the class on Thursday. The attendance there is very variable. Sometimes a company of unkempt, uncared-for children, at other times quite a sprinkling of adults, but all respectful, all interested as we sing the precious hymns and give the message of the Master. It is a difficult and unpromising corner of the vineyard, but there are a few jewels there which we hope to polish for the Master's crown.

We visited Pandacan several Sundays with the thought of continuing the Sunday school started by Miss Cody and Miss Wisner, but the distance and the conditions there demand more time than it is practicable for us to give at present. The attendance was from eight to fifteen, and much could no doubt be done there if we had a suitable worker with time to devote to that field.

At San Palok the work has grown beyond our brightest dreams. For months we had held our little Sabbath school, and Hermano Jose had preached with more or less regularity to the handful of people who would come to hear him—often not more than three or four besides the members of the Sabbath school.

But there came a time when the interest increased, and more and more people attended the services, until now the room is filled to its utmost capacity, and many stand in the hallway and adjoining room to hear the word.

We have enjoyed many seasons of special interest in this upper room when our native people, both men and women, have come in little companies of ten or fifteen or more and received the holy sacrament of baptism, until now nearly one hundred have thus publicly confessed Christ and given their names as members of an evangelical church.

Much of the credit of this work is due under God to the woman in whose house the services are held, our *Hermana Enriqueta*. Like *Iydia* of the early Church, the Lord has opened her heart and she constrains the people to come in to her house and hear the blessed Gospel message. Three times a week, month after month, without remuneration, the best rooms in her house are open for religious service and everybody is welcome. Who among our American Christians would do as much? Is it too much to believe that the Master will reward her, that ways and means will be found for the education of her sons, and that in the coming years they will be efficient workers for Christ in this great harvest field?

Christmas was very fittingly remembered by our native children. For many weeks Mrs. MacLaughlin and myself had been drilling them in songs and recitations in English, and when the day arrived the Sunday school of San Palok and that of Tanduary met at the Institute in St. Cruz, where we were joined by a crowd of people both children and adults from Bancusay, Tondo, and other places. These assisted and shared in the festivities. A tree prettily trimmed and covered with gifts occupied a prominent place, and added to the pleasure and interest of the occasion.

A week later the exercises were repeated in Pandacan for the benefit of the children there. A box from Mrs. Nowlin of Los Angeles, Cal., having reached us we were able to make glad the hearts of the little ones by many gifts which could not otherwise have been secured.

On January 13, of this year, the first Epworth League in the Philippines was organized by Mr. MacLaughlin in connection with our work in San Palok. I was appointed president, and during these weeks it has been a great delight to meet the thirty to fifty or more young people who assemble on Sabbath evenings for devotional service.

Our order of service is first, Bible study, a series of lessons from the life of St. Paul illustrated by maps, when possible, having been chosen; then the meeting is open for prayer, and I fancy the angels hush their music and hover over us on quiet pinion as one after another, to the number of fifteen or twenty, brief, earnest petitions in Spanish or in Tagalog go up to Him who hears the language of the heart, whatever the form of utterance, and who showers his richest blessings upon the little lowly ones who seek his face.

Of the medical work little need be said. It is

quite evident that medical missions are not an urgent necessity in Manila. In October of last year a woman physician, who had spent several years in India, came to Manila and wished me to join her in opening a dispensary for the poor. Thinking that our Society would probably respond to our appeal of last year and send funds to help in such a work, I consented to the arrangement and gave about six weeks of time in November and December to the effort thus to reach our native people in the slums of Manila. At the end of that time, as only about thirteen patients had availed themselves of the opportunity offered, and other work demanded all my time, it seemed best to discontinue the clinic.

Fortunately the arrangement had been made so that either party could step out at will, and the expense incurred was covered by receipts there and from private practice, so there was no financial loss. Since August about seventy prescriptions have been given and some sixty dollars (Mexican) have been received. This with about one hundred dollars income from private pupils has helped tide us over the long months of waiting for funds from home.

On December 11 Miss Wisner, wishing to take a vacation, gave the finances of the mission into my hands. I found an indebtedness of nearly \$300. The income from the school during the six weeks of its continuance was \$58.80. The expense for advertising and for board and payment of teacher, left in charge by Miss Wisner, was \$78, leaving an excess of expense over receipts of nearly \$20. The money in the treasury would pay our rent for a short time only. If it were all used to cancel indebtedness there would soon be nothing for running expenses.

Meanwhile, though it was suggested that we seek a cheaper rent, it was not yet decided whether Miss Wisner would return or not. When at last, on February 28, we learned that she was appointed to Calcutta there was no one ready to take the house off our hands as had been planned, leaving us less room and cheaper rent. Hence there seemed nothing to do but hold the house, and by renting a part reduce as much as possible our expenses. This we have done with reasonable success since that time. We are trying not to allow care of finances to absorb all our strength or quench spiritual life. During the eight months since our last District Conference there have been held 12 Epworth League sessions and 65 Sunday school sessions. About one hundred and twenty-five calls have been made and some six hundred pages of Christian literature distributed. This has necessitated an average of forty to forty-five miles of travel each week, the places of service being for the most part at some distance from our home and also from each other.

Manila, May 7, 1901.

Mission Work among the Soldiers in Manila.

BY NELLIE E. MOODY.

I LANDED in Manila January 25, 1900, and have almost continuously held services every night since among "our soldier boys." You dear ones in the home land do not realize the work to be done

over here among "our boys." This field is more than ripe and laborers very few. Precious golden heads of ripen grain are falling to the ground seemingly unnoticed.

Many a precious boy over here has the feeling "Nobody cares for me." A few words of true sympathy spoken out of the abundance of a heart that is filled with the love of God will bring tears to the eyes and the Gospel seed sown soon springs forth to life eternal.

Night after night the last four months have I seen the Gospel seed sown in just such hearts, and night after night have I seen the wanderers, the discouraged, the homesick at the altar of repentance, telling their Saviour all about it, soon rising with glory in their souls and a radiance on their face that only comes to those who have touched divinity.

We are so often confronted with this excuse, "You can't be a Christian and stay in the army!" But nightly we hear heart-touching testimonies from boys who are still in the army to the effect, "God has sweetly kept me all this day." Often the expression on the face, and manner in which it is spoken, means far more than the words.

Let me say to the praying mothers, Pray on, pray often, pray earnestly. You don't know the awful temptations your own precious boy is subjected to.

Words cannot express my thankfulness to God for sending me here. Living is high. Rents are enormous. Climate hot. Yet he sweetly provides for and keeps that which is committed to him.

Manila, June 3, 1901.

The American Bible Society in the Philippines.

BY REV. Q. C. GOODRICH, AGENT.

WHO would have thought five years ago that the American Bible Society would be, in this year of grace 1901, circulating through the interior provinces of the Philippines 5,000 copies of God's holy word per month, with an eagerness on the part of the people that keeps the presses busy to turn out gospels fast enough to supply the demand?

We have pressed on in the translation of the gospels into Ilokano and Pampanga, and now have in manuscripts and in press the four gospels in both these languages. The Baptists at Iloilo have about completed the New Testament in Visayan de Iloilo, and we have two gospels about ready for press in Visayan de Cebu.

Our colporteurs have gone from the northern provinces to the southern of Luzon and held services among the scattered soldiers in lonely camps and posts where chaplains are seldom seen and men do not hear the Gospel in months.

A soldier boy came into the office two months ago with an honorable discharge in his pocket asking that he might take gospels into the province where he had been stationed. He did not ask salary or expenses, but only a chance to serve his God in this way. In the past two months he has sold 2,000 copies of the book. One of our men started north from Manila with Pampanga gospels fresh from the press, and sold 1,000 in six days.

We are selling now at two and half cents per gospel, but will soon have neat little copies of single gospels which we will sell at a half cent. Where can money be invested to bring greater results than in gospels for the Filipino at a half cent each? Five dollars will print 1,000 copies; twenty-five dollars an edition of 5,000 copies.

Evangelistic Tour in New Mexico.

BY REV. THOMAS HARWOOD, D. D.,

Superintendent of the New Mexico Spanish Mission of the Methodist Episcopal Church.

I RETURNED to Albuquerque the latter part of June last from an evangelistic tour, being my third missionary itinerary made within sixty days.

The first was in the south and southwest, embracing Rincon, Hillsboro, Deming, and Mimbres, preaching at each of these places, and dedicating a church and parsonage property at Mimbres for the Spanish work valued at \$2,000, including 5 acres of tillable land and 100 fruit trees set out. Seven of my preachers met me there and assisted in the dedication services; thence into Arizona, where I held religious services at Sillmonville and Tucson; thence to Benson, Bisbee, and Naco, thence by stage down into Sonora, Mexico, forty miles to Cananea, said to be the biggest copper mine on the continent. I found there 700 Americans and about 3,300 Mexicans. I preached twice, but found it hard to compete with a dance in a mining camp, and only four came the first night, but the next night I had 25 Americans and 20 Mexicans, and preached in English and Spanish. I also visited the public school: found 120 Mexican, and 5 American children; 105 in the school were in their A B C's. On my return I met Mr. Fernandy at Naco. We preached several times and organized a church of 15 on the Sonoro side of the line.

The second trip was up in the Las Vegas District, out at Clayton, where I assisted Dr. Morrison and other preachers in the dedication of the new beautiful Methodist Episcopal church in the forenoon, and in the afternoon dedicated the church for the Spanish speaking, assisted by Dr. Morrison and several American and Mexican preachers. The probable value of the first named is about \$2,000, the second \$1,000. Collections on dedication day for the first was \$175, the second \$103.

The third trip was upon the Santa Fé District, with the presiding elder, J. B. Sanchez. We spent Memorial Day at Dulce, on the Apache reservation, where we witnessed the closing school exercises under the direction of the Misses Moore and Garrett, teachers, under the auspices of Woman's Home Missionary Society of the Methodist Episcopal Church. In these exercises American, Mexican, and Apache children took part. We spent several days at Dulce and at other places on the reservation, involving a wagon ride of some seventy-five miles, holding religious services in various tents, and baptized 22 of the Apaches, including 7 adults. We went out to visit the government school house, just finished at a cost of \$40,000; also

the water works, where the water will be lifted and forced up into a reservoir, when several hundred acres of rich land can be cultivated. This school and the farming industry will cost about \$100,000, but it will be a fine thing for these Indians.

In company with Mr. Sanchez I took the train westward for Durango, passing through the Ute reservation and down the Las Animas River, sixty miles to Farmington, on the San Juan River; thence on twenty-four miles down the San Juan River, *via* Fruitland and other Mormon settlements, to Jewitt to visit our mission and school for the Navajos.

The Navajo is a numerous tribe, about twenty thousand in number. As a rule, they receive no aid from the government, and seem to appreciate the work being done by these two schools in the northern part of their reservation. A little over a year ago I was invited to that place to dedicate two schools; one under the Woman's Home Missionary Society of the Methodist Episcopal Church, and taught by Miss May E. Tripp and Miss Bycento. They had 14 Navajo children boarding with them last year and attending school. The other school is under the auspices of the Indians' Rights Association, and under the care of Mrs. L. Eldridge and assistants. The two schools are doing a grand work. We went down the river some five miles to see the late farming improvements of the Navajos under the efficient and heroic management of Mrs. Eldridge, who is also government field matron for the Navajos. The Indians have new ditches for irrigation purposes, houses, fences, fields of corn, wheat, oats, alfalfa, gardens, fruits, etc.

We then returned to Antonito and Conejos, where we spent the Sabbath, preaching at both of these last-named places. Thence, Monday, on to Costilla, thirty miles, where we had services at night; thence twenty miles on to Cerro, and preaching at night; thence thirty miles to Taos, and services at night. Spent a day in Taos, and held services four miles down the river, and at night in the town; thence, next day, twenty-five miles over the mountains to Black Lake, where I found the presiding elder, Juan Sandaval, awaiting me with three of his preachers. Thence twelve miles to Martinez and held services at noon; thence to Ocatl, where we separated; two went to one camp and two to another so as to reach the more people. The next day we went fifteen miles to Gallina, and held services at two P. M. Thence on to Wagon Mound, and held services at night in both English and Spanish.

This ended the "sixty-days' itinerary." The last eight days the writer put in as follows: First day, thirty miles, and preached at night, made several pastoral calls; the second day, twenty miles, made several calls, and preached at night; the third day, forty miles in a big lumber wagon, and preached at night; the next day, only twelve miles around about Taos, and preached three times, twice in Spanish and once in English; the sixth day, twenty-five miles, and preached once; the seventh day, thirty miles, and preached twice; and the eighth day, thirty miles, and preached twice. We also administered the Lord's Supper at most of the above-named places.

This entire trip involved travel on trains of over three thousand miles, and about six hundred and fifty over land, forty sermons and religious services by the writer and about as many from other preachers who accompanied and others who met us at the different places. The last eight days involved one hundred and eighty miles of travel with teams, thirteen sermons by the writer, and about thirteen from others; and the best of all is, the Lord was with us.

Notes of Progress in Mexico.

REV. B. S. HAYWOOD, before he left Mexico, wrote as follows to Bishop McCabe:

"I have just completed a third round of Quarterly Meetings on my district, and at almost every place I have received those 'that shall be saved' into the Church. One place, *Zentla*, far down on the Gulf plain, I received six (four stalwart men, and two women). The men (three of them) were the married sons of an old man converted from Catholicism eight years ago. He was the *only* one in all that region who became a Protestant. I preached in his house, married his son, and received there six into the Church. His joy was unbounded. A congregation of thirty-one listened to my words.

They plead for a school there—*none* in all that region. I promised to do my utmost, but O, the *money—where?* Ten dollars in gold per month would do it.

At *Chiquintal* I opened a new school, with funds given me by young gentlemen friends who refrain from *smoking* and give me the result. The people were so poor that I marvel at their offering. Living in *bamboo huts* themselves, they went up in the mountains, cut down trees, and carried the timber on their backs (they had no mules), and crossed the river by floating them over—and erected a neat and comfortable building, adding to it a little room for the teacher. This they have presented to the mission without a *cent* of help from us. Its value is \$136.26. On the day I dedicated it they had decorations that would have been the envy of any home-land church.

It was a home of loveliness. When those brave men, dressed in white cotton pantaloons, sandaled feet, and with faces aglow with untold joy, stood before me and presented me the labors of their hands and asked that I formally accept and consecrate it to the use of the Church, heaven was very near my soul.

"I opened the school—took down a fine young man from Puebla—and he will be a God-send to them. One man, fifty years old, with tearful eyes, asked me for the privilege of learning to read, that he might have the Bible known in his life and house."

Notes on Missionaries, Missions, Etc.

REV. JULIUS SMITH and family, and Rev. F. B. Price and family sailed from Tacoma August 3, en route for Burma. Mr. Smith returns to Rangoon after a furlough of one year.

Miss Jessie J. Arms and Miss Rachel G. Mair sailed from New York August 7, returning to their station at Garraway, Liberia. They were accom-

panied by Miss Nellie Foot, who will work with them as an independent self-supporting missionary.

Dr. George D. Lowry and family, Mrs. H. H. Lowry and Mrs. D. W. Nichols and children sailed from Vancouver August 19, returning to China. Miss Selma A. Hirsch accompanied them.

Rev. Fred A. McCarl was married to Miss Kathryn Bentley at Delma, Ia., July 10, and with his bride sailed from Tacoma for Manila August 24.

Dr. J. E. Skinner and wife sailed from San Francisco August 27, returning to Foochow.

Rev. E. F. Frease of the Bombay Conference is reported as fully recovered from his long and serious illness.

Rev. J. O. Denning and family, of India, are at 625 Church Street, Evanston, Ill. Mr. and Mrs. Denning have been addressing missionary meetings, using their stereopticon views of India with splendid success.

Miss Alice Terrell, Dr. H. L. Canright and family, Dr. E. H. Hart and family, and Rev. Q. A. Myers and family are expected to return to China this month.

Rev. H. G. Appenzeller and family are to sail September 12 from the United States, returning to Korea.

Rev. J. H. Garden and family and Rev. Rockwell Clancy and family are to sail next month, returning to India.

Rev. J. M. Springer arrived at Umtali, Southeast Africa, June 15.

Rev. M. H. Ehnes and family left Umtali, Southeast Africa June 19, returning to the United States.

Rev. C. W. Drees, D.D., Superintendent of the Porto Rico Mission, has been in the United States several weeks. He sailed for Porto Rico August 3.

Rev. T. Constantine and family arrived from Bulgaria July 29. Their address is 877 Bradley St., St. Paul, Minn.

Rev. G. S. Miner and family, of the Foochow Mission, arrived in New York August 6, and left for Meadville, Pa.

Bishop Vincent writes from Zürich, Switzerland, July 23: "Two of our returned missionaries should be often heard during the next few months in the United States—Rev. George S. Miner, of China, and Rev. Dr. Trico Constantine, of Bulgaria."

Rev. S. A. Beck, of the Korea Mission, arrived in the United States last month, and spent several days in New York and vicinity. His wife has been in poor health, but the doctors speak very hopefully as to her speedy recovery. His address will be Bloomington, Neb.

Rev. W. P. McLaughlin, D.D., and family, of Buenos Ayres, Argentina, arrived in New York August 6, and left August 9 for Chicago, where their address will be 2618 Prairie Avenue. Dr. McLaughlin has been pastor of the American Church in Buenos Ayres for nine years without a vacation. He comes to the United States to enter a son and daughter in the university at Evanston, Ill., and expects to sail from New York November 14, returning to Argentina. He has been serving a noble and generous people in a self-supporting church, and

the farewell meeting evidenced the affection and liberality of his parishioners.

A meeting of the members of the Confederation of the Young People's Protestant Societies of Mexico was held in July in the Methodist church at Puebla, Mexico. The societies were represented by delegates from the following: Union Evangelical Church, 1; Temperance Society, 1; Cumberland Presbyterian, 1; Mexican Church, 2; Society of Friends, 7; Baptists, 24; Congregational, 33; Methodist Episcopal Church, South, 50; Presbyterian, 110; Methodist Episcopal Church, 307; Unregistered, 26. Total, 502. The meetings were reported as being interesting, enthusiastic, and profitable. Referring to one of the sermons preached, Dr. F. S. Borton writes: "Rev. I. C. Cartwright, of the Methodist Mission of Leon, preached a most helpful, and at times a truly eloquent, sermon to a large congregation. Mr. Cartwright is a descendant of the muscularly pious and original Peter Cartwright of early days in Illinois." Rev. Justo M. Euroza was elected president for the ensuing year.

The Rev. Don W. Nichols writes from China: "The Christian ministry must take hold of the Chinese, or atheists and infidels will do so. News comes from Chinkiang of the interesting case of a native Christian connected with the local church at that place. Since becoming a Christian he has induced his wife to unbind her feet, and has so taught his mother that she, too, has united with the Church. He has set his mark to bring 10 to Christ within the present year. He seldom comes to a week day or Sunday service without bringing some of his relatives or employees to hear the Gospel. Frequently he brings inquirers to an older and more experienced Christian to have the way of life more clearly expounded."

Dr. Homer C. Stuntz writes from Manila: "There is an eagerness here to hear the Gospel. The people crowd upon us. Our Methodist church has 1,100 probationary members in the city and vicinity of Manila, largely from among the poorer people, but they are self-respecting, industrious men and women with trades and occupations, from which they support themselves. Many are fishermen. Several are printers. Some are gardeners and others merchants. They have raised the money and erected two modest little chapels, and plans are on foot to erect three more. In the city of Hagonoy, a small congregation, handed over to us by our Presbyterian brethren when the division of territory was made, raised funds and bought a suitable building for a chapel, and came to the city for us to send some one as pastor. In a neighboring village a gentleman, the president of his ward of the town asked our Brother Goodell to hold a service there on a recent Sunday. He took his band of workers from the earlier theater service and held a meeting in the home and yard of the president, and was invited to return. On the next Sabbath he found that the man had built a neat hall for the services during the week, and it was placed at our disposal for meetings as long as we care to use it. Already several have found Christ at this place, and the germ of a church can be seen."

GOSPEL IN ALL LANDS.

OCTOBER, 1901.

Why Not Send Gospel in All Lands Free to Pastors?

THE Missionary Society cannot afford it. For two years the magazine was sent free to pastors with the expectation and request that each pastor would secure at least one new paying subscriber. Not one in a hundred sent on a subscriber. Then it was decided to make the price so low to the pastors that they could readily pay it however small their salary, and the total sum thus gathered would largely diminish the tax on the Society. Is there a pastor who cannot afford to pay 50 cents for the information given in GOSPEL IN ALL LANDS?

Is Gospel in All Lands Worth 50 Cents to Pastors?

It depends upon whether the pastor feels interest in the progress of Christianity or in the missions of the Methodist Episcopal Church. The office of the magazine is to give facts connected with the mission fields, mission work, and mission administration. Most of these facts cannot be obtained elsewhere. The editor of the *New York Christian Advocate* reports that he reads the magazine with interest and profit. May not those who have neglected it find in this food for reflection, perchance for reformation? Examine this number. Is it not well worth 5 cents to any pastor?

Why Assessments for Missions?

BECAUSE it is desirable that the churches should know the lowest possible amount required to meet the appropriations. Conferences and churches are not to make the assessments the maximum but the minimum of their giving. They should go as far beyond the assessments as possible. The appropriations and assessments are based each year upon the giving of the previous year. If all the charges met the assessments the Missionary Society would close the year without debt, and if no more is raised than the amount assessed the missions will be maintained as they are, but no advance can be made.

What is the Greatest Need of the Missions?

MONEY. More money. The appropriations are based not upon the need but the probable giving. The mission fields have increased faster than the givers. There are many thousands in India tired of idolatry and asking for baptism and Christian training who are not granted their prayers because there is no money to provide the native pastors who are ready to give the training if they can only receive the small amount required for their support. There are many thousands in Malaysia, Japan, China, Africa, and elsewhere who are asking for the word of life, but the money is not given to provide the missionaries or native evangelists. In every mission field of the Methodist Episcopal Church there is a great lack of churches, chapels, and mission buildings. Our missionaries are not furnished the tools required to enable them to do their most efficient work. Where is the money? Who has robbed God?

FIELD AND WORK OF THE NEW MEXICO SPANISH METHODIST EPISCOPAL MISSION.

BY MRS. THOMAS HARWOOD.

NEW MEXICO has a population of about two hundred thousand, the native Mexicans being a little in the majority. Its area is one hundred and twenty-two thousand four hundred and sixty square miles. When our government took possession, in 1846, and General Kearney, with his troops, marched through, hoisting the Stars and Stripes in Santa Fé and the other larger towns, he met with no opposition. A rebellion at Taos, in 1847, in which the greater part of the Americans of the town were massacred, is the only instance recorded in history in which the people did not submit peaceably to the new government.

But what had our government taken on its hands? A few scattered villages and hamlets, with houses built of adobes, a few patches of cultivated land near the streams accessible to irrigation, and a few sheep ranches, but the greater part consisted of barren, uninhabited plains, except where the savage Indians roamed.

The Mexicans lived in the greatest simplicity, plowing their land with a crooked stick. Their food consisted mostly of mutton and corn meal, the latter being ground by the women on a *metate* (a slightly concave stone). They also had beans, chili, onions, etc. They were a quiet, social, contented people, without aspirations, for they knew of nothing better. Our modern diseases were not known among them, their mode of life being conducive to health.

The Mexicans of New Mexico are a mixture of Spaniards and Indians, and some are said to have Moorish blood in their veins. Since the Mexican war there has been quite a mixture with Americans, as many American soldiers remained in the country and married native women. Their descendants are called "Coyotes."

Many writing us from the East ask, "What are the Mexicans? Are they Indians?" They are not Indians, although mixed with them. Their civilization was a Spanish civilization, and is still, to a great degree, although in New Mexico modified by American influence. Besides the Mexicans there were many Pueblos or village Indians, who, judging from the buried ruins, from time immemorial had lived in houses, cultivated the soil, made pottery, etc.

When the Spanish conquerors came to this country, about the middle of the sixteenth century, they forced these quiet, inoffensive people into the most cruel bondage, making them work in the mines, the priests forcing the Catholic religion upon them. Such was the cruelty to which they were subjected that all the Pueblos rebelled simultaneously in 1680, and massacred all the Spaniards, with the exception of a few at Santa Fé, who escaped into Mexico. The priests and Spanish soldiers returned twelve years later, when the Indians agreed to submit to the priests in their ceremonies again if they would not force them to work in the mines, which was promised them.

They have practiced the Roman Catholic rites and ceremonies ever since, but how little they know of their meaning! It is said that they still practice their heathen rites in secret, especially over their dead, then have the Romish ceremonies in public.

During the three hundred years of Spanish and Mexican rule they made little progress. They had no opportunities of education till our government in recent years has provided them with schools. There is little hope of Protestant evangelization for these Indians, as the Catholics claim them and will allow no interference.

The Pueblo of Leaguna is an exception, where Presbyterian missionaries have worked faithfully for years with very meager results.

Did our government do its duty by these Indians and Mexicans when it took possession of the country? Certainly not. There was not the slightest effort made by the government to educate or enlighten them. They were left entirely to the control of the priests in matters of education, religion, and morals. They must have believed that our nation was a Catholic nation. They had a few schools, friars' schools for the boys, and nuns' schools for the girls, but they were accessible only to the wealthy. Any attempt to establish a school outside of priestly control was considered a crime, and any such effort was soon put down.

Had our government, after the treaty of Guadalupe Hidalgo, in 1848, entered this field with the schoolmaster, and encouraged the missionary to enter with an open Bible,

as has been done in our new possessions, how different would have been the results of missionary labor. Then was the grand opportunity which, "taken at the flood," would have led to success. The government schools would have had a prestige that no others could have had, and they would have shown the people that the government was interested in them, and would have done much to allay the bitter feelings caused by the war.

A few missionaries came in the early fifties, Methodists, Baptists, and Presbyterians, but such were the discouragements that after a year or two they returned to the States. Some results of their labor remained, principally at Peralta and Socorro. We found some when we reached the field, in 1869, who had stood firm all these years, enduring the fiercest persecutions, and the leader among them performing all their religious ceremonies without the aid of a priest. There were not more than a dozen schools in this vast territory in 1869.

No wonder that the illiteracy reached the appalling figures of 85 per cent. The Presbyterians, a short time previous, had established two mission schools, one at Santa Fé and one at Las Vegas. These were entirely supported by mission funds.

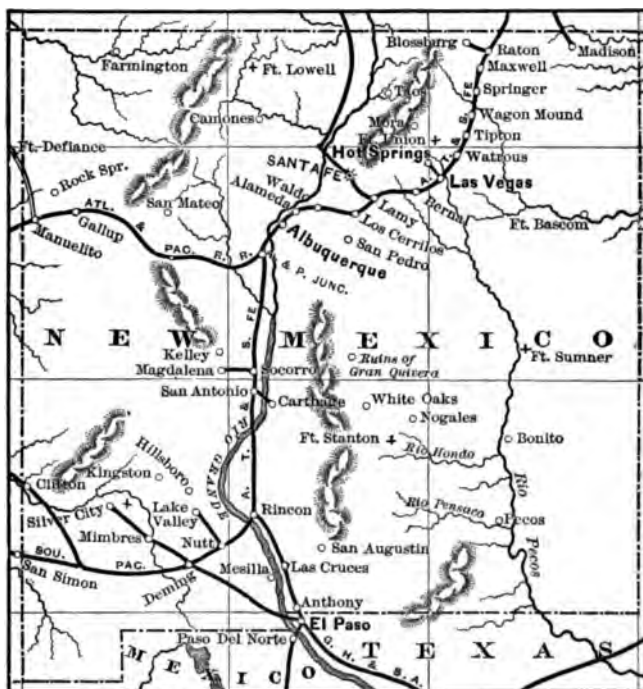
As soon as we reached the field we established a school of academical grade at Tiptonville, which was entirely self-supporting for fourteen years, the patrons also building the schoolhouse with a very little aid outside. This was the only self-supporting Protestant school ever sustained in the Territory. The writer had charge of this school all these years, with some of the older pupils as assistants, Mr. Harwood also assisting when not away from home.

The influence of this school was powerful for good. Had we had money to establish more like it in central places it would have helped our cause greatly. The idea had not then entered our minds to give everything

without any return, as has since been generally practiced by the missionaries.

There was no attempt to establish the public schools till 1871, when a very poor school law was passed by our Legislature, the schools in Catholic communities being in reality Catholic schools, the most of the time being occupied with prayers and the catechism.

The school law was modified from time to time till 1891, when a good school law was passed by a Legislature largely Mexican. This was the first law that allowed levying a tax with which to build schoolhouses. Our beautiful school buildings in Albuquerque



were first occupied in 1893. During all these years our general government did not spend one cent to help educate these people (the Mexicans).

Now there are fine government boarding schools in many places for the Indians, and they are in recent years receiving Mexicans, if they can prove that they have Indian blood in their veins. In these they are taught the industrial trades as well as given a literary education. Had our government begun this work in 1848, as it has in our new possessions, how different would be the condition of these people; still the condi-

tions were, and still are, very different here. To illustrate, Albuquerque, our largest city, covers about eight times the space of San Juan, Porto Rico, and contains only about one fifth the population. This country is so sparsely settled that it is difficult and very expensive to reach many people.

To show the amount of travel necessary to reach places where we have church organizations I will give an account of one of Mr. Harwood's (superintendent) last journeys:

"May 27. I left home, and in company with Rev. J. B. Sanches, Presiding Elder of Santa Fé District, went by train to Dulce, in the northwest of New Mexico, a distance of three hundred miles. Here we spent several days traveling from camp to camp among the Apache Indians, held several services, and baptized twenty Indians.

"June 3. Went to Durango, Colo., eighty miles by rail, then took stage for Farmington, sixty miles, then by wagon twenty miles, to Jewett, where the Woman's Home Missionary Society have a school among the Navajo Indians, where we held services at night, then visited some of their camps, then back to Durango, eighty-four miles by wagon, then to Antonito by rail one hundred and seventy-five miles, then by wagon to Costilla thirty miles, held services at night, then twenty miles and services at night, then thirty miles over the mountains in a severe storm, and preached again at night, then twenty-five miles and preached at night, then, next day, thirty miles and preached at night, and so on through the entire trip, all this from Antonito by wagon, then out to the railroad, then two hundred miles and home for a short rest; but, thank God, I never felt better in all my life.

"June 10. Rode ten miles in a wagon, held services, and baptized a babe."

This has to be kept up the greater part of the time by the superintendent. Through heat and cold, through sand storms and drought, and, in past years, through bands of savage Indians on the war path, when often traveling had to be done in the night to evade the bloodthirsty redskins. It was a field that few would covet, a desert morally and spiritually as well as literally, and although the work done may look insignificant in the eyes of those who have had more fertile fields to cultivate, it cannot to Him who has seen all the difficulties in the way.

There are now 40 appointments in our

Spanish Mission, and many more preaching places, all in charge of native Mexican preachers, the most of whom were bowing to images of the saints, and some were even beating themselves during Lent to atone for their sins, as some of them were *penitentes*, and will carry to their graves the marks made on their bodies when they believed in such superstitions. Some of them have the cross *tattooed* in their foreheads which can never be erased.

It seems wonderful that these very men are now rejoicing in the Gospel that has made them free, and are preaching this salvation to others.

We found in 1869 many of the poor class living in open immorality, as the priests charged such high fees for marriage ceremonies that they could not raise the money. In 1870 there was a law passed imposing a fine of \$50 or imprisonment for six months on those living as married without a marriage ceremony, when great numbers rushed to the *alcaldes* to be married; then later, as they could raise the money, they would go to the priest and be married again, as they would not be received at the church sacraments until they had been married by a priest. It seemed to be considered the greatest of crimes to be married outside of the Catholic Church.

In favor of morality there has been a wonderful change. Now it is very seldom we hear of a case prosecuted under the Edmunds law. It is the same story that has been told of all Romish countries, but it seems strange that such a state of things could have existed in the United States for so long a time and no interference on the part of the government.

It was a Spanish civilization, and bullfights, chicken fights, gambling, and the *bailes* furnished the principal amusement of the people, and on Sunday more frequently than on other days. Even as late as 1893 bullfights were celebrated in Old Albuquerque on Sunday as well as on week days, notwithstanding the Protestant churches did all in their power to prevent.

It is said that at Tucson, Ariz. (Archbishop Chapelle's see), during the Christmas holidays of 1895, bullfights by day and *bailes* by night were celebrated to raise money for the \$65,000 cathedral, then in process of erection at that place. It is doubtful whether our American Catholic priests would *reform* the Philippines.

Thanks to our delegate to Congress, Mr. Catron, no more bullfights can be celebrated in these Territories, even to raise money with which to build cathedrals.

Our New Mexico Spanish Mission has a membership of 2,500, including probationers; but the extent of the influence of the Mission cannot be put in figures. Hundreds of our people have died in the triumphs of a living faith.

Such is the migratory character of this people that it is impossible to keep track of them. Recently three families of our Church and congregation in Albuquerque went to San Francisco. Quite a number of our Los Angeles congregation were from this Mission. We find them scattered all over southern California, through the mining camps in Arizona, in New Mexico, and even in Oklahoma.

Wherever Mr. Harwood travels in this western country, he seldom fails to find some of our converted Mexican people, and they form a nucleus for a new congregation; and often some one of them will call the people together for prayer services and Sabbath school. They seldom go back to Romanism.

Recently Mr. Harwood, on his way south, found a few families of believers at Deming, which he organized into a church, and arranged for the nearest preacher to look after them. On his return, a few weeks later, he stopped to hold services with them, when he found that they had gone to California. This illustrates some of the difficulties in the way of securing apparent results, but the work is not lost, for these migrating people carry their experience with them, and thus it is spread far and wide.

So we should not be criticised because we cannot show a greater numerical increase. When we consider what a small amount of missionary money is given this Mission compared with what Mexico, South America, and some others receive, and with what the Presbyterians in New Mexico receive for their work (\$65,000, \$45,000 of which is for schools, this year), we are not ashamed to compare our work with that of others. It has been a work of self-sacrifice. Protestantism is no longer despised in New Mexico, and our people share equally in political privileges with those of the Roman Catholic faith. Some of our people, and even our ministers, have been elected to the Legislature and to other prominent positions. The

priests do not control in politics as formerly. Many are convinced of the truth, but the people of New Mexico are conservative, and dread to break away from their old associations. They have great love and respect for their aged parents, and hesitate about taking a step that would cause them sorrow. They have caught the spirit of progress and are desirous of bettering their condition, educating their children and placing them on a plane with Americans. Here is another cause of our not showing a greater increase in numbers in the Spanish Mission, for, as the young people become educated and learn English, they generally join the English churches.

Our schools need more money to be made an important factor in this work. The Woman's Home Missionary Society is supporting a school for girls in Albuquerque, called "Harwood Industrial Home." It had 70 of our brightest girls last year, who are being trained in all the arts of home-making as well as in the usual studies taught in the schools. Some of these girls have become teachers, and others have become the wives of our young preachers, where they can make excellent use of their training.

Our boys' school is in great need of more financial aid. It was started with the object of trying to prepare a few young men for the ministry. Quite a number have gone out from it into the work and are succeeding as ministers of the Gospel among their own people. If this work is not done, so that we can have ministers who are in advance of their congregations in education, our Mission will suffer in the future. The preachers we have had, and now have, are brave, good men, and, as they have come out of the superstitions of Romanism themselves, they know by their own experience how to meet Romanists; but the future will need men who have been trained in the schools, for the present generation of children and young people are advancing very rapidly in intelligence and education.

The New Mexico English Mission has a membership of about one thousand members and probationers. It is in a prosperous condition. Some of the same obstacles are in the way of showing large numerical results in the English work as in the Spanish, one of these being the transient nature of the communities. It is no uncommon thing for a pastor to come on to a new field, take hold of the work with great enthusiasm,

perhaps have a good revival, and, as he is feeling greatly encouraged over the prospect, all at once something may happen to cause his flock to move on to some point farther west and leave the pastor almost alone.

Such is the result of the uncertainty of success in the mining camps, failure of

water or something peculiar to this western country. Those living in the older settled parts of our country can have no realization of such a state of things. Still the work is not wholly lost; these new converts go to other places and carry their experience with them to aid in the work in new fields.

Albuquerque, July 22, 1901.

THE FEAST OF MUHARRAM IN INDIA.

BY REV. GEORGE E. STOKES.

DURING the middle of April I had a chance to see the above-mentioned feast from my veranda, which was a very interesting and instructive scene to a newcomer to India. Like others, we have read of the Muharram in books, but these are sometimes very inaccurate. To witness for ourselves leads us to add to and subtract from our reading.

The scene led me to inquire into the secret of the Mohammedan festivals, which are as follows: Idul-Zuha (Feast of Sacrifice) and Idul-Fitr, or Feast of Unleavened Bread. These two feasts occur before the Muharram, and it is not our purpose here to describe them. Before the Mohammedans begin the Muharram they are required to fast thirty days, beginning a month before the commencement of the feast, which opens with a new moon. They fast from sunrise to sunset, but they may eat during the night, and in the morning at 4 o'clock they eat something called "*akhtiazri*." The Mohammedan months do not, however, correspond with ours.

Now, we speak of the feast we saw recently. There was noise, confusion, and sound of drum and shouting "Ali! Ali!" (the loin of God), and "Hussan! Hussain!" some working themselves into a frenzy, and beating their breasts until they were bruised, swollen, and bleeding. The occasion is a memorial of Hussan and Hussain, two brothers, and sons of Ali and his wife Fatima. Fatima was the daughter of Mohammed. Ali was brother and son-in-law as well of Mohammed. The meaning of Hussan is "Good," and of Hussain, "Beautiful." Sometimes both of these together are called Husnani.

These brothers became great military leaders among the people and rivals of each other. At Karbala, in Persia, a great battle took place between them. Regarding the

cause of the battle Mohammedans have different versions. Some say that Hussan was killed in the battle, and some hold that Yayid, King of Damascus and Sham, the son of Mavia, friend of Mohammed, sent a woman spy to Hussan's wife, suggesting that Hussan be poisoned, and promised if she would poison him that he would marry her. She tried twice to execute the plan, but failed. The third time she prepared "sum," or small pieces of raw diamond for him. At night when he felt thirsty he drank the "sum" and died.

This is the historic story, though other contradictory traditions are taught and believed by an opposite sect. During the Muharram, and in all the processions of the feast, they repeat many lamentations, of which the following is a sample:

"This one slain, lying in the plain, is thy Hussan; the victim fallen in [a pool of] blood is thy Hussan. This green [that is, tender] plant from the soul-consuming fire of thirst, sent up the smoke [of his sighs] from the earth to the sky, is thy Hussan. This fish, lying as it is in a sea of blood, and with wounds on his person more numerous than the [number of stars], is thy Hussan. This one drowned in the ocean of martyrdom, from the waves of whose blood the surface of the desert has become red, is thy Hussan. This one lying with parched lips, prohibited from [approaching] the Euphrates, from [the flowing] whose blood the earth has become the Jayhun or Bactrus, is thy Hussan. This king, with a small army, who at the head of an army of tears and sighs took his camp out of this world, is thy Hussan. This fluttering body which thus lies on the earth, this martyr king lying unburied, is thy Hussan.

"Then, with her face toward the cemetery at Medina, she addressed Zahra [or Fatima] and [on the fire of her grief] roasted

the wild beasts of the earth and the [fowl] of the air. O friend of the broken-hearted, look at our condition: look at us who are poor, helpless, and friendless. See that the bodies of the slain are lying besmeared with dust and blood; see that the heads of the chieftains are raised upon the spears. The head which used to rest on the shoulder of the prophet—see that it is raised to a spear's length from above the enemy's shoulder. See that the body which was reared in thy arms is wallowing in the dust at the battle field at Karbala.

"Remain not screened from both the worlds in Paradise; [come and] see publicly our misfortunes in this world. Nay, nay, come [rather] like a thundering cloud to Karbala and see the overflowing torrent [of the blood of the slain and our tears]. The distress and the waves or squalls of calamity.

"O offshoot of Fatima [help me in wreaking] vengeance on [Ubaydala, the son of Ziyad, who has destroyed the members of the house prophet]. O sky, thou art not aware of the [extent of] injustice that has been committed, and of what thou hast done in this land of oppression out of malice. O son of Ziyad, never did Nimrod perpetuate such a deed as thou, O Shaddah-like, has done. Thou hast fulfilled the object of Yayid by killing Hussan; behold, whom thou hast pleased by murder of what [man]!

"For the sake of a straw [a worthless person], who is the leaf of the tree of villainy, what thou hast done with the rose and marjoram [Hussan and Hussain] in the Garden of Faith! To the enemies of the faith could not have been done that which thou hast done to Mustafa, Hayder, and their descendants; for thy ignominy this much is sufficient [to say], that the enemy treated the family of the prophet cruelly and that thou givest him help. I fear that when they would produce thee [before the Divine Court of Justice for punishment] on the Resurrection Day, they would produce the smoke of a Resurrection from thy fire."

This and similar lamentations are recited during the seven days by boys and men, duly appointed for that service, who stand in a long row, with a leader at the head, reciting the lamentations, and the whole company follow in a response. To an intelligent listener the effect is very solemn—

pathetic—and even to the uninitiated, it is touching.

The feast continues seven or eight days, the people using lamentations day and night similar to the one quoted. The processions are permitted by the government within prescribed hours, and are held on the last three afternoons and nights of the feast, encamping the last night on the "Maidan," a pleasure ground in the heart of Calcutta.

In the procession I saw the Taziya, a tall, ornamental minaret made of bamboo, covered with colored gold and silver paper and tinsel, from five to twenty feet high, containing representations of Hussan's head, sword, etc.

A beautiful horse, adorned with silver necklace, sword, shield, and life-size model of Hussan's head hanging on the side, leads the procession. The animal is sprinkled with red paint to represent the spilt blood of Hussan. The horse is called "Duldul" [the name of Hussan's horse], and that he may appear sad, "chili," a hot spice used in curry, is rubbed into the corners of the eyes, producing artificial tears. Swords, shields, spears, and battle flags are carried in the march, and as they proceed wooden sword contests are enacted, representing the closing battle of Hussan's life. The warriors use green caps and clothes as their uniform—the sign of martyrdom. The scene is made luminous with flaming torches, and is a spectacular representation of the battle in which Hussan was killed. During the last night thousands of men encamp throughout the darkness upon the plain, and at daybreak the body of Hussan is interred with solemn ceremonies.

During all the ceremonies and processions of the Muharram there is, among the majority of the people, an absence of any religious spirit, the occasion being utilized as a day of revelry, and among the lower element unmentionable vices are indulged. Just as in America, the criminal class takes advantage of the presence of the great crowds to ply their nefarious business.

In this we have one evidence that human nature in its unregenerate state is alike depraved either in a heathen or a Christianized country. In proportion to the light they possess, and considering the darkness in which they have lived for generations, they do not suffer very greatly, if at all, in the comparison with average Europeans and Americans.

Missionary enterprise has opened the eyes of multitudes of Mohammedans who are yet unchristianized to the follies and evils of the Muharram and similar observances, and thousands have lost all enthusiasm in these doings, and the numbers participating are appreciably decreasing. Many, too, who have lost all zeal, continue to observe the ceremonies through force of habit. In this we have one of the many indications of the undermining process that is going on in every direction among both Mohammedans and Hindus.

The progress of our work may seem very slow, but "we are preparing the way of the Lord," most surely, for a vast ingathering

to the fold of Christ in the not distant future. Great numbers of students of the Calcutta University are earnest students of the Scriptures, and seek instruction from Christian teachers, and who knows how many of them are believers in Christianity. But they are bound to their religion by chains of caste and fear of ostracism and blighted prospects for this life.

Yet the fire cannot smolder forever without bursting into a flame. The Christian people who are toiling and sacrificing in Christian Missions have the promise to their faith, and evidence to their reason, that "They shall reap if they faint not."

Calcutta, India.

A MISSIONARY INSPIRATION NEEDED.

BY REV. C. B. WARD.

METHODIST wealth, intelligence, numbers, and ability are to-day equal to all the marvelous possibilities God has placed before the Church in many lands. Then why is it that Methodist missions in every land are famishing? Why so much halting on the threshold of immeasurable opportunities? Why the nearly utter failure to keep pace with the Lord in his work in foreign lands?

The rank and file of missionaries lack the inspiration of enthusiasm that leads and fires the rank and file of the ministry and the Church in home lands. The rank and file of the ordinary ministry at home lack the inspiration that leads the home hosts in consecrated giving of money and life.

The rank and file of our Church membership lack the all-absorbing inspiration that keeps up supplies of men and money.

Too many missionaries content themselves with the routine of their work and look to the Missionary Society to sustain the work, neither writing nor praying as they should, with a determination to awaken and fire missionary interest or die trying. Does anyone familiar with the facts dare deny that half our ministry in home lands feels no particular missionary inspiration, except on "Missionary Day"? There is no general inspiration to set on fire the Church at home with a missionary inspiration that would speedily evangelize the world. Must not we sadly admit that thousands and thousands of Methodists know nothing of mis-

sions; care nothing for them? How many a circuit in Methodism knows no missionary enthusiasm at all.

I remember in my boyhood days the wonderful enthusiasm among all classes in all communities, in all homes over the war. Fathers and sons, brothers and lovers went to the front to fight and die. Mothers, wives, sisters, and maidens wrought at home, in the field, sewed, sang, and prayed for the success of "the boys in blue." How they hungered for news, and scattered it when they got it.

Such an inspiration must come on Methodism, and that soon, or we stand branded with impotency and shame in the face of the most glorious possibilities of the Christian era.

Two millions for missions in 1901? Five millions and one thousand new missionaries may save us from disgrace in this supreme hour of our history. We are able. What need we? Only the inspiration. God would give it us. The men and women we have, the millions too. O let there come the fire that brings all to the altar and then to God in his service.

Theories and plans fail. When shall there come the trumpet call that shall bring millions of Methodists to prayer? When shall the space before the altar be filled with pleading Methodists? Then men and women will begin to get their commissions, millions will fill the treasury, and the heathen world will begin to feel the power of God.

Methodism is on trial before an observant heaven and a wide-open world. Let there be found the missionary inspiration that came in Pentecost, and we win the most glorious victories Omnipotence can give. Without it we fail. We shall struggle on, do something, but the glorious possibility before us to-day in India God will set before other people. Nothing surer beneath the sun. Shall our candlestick stay or be removed?

We are a mighty host, but we lack the power that made the Scottish king fear John Knox's prayers. Fellow-missionaries, ministers, brethren, and sisters, what shall the future be? A march on to triumph or a lapse into formal Christianity under a blight of divine displeasure for failure to come to his help in this day and hour? God has made all things wondrously ready for amazing victory. Dare we despise it?

WISCONSIN AS A MISSION FIELD.

BY REV. S. W. TROUSDALE, D.D.,

Presiding Elder of the Platteville District, West Wisconsin Conference.

WISCONSIN is a great mission field that is generally overlooked and greatly neglected. It is overlooked because those who are looking for home mission fields either look to our large cities or to the far West or South.

Wisconsin, lying in the middle West, has thus never had much attention. We have, however, in Wisconsin 114 missions, upon which the Missionary Society of the Methodist Episcopal Church expends annually about \$7,500. The most that is spent on any one mission is \$200, the least is \$10, the average expenditure per mission is \$65. I speak above only of our English-speaking work.

Besides this there are 37 Norwegian, Danish, and German missions, upon which are expended annually \$5,435.

Recent developments in Wisconsin make this an especially needy and important field. The population of Wisconsin is much more largely foreign than many of the other States. We do not need to go to Germany, Scandinavia, Bohemia, Wales, or Ireland to find a mission field. All these countries are well represented here, especially the two first. No class of foreigners makes better citizens when thoroughly Americanized than the Germans and Scandinavians.

The recent developments that make Wisconsin an important and needy field are of two kinds.

In the first place a great change is taking place in the northern half of the State. Only a few years ago this part of the State was largely given over to the lumber industry. Large tracts of land were cut over for the lumber and then left or sold to speculators at a nominal price. Much of this land,

when cleared of stumps and underbrush, is excellent for farming.

Within the last five years many homes have been started. There were 50 home seekers in one little town one day in July. This is only a sample of what is going on in the northern half of the State. They can buy land here from \$5 to \$10 an acre, and when they get it improved it is worth from \$25 to \$50 an acre. Home seekers for years past have rushed on by the timber lands of northern Wisconsin and have been seeking a home where it could be made easier on the prairie lands west of the Mississippi. The desirable prairie lands have been taken now, and attention is being turned to the forest lands of Wisconsin. Some who went to the West and got into a dry climate are returning to Wisconsin where crops have never been known to fail.

These people, making homes under hard circumstances, need to be aided religiously. These are, to a large extent, Germans and Scandinavians, some Bohemians, and sometimes, of course, Yankees.

From a material standpoint there will be great developments in the northern half of Wisconsin in the next few years. The ground ought to be preempted for Christ and his Church. Twice the number of missions and twice the amount of money already spent could be very profitably expended in northern Wisconsin.

In southern Wisconsin the problem takes on a different phase. Here the country is older. One generation has gotten well-to-do and are selling their farms and moving to town. In this part of the State the population was originally largely English or

Yankee. Thriving country churches twenty-five years ago are now in many places largely depleted by the change in the population. Among the evangelical churches Methodism is greatly in the lead in southern Wisconsin, being almost, if not quite, half of the whole number.

What is to be done with these country appointments? Some places, where there used to be a church full, now only have a handful of the preaching services. The population has not decreased, but it has changed in its character, and goes to the Lutheran and Catholic Churches. The Germans are literally taking the farming districts in southern Wisconsin.

Yet there are a few Methodists left. The problem of supporting a minister and keeping up regular church services becomes a very serious one to them. What ought we to do? There are only two courses open as it seems to me:

First, we can give up these weakened charges and let the Lutheran and Catholic Churches take the field. Or, we can hold on, by the aid of the Church at large, and hope and reasonably expect that out of the second generation of Lutherans the Methodists may reap a goodly harvest.

Some of the Lutheran young people do not understand the German language as well as the English. The old people insist upon worshiping in the German tongue, for some of these do not understand the English. These young Germans naturally drift to the Church where they can understand the sermon.

On this presiding elder's district last year we had \$265 to expend in home missions. That was a very small amount under the present conditions. Some of our ministers are doing heroic work and holding on to these once flourishing Methodist communities, but now to a large extent Lutheran.

There is one farming section within the bounds of the Platteville District twenty miles square, where the land is worth from \$25 to \$50 per acre, that has no regular preaching service in it of any kind. This seems heathenish in an old settled country (a settlement in Wisconsin of fifty years' standing we call old).

I presume some one will say, Why does not the presiding elder send some one in there? The trouble is to find the man. The \$265 at my disposal has been used in other places equally as necessitous to supplement a

meager salary so a preacher could live. While we have Methodist pastors on all sides of this territory every one of them has his hands already full with three services on Sunday.

I have found a man who is heroic enough to agree to go into this field next Conference year. Our great Church ought not to allow him to make all the sacrifice. The Missionary Society ought to be able to give him \$200 or \$300. The people whom he will seek to serve are amply able to support him, but they are to a large extent religiously indifferent. Yet I do not understand why we should let them go to destruction on that account.

To understand what I have written one will need to remember that Wisconsin is not a State of large cities. We only have one city of more than 35,000 inhabitants. I have been speaking for the most part for the rural districts. If all the active Church workers in the cities to-day were removed who got their start religiously in the country, a wonderful change would appear in our city churches.

Relatively speaking we spend too much money on city missions and not enough on country missions. It is twice as easy to reach people and get them converted in the country as it is in the cities. My plea is for more money and more workers for the country. If the country cannot get this through the regularly established agencies, we will need to do what has already been done in every good-sized city, organize a country mission to take care of ourselves.

The city has the benefit of the parent Missionary Society to help it, and then besides has its distinctive city missionary society. I know we have district missionary organizations in every Conference, but so far as I know they have never raised any money to be locally expended. I am disposed to believe this is the one thing that ought to be done on every presiding elder's district.

Platteville, Wis.

As the path of duty is made plain,
 May grace be given that I may walk therein,
 Not like the hireling, for his selfish gain,
 With backward glances and reluctant tread,
 Making a merit of his coward dread,—
 But, cheerful, in the light around me thrown,
 Walking as one to pleasant service led;
 Doing God's will as if it were my own,
 Yet trusting not in mine, but in his strength
 alone!
 —J. G. Whittier.

RAISING LARGE OFFERINGS FOR MISSIONS.

THE way *not* to raise a large offering for missions is to wait until the Sunday comes for the offering, and then simply give notice that a collection will be taken. It will not even be much of a collection, and much less a worthy offering of the congregation to the Lord. In order to be an offering to the Lord there must have been previous instruction and preparation and consecration. There must be purpose and prayer in it.

It is not necessary to say that what the offering shall be, both in spirit and amount, depends largely upon the minister.

If he does not give the people an opportunity to give they will not clamor for it nor find fault. Nor will the church session reprimand him and urge him to have it taken. Where the church is without a pastor there will not probably be any benevolent offerings at all. There are some trained churches, however, that are exceptions to this rule.

It is evident that the ministers have it in their power to raise funds for the boards of the church, and the debt rests largely on their shoulders. One minister of our acquaintance wrote a personal letter with his own hands to every member of his congregation, asking an offering for missions; and the result was an average of several dollars per member of his church, and he received the credit of leading every church in the body.

The following method, which has been followed for thirty years, has invariably yielded the largest results ever attained by the churches using it, and brought the church up to an average exceeding any other in the presbytery:

The pastor gathers during the year statistics and facts bearing on the subject from papers and magazines and such books as *Strong's Our Country*. When the time comes for the offerings he is full of the subject. Two weeks before it is taken he gives notice that he will preach a missionary sermon. His people have come to know that he spends a great deal of time on it, and that it will be his best, and the attendance is large. On that day he has an envelope for the offering put in their pews addressed to every member of the congregation, old or young, at home or abroad, not neglecting the members of the Sunday school, or the

babies at home. Everyone in the place who is in any way connected with the church gets one. Nobody is slighted.

Those not taken are gathered up on Monday and sent by mail. In one church the treasurer objected to spending a postage stamp on a member who had not been in the church for years, living a few miles away, to be surprised in the receipt of *two dollars*. This church usually gave about \$75, by the envelope plan at once increased to \$130, and this was increased in after years. In another church the plate offering was usually between \$40 and \$50, and by this method never went below \$200. The attendance on the day the offering was made was very large, especially of the children, who wanted to put in the envelopes with their own hands. There is no better way to interest the children in missions and train them in benevolence.

Let the plan be thoroughly used and a three or fourfold gain will be seen. It gives everyone a personal invitation, necessitates thought on the subject, and gathers up the littles.

The preparation of the envelopes is of some importance. Most of the church boards now furnish free envelopes for offerings, which answer quite well, especially if personally directed, and have inclosed with them suitable printed matter, giving information concerning the cause. But we prefer to prepare the envelope, printing all the matter on it that it will hold bearing directly on its purpose.

This plan was never known to fail when used as directed.—*Rev. W. S. Pratt, in The Church Economist.*

Living and Giving.

THERE came a request to give
Of my scanty means to the Lord;
I said, "But then I must live,
And to give I cannot afford!"

I thought then of God's great love,
How his gifts abide with me still;
His home kept for me above,
And my heart then said, "But I will."

O soul, do you long to know,
Of the very best way to live
In this vale of tears below?
It is this—"We live as we give."

RANGOON AND ITS METHODIST MISSIONS.

BY REV. CHARLES BAYLIS HILL.

RANGOON, the capital of Burma, is situated twenty-one miles from the sea, on the Rangoon River, which is one of the many mouths by which the Irawadi empties itself into the Bay of Bengal. The town became a British possession in 1852. At that time it consisted of a collection of bamboo huts built on piles over a swamp, which was flooded at spring tides. Its population was estimated at fifty thousand.

No city of the East can show so great a growth in population and importance since then. The town is now laid out on the

America and Europe have their representatives in government service and private enterprise, while all the races of India and many sections of China jostle each other in this modern Chersonese.

The golden pagoda—the great Shway Da-Gong—with its glinting burnished spire, reminds these foreigners that the great majority of the inhabitants are Burmese, and that while Christian church, Hindu temple, Joss house, mosque, and synagogue are to be found, Buddhism is the faith of the indigenous inhabitants of the land.



RANGOON METHODIST GIRLS' SCHOOL.

block system, its lighting extends over fifty miles of good road, it possesses an extensive sewage system and waterworks which have cost \$1,000,000. There are pleasure grounds and a park, which, for landscape gardening and water scenery, has few rivals, handsome public buildings and commercial houses. Wooden buildings are fast giving way to substantial structures of brick and stone. At the numerous wharves may be seen the ships of many nations, while its sea-borne trade in 1900 was estimated at \$110,000,000.

Its population, according to the census of 1901, is 220,000, and is most cosmopolitan.

The great industries of the city are rice milling, petroleum refineries, and timber mills. The commercial future of Rangoon is worthy of note; apart from being the *entrepôt* of the richest province of Britain's East, it will command the highway of travel when the rapidly extending railways cross over the frontier and find terminals at Shanghai and Bangkok. In Burma Buddhists comprise more than 90 per cent, Mohammedans 3½, spirit worshipers and Hindus about 2½, and Christians about 1½ per cent of the total population.

Into this city Methodism first found an entrance in the latter part of the seventies.

People from India who had been converted under the preaching of William Taylor and Dr. J. M. Thoburn in India, and who were then living in Burma, sent messages, saying, "Come over and help us."

Dr. Thoburn responded to the invitation, crossed the Bay of Bengal, held a series of services, and in a couple of weeks returned to India, leaving an organized church and a site secured for an edifice for the congregation. A pastor was sent them, and the genesis of Methodism in Burma was written.

During the pastorate of the Rev. J. E. Robinson a wooden church was erected and a parsonage built. A few years ago this parsonage was burnt in a great street conflagration, but the church which adjoined it was saved, much to the amazement of the

its congregation is twice that number. It is self-supporting. Very recently a comfort-



RANGOON METHODIST EPISCOPAL CHURCH.



EPWORTH PARSONAGE, RANGOON.

able and substantial parsonage, known as "Epworth," has been built with funds that were raised locally. The Epworth League of the church is a most active one, participating in all the departments of League work, while its members conduct services at the hospital, the jail, and the Seaman's Rest every week.

Is there not some one who will aid an earnest though poor congregation to build a church that will be a stronghold for Methodism in Burma and a powerful evangelizing center for Rangoon? Some one with \$15,000 to devote to missionary work in Burma will be doing permanent good in contributing it to this end.

natives, who attributed its escape to the fact that it was used for worshipping God.

The church, built of wood, is now twenty-one years old. Before long we shall have to build a new structure, this time of brick, inasmuch as a law prohibits the building of any more wooden structures.

The importance of our English church in a great and growing city like Rangoon cannot be overestimated. In it wayfarers, seamen, and travelers from many lands have Gospel privileges, while not a few have found salvation when living among heathen. Scores of Europeans and Eurasians have been converted to an active, earnest Christian life, where once their Christian profession was a stumbling and offense to their non-Christian neighbors.

In the midst of darkness it shines brightly for the kingdom of heaven. The membership is about one hundred and thirty, while



BURMA VILLAGE TEACHER AND WIFE.

Closely associated with the English church is the Seaman's Rest, whose superintendent

is Mr. B. Lichtenberg, a German, who was converted at Rangoon. You may have some idea of the work of this institution, when I report 1,567 visits made to the Rest by officers and seamen during 1900. Mr. Lichtenberg made 759 visits to vessels in port, and boarded 246 ships. Two services were held regularly every week ashore. One hundred and seventy-two seamen found accommodation at the Rest during the year and among these were 10 Americans. The expense of maintaining the work was \$3,000, every cent of which was found locally.

The Tamil congregation consists of over sixty members, and there is a Telugu con-

No account of Methodism in Rangoon would be complete without reference to our girls' school. This school is contemporaneous with the English church. It occupies very fine premises not far from it and has over one hundred and fifty pupils and twenty-seven boarders. Very recently a boarding home has been erected, standing in spacious grounds. Miss Turrell, the principal, is assisted by Miss Illingworth and an efficient staff of teachers. A school for Burmese girls is also maintained, and it has given us much joy to know that two ladies are on their way out to take up its management.



DISTRICT CONFERENCE, BURMA MISSION CONFERENCE.

gregation of over twenty, while the Chinese congregation numbers thirty-one souls in all.

During these many years we have done nothing in the way of evangelistic work among the Burmese in the city. The missionary in Rangoon has more than enough to do in the other interests involved, and while the Burmese in Rangoon are harder to reach than those in the villages, yet the funds at our disposal have never permitted of more than one missionary being engaged in purely Burmese work in all our work in Burma. We have a few Burmese Christians in Rangoon, and they worship with the English congregation, having no separate organization of their own.

Early in February, 1901, the first session of the Burma Mission Conference was held in Rangoon, consisting of two members, Messrs. Leonard and Hill, the Rev. Julius Smith being at home on furlough. We began the new century and the work of our Mission Conference full of hope and confidence for the future, feeling that God has called us to work for this country and to help in the evangelization of its ten million of people. The accompanying is a picture of the District Conference. Looking from the left to the right, there is Mr. J. Krull, a local preacher, as also Mr. Lichtenberg, and Joseph the Tamil, after whom follow the two missionaries of the parent Society, Messrs. Hill and Leonard. The second

row presents the working force of Burmese exhorters and one Chinaman. In the bottom row are the Rev. W. Sherratt, a Wesleyan Methodist and agent of the Bible Society, Miss Rigby, Miss Perkins, Bishop Warne, Miss Turrell, Miss Illingworth, and Miss Imrie.

In the vicinity of Rangoon and neighboring villages we have a very interesting

work among Burmese. Into one of the villages, where, last year, three families were baptized, our Roman Catholic neighbors have moved in, having dismantled their school in a village eight miles away, in order to get a foothold before we were too strongly entrenched. During 1900 we had 108 baptisms from among Buddhists, 77 being adults.

MISSIONARY MOTIVE AND METHOD.

BY REV. M. W. BAKER, PH.D., B.D.

"IT is more blessed to give than to receive" when the giving is from a right motive intelligently cherished. Money squeezed from an unwilling purse leaves the strings drawn the tighter and the heart less responsive. An offering other than from the right motive—loving desire to bring to our fellow-man the blessings we enjoy through knowledge of God and sonship with him—loses the greatest blessing, for unchristian giving is to the giver not a blessing but a hindrance.

This more blessed part in the maintenance of Christian and mission work is deserving of attention. Has not the first object in raising money for religious work in general, and for missions in particular, seemed to be *getting* money by which the receiving beneficiary might be blest? If so, the flour is wasted for the sake of the shorts; for the blessing should redound most to the good of the giver. Blessings, like chickens and curses, come home to roost.

That the second end has usurped the first place is evidenced from the methods common in securing funds. The fact that giving, like mercy, bears a double blessing can never properly be lost from sight. How his share of the benefit may be realized by the giver is not the least among the problems in Christian missions. The principles for the solution are suggested by the plan for raising money.

The *method* of appeal is almost certain to determine the *motive* of giving—sure to modify or color that motive unless it be already firmly grounded on sound biblical principles. If the giver's good depends upon his motive and his motive is largely determined by the agitator's method, then great is the importance of that method.

Let us examine in order some of the pop-

ular methods, seeking to determine what motives are incited.

The appeal, prominent in early agitation, must in some form continue. But its prominence will be in inverse ratio to information and intelligence regarding inferior races and religions. The soul fired with missionary zeal need not be put to extreme straits to move men. Sometimes the person so exercised has been borne by the current of his own fire beyond control. Having recounted all the unlovely and repulsive in other religions and their devotees, as if these people were so far degenerate or so little developed as to present no virtue that Christians are bound to respect—total depravity having done a perfect work—an address might close with the statement that during its progress a definite and incomprehensible number of "heathen" had died and gone to the heathen's hell.

What effect is produced? It may be conscientious indifference. One may not desire to have such message take the place of "God so loved the world" and "Come unto me, all ye ends of the world, and be ye saved," and yet respond through pity. "Pity upon the poor lendeth to the Lord," but the love of the true disciple for his fellow-men should be able to express itself, not spasmodically in response to appeal, but habitually and intentionally bearing the message of the more abundant life in Christ. In either case the blessedness of giving is little realized.

The method of a missionary program of recitation, song, and exercise has been successful and permanently effective so far as real needs, conditions, and privileges have been impressed. The amount of the offering must depend upon previous missionary training and upon the habit of contributing

through the public collection. By what complement to the special program can the giving spirit become nurtured and abiding? By what means can the giver's own life be more enriched by his gift?

Another method—a child, with a Chinese idol, a brick, or a ticket to Turkey, solicits promiscuously in a public gathering. A man, like the unjust judge, to get rid gives the smallest coin practicable and is the worse for it, or declines and hurts a sensitive child more than the money could do good. Three suffer—the cause of missions, the innocent child, the uninformed man. The children of this world—the liquor dealers and politicians—are wiser in so far as they win men to intelligent cooperation.

These methods of appeal, special service, and personal solicitation will, in some form, need to continue. In their more objectionable form they rank with the church fair, the entertainment, the show, the charity ball. Their main aim is to *get* money. If in this form they continue, it must be according to the law of Moses, because of the hardness of our hearts.

To show that methods are not ideal is an ungracious service, justifiable only if thereby, as by the prophet's message, the more exalted vision may be obeyed. That a vision of means, as well as ends, has been beheld is evidenced by the excellent and increasing supply of correct missionary literature; by the growing desire for an intelligent knowledge of other lands, peoples, and religions; by better systematization in raising funds.

To the agency of the magazines and other mission literature is evidently due, in great part, the credit for improved conditions. The various boards have created and maintained an unexcelled literature. They have made and met a wholesome demand for current religious history, and missionary biography and achievement. They aid in the world-wide study of Christian sociology and human need. They keep constantly before the people examples of Christian heroism, fidelity, statesmanship, and success. They are charging the religious atmosphere with an electricity of permanent missionary sentiment and conviction which will prove a perennial motive power.

Among the churches also the people are seeking enlightenment. Frequent Endeavor missionary meetings, growing missionary libraries, systematic courses in missionary

societies, dealing with the history, philosophy, and facts of missions—all these speak of a zeal according to knowledge. This means conversion to mission activity from principle, and one real conversion is worth a hundred persuasions. Conversion is permanent, contagious from within and above. It means larger life for both giver and receiver.

Christian people are not indifferent or hard-hearted. When they know needs and facts they respond. The scientifically educated in other matters wants not generalities in appeals but specific needs. Facts, like votes, count.

Giving does not impoverish either God or the local church, but withholding is contrary to the nature of both. Let information abound—facts, all kinds of facts. Let agitators teach, for the people have a mind to learn. When they are properly instructed concerning the needs, the conditions, the methods at home and abroad, and the results, they will give from such motives as will insure the double blessing.

The general realization of this ideal among us cannot be sudden or soon. While some congregations of well-to-do people expend not more than \$75 a year for all local purposes, and solicit for this among other churches, their gifts to missions will hardly be munificent. But when they are converted, they will strengthen the brethren. That conversion must be both emotional and intelligent. It must be grounded in a knowledge of ends, and aims, and means, and methods, and results, and duty and privilege.

When the local church is sufficiently leavened with the spirit of missions, why not, in making up the annual budget of local work, ask also for systematic pledges for benevolence? The relation between method and motive is so complex that in the mind of the solicitor, but not in that of the giver, can the personal blessing be prominent as a reason for giving. But when the poor, the naked, the hungry, the sick, the imprisoned are seen, the Christian forgets self and gives.—*Christian Missionary.*

O God, our gracious Father,
In thy Son's name we pray,
Send forth thy Holy Spirit
To hasten the glad day
When of thy love the knowledge
Shall spread from shore to shore,
And those of every nation
Shall thy great Name adore.

THE MISSIONARY OUTLOOK IN THE PHILIPPINES.

BY REV. HOMER C. STUNTZ, D.D.

GENERAL CONDITIONS.

P**POLITICALLY**, socially, and morally the situation in the Philippines is encouraging. Civil government is established,



H. C. STUNTZ.

military rule being in effect only in provinces and islands not yet pacified. Civil rule brings relief from an irritating and arbitrary order of things—an order necessary in its time, but for which there is no longer any demand.

The dislocation of social

and industrial life consequent upon a state of war has been serious. Families have been divided against themselves. Fathers, husbands, and sons have been found in opposing armies, languishing in prisons, or filling new graves. This has torn homes and communities and provinces as the Southern States were torn in 1860-1865. Land has been untilled. Cattle have been used for food or died of rinderpest. Naked fields and empty storehouses tell the story of war.

But this is healing. Nearly all parts of Luzon, all of Cebu, Negros, Panay, and nearly all of Mindanao are plowing, seeding, grinding cane, and generally rebuilding the waste places.

Morally there is a distinct, even marked improvement of conditions. Manila is as orderly and well policed as St. Paul, Buffalo, or the average city of its size in the United States. Careful inquiries at jails, police offices, courts, and from all classes of citizens, all supported by three months of observation, leads me to say that no city that has several thousand resident soldiers, and serves as a clearing house for at least forty thousand more, nearly all of whom are "in from the lines," where it has not been possible to spree if they desired to do so, has a better temperance record than Manila. Both General MacArthur and Governor Taft have

frowned upon drink, and all saloons are now driven from the great public business street, the Escolta, their places being taken by stores of various kinds.

If all the tough drinking dens of New York city occupied prominent Broadway and Fifth Avenue corners, visitors to the metropolis would be horrified with the drunkenness of New York. But that has been exactly the condition here. Our vice has flaunted itself. We think it a great victory to have it hidden in less conspicuous places.

Nor is this all. There is far less drunkenness. I have seen but two men drunk on the streets of Manila in three months, and I have been out at all hours of the day and night, and have been on the lookout. In my judgment much of the information which went to the States to various radical reform papers was either grossly exaggerated or else written without allowance for the rawness and newness of life here. Exactly such conditions as were reported from Manila have prevailed in every mining camp and every newly discovered oil field of which I have any knowledge. Officials in these islands were grappling with gigantic tyrannies. Their hands were full, and full with a program of humanitarianism.

The Church should remember that during all those months in which open drunkenness was a disgrace in this city, and to a greater or less extent in these islands, the government broke the yoke of an intolerable political and ecclesiastical slavery from 8,000,000 people. This seems to be entirely forgotten in some quarters, but a century hence that will be the large fact that will move devout students of history to gratitude.

THE RELIGIOUS ATTITUDE OF FILIPINOS.

The Filipino people are by no means as loyal to the Church of Rome as has been so stoutly alleged. Spaniards as a class *are* loyal to Rome. But not so the Filipino and Mestizo, or half-bloods. Archbishop Chapelle saw to it that American secular papers were filled with accounts of the loyalty of the Filipinos to the Church in spite of their antagonism to the friars. But his contention is not well founded. For every one who told him this was the case there

were five who would have told him the opposite. That they did not so tell him is not to be wondered at.

Filipinos buy our Bibles faster than two Bible Societies can translate and print them. Filipino people welcome us to their homes, offer their homes as preaching places, read our Protestant literature, and seeking personal salvation under our instruction, unite with our churches by hundreds. Nevertheless, Rome has social prestige, immense educational and ecclesiastical plants, fat endowments, thousands of priests and friars who know the people, and we must not think that our task is a light one.

If we win, it will be by the use of means as unique as are the conditions which confront us. We must avail ourselves of this favorable attitude of the Filipino mind and offer him churches and educational advantages and pastoral care, something like the equal of that which he has enjoyed under the older régime. To do less than that would be to trifle with an unparalleled opportunity.

PROTESTANT FORCES AT WORK.

Four Missionary Societies, with a total of 17 missionaries, are now at work in the Philippines—Methodist Episcopal, Presbyterian, Baptist, and United Brethren. Our Woman's Foreign Missionary Society has now one representative here, and the Woman's Board of the Presbyterian and other boards represented have none. Miss E. M. White, of the Christian Missionary Alliance, is working with the Presbyterians in this city. Only the three islands of Luzon, Negros, and Panay are occupied so far. In the latter islands the Presbyterians occupy Iloilo (pronounced ee'lo-ee'lo) in Negros, and Dumagete in Panay, and the Baptists occupy one station in Negros, near Iloilo. So far Methodism has no work outside of Luzon.

OUR PORTION OF THE FIELD.

Methodism accepts responsibility for the evangelization of that portion of the island of Luzon lying north of Manila as far as the Gulf of Lingayen and extending from sea to sea, and shares responsibility for the work in the city and province of Manila with our brethren of the Presbyterian Church. We have an absolute unhindered opportunity under this agreement of the Evangelical Union to open work in any of the southern islands not now occupied.

If our appeal for men is heeded, it is my intention to locate one, at least, in Cebu as soon as possible. That is the key to the southern islands. In our Luzon field we have about two million people. About one million of them speak the Tagalog language, and the remainder divide quite evenly between the Pampanga and Pangasinan language, with a good sprinkling of Ilocano in the northern end of the field. The territory is compact, served by the only railway in the islands, densely populated, and has been pacified longer than any other portion of the archipelago.

RESULTS.

It is early to ask for a report of things accomplished. But little more than one year has elapsed since the first regularly appointed missionary entered upon his duties. But some splendid work had been done before his arrival, and he has labored with unusual success. Some of the visible results of the work have been told round the world. Some have not been known outside of this city. So far, as a part of the achievements in this field, I may enumerate:

1. The organization and maintenance on a partially self-supporting basis of an English-speaking Church. This has now 74 members, and is attended by many members of other churches, who support it heartily and liberally. It is already a power in the city, and its influence is felt in distant parts of the group of islands, as members living in remote places keep in touch with the church by letters and gifts for its maintenance.

2. A Soldiers' Institute has been maintained. Its future is a problem. The new order takes many soldiers from this city, and whether it shall seem wise to continue this institution cannot be determined until the effect of the civil régime is studied more at length. In its earlier history this institute did a good work for the soldier.

3. A Sailors' Home has been established, with an income of \$150 per month in subscriptions from local firms and from the Seaman's Friend Society of New York. It is doing an excellent work for the sailors, both those on shore and those in the bay.

4. And greater than all, *over twelve hundred Filipino people have professed conversion and united themselves with our church in Manila and vicinity alone!* They are now coming to us at the rate of over

one hundred a month here in the city, besides the work in the provinces! While this is as a drop in the sea of humanity that surges about us, it is vastly encouraging, both in itself and in the promise it holds out of future victories, when our missionaries have fully mastered the vernaculars of the various provinces, and when the large numbers of converts already gathered are instructed in their privileges and duties so that they will become effective in winning their countrymen to personal salvation.

What is most encouraging in the whole matter is the large proportion of young men upon whom the Spirit has set his seal as men called to preach. Twenty men are now telling the story. Only three of them are receiving a penny. All the others are working as local preachers, supporting themselves and giving of their time out of office hours to this work and to attendance upon Mr. McLaughlin's training class. By their aid we are carrying on 37 weekly services in good old-fashioned circuit style—that is, here, in Manila alone. These services are attended by about six thousand each week.

If we had a central church in this city, seating 2,000 people, we could fill it every Sunday with the crowds who throng to hear the word of God. Our largest meeting place now is most unsuitable. It is the hall of the Soldiers' Institute. It seats less than 150, and Filipino people do not like to go where they see too much of the American soldier. They have been whipped. The American soldier has done it. But the feelings of a conquered people for the soldiers of the conquering army are not to be expected to be those of warm admiration. We should have a church at once. It is on all our hearts.

We have also results in the provinces. As soon as possible after District Conference I visited all portions of the field occupied by our forces. We opened work at that time in the province of Tarlac, and now Mr. T. H. Martin has a circuit in that province embracing four of its principal cities, with crowds hearing his message and purchasing his literature, and with churches with converted believers in at least two cities—Camiling and Gerona.

So great has been the interest awakened in that part that he has appealed for native helpers to meet the demand from "other cities, also," which want to hear the word.

We have spared him one of our best young men this week, and I shall go up again soon and see if we cannot have a pentecostal time among these fast mustering hosts.

The class of converts there has been rather of a higher social order than those first reached here. This is partly due to the fact that the converted native brother who took Mr. Martin to relatives in Camiling and Tarlac and Gerona is related to the best classes in those parts. His brother was brigadier general under Aguinaldo, and in command of all insurgent forces in that part of Luzon.

One of the pleasant results of the tentative territorial division of Luzon among the various missions was that the Presbyterians made over to us the work they had opened in Bulacan and Pampanga Provinces, and we made over to them our work in Cavité and other southern points. At the District Conference, held while Bishop Warne was with us, in April, Mr. W. G. Fritz was sent to take up the work in San Fernando and Mexico in Pampanga, and Mr. W. A. Goodell, who came with me to the Philippines, was assigned to look after and extend the work in Bulacan.

In both provinces the word of God is prevailing. Converts are multiplying. Invitations come from city after city. If I had a hundred trained evangelists I could place them all within an hour without sending one to a place that had not asked for preaching. And these converts and inquirers are incurring the wrath of all Romish authorities in taking the steps they do take to get to the heart of Protestantism.

CHARACTER OF THE CONVERTS.

1. *Spiritually.* A majority of the members give satisfactory evidence of having been born again; testing them by their willingness to face persecution unflinchingly day after day, by their faithfulness in Bible study, attendance upon the services of the Mission, or by their readiness to support the work with their means, and they average high. Testifying is all new. They do not seem to be able to do this as satisfactorily yet. In fact it has all been begun within the past few weeks.

Brother Zamora, with his Romanish notions as to the ignorance of the laity and their unfitness to "teach sacred things," has not seen the need for the class meeting phase of our work until recently. But he

has taken up that work now and is enthusiastic. I would say that the converts have on the average as good a grasp of spiritual things as the average convert from Romanism at home. Some are evidently clearly and powerfully converted. Others are not so clear. But on the whole the condition is far ahead of my expectations and is improving all the time.

We are following up the work with special services at the different centers preparatory to receiving into full connection. At Pandacan last night there was a great meeting. Several professed conversion, and one of the first converts received such an anointing of the Spirit that he was positively transformed. He shouted and sang for joy, and was very helpful in instructing seekers.

2. *Society.* A large number of the converts are from the middle and lower classes of society. "Not many mighty, not many noble" have yet been called. But they are all sturdily independent. They want nothing but salvation. They are printers, lithographers, washermen, fishermen, clerks, merchants, teachers, and from all the grades of employment in a great city.

The social life of the convert is beset with difficulties. Smoking is a universal habit. Women, men, and children all smoke. It is hard to convince them that it is either wrong or injurious. It will require line upon line to deal with that social custom alone. Cock-fighting is as much a national game as baseball is with us, and they look upon our scruples against attending a fight as we would look upon their scruples in attending a baseball or a football match in the States.

One of our most promising friends and a professed convert in a neighboring town turns out to be the lessee of the local cockpit. He gives every evidence of being truly converted. He has means and uses them freely to help the work. He has built us a chapel seating three hundred people, and seated it—*on his own land and wholly at his own expense.* He is always present at the Sunday service with his family, and entertains the preacher at his home—an elegant home—but the remainder of the Sunday he spends at the cockpit gate taking his entrance money from the crowds that throng the place. Mr. McLaughlin did not know this until last week. What shall we do? This man wants to come into the Church. I do not see that we can receive him, and yet his case will make it clear to you that the social life

of our converts is surrounded with perplexing questions. We want to pursue a constructive course with them. In my opinion this man who is interested in the cockpit will not continue studying his Bible and attending the services very long before he will drop the objectionable business.

OUR PROGRAM.

1. In general, try to meet new conditions with plans as new. No such an opportunity was ever offered Methodism before in the entire history of her missionary operations in the world. We must meet new conditions with new and especially devised plans. And these plans must be commensurate with the immensity of the opportunity.

2. To leave no stone unturned to secure the proper training and organization of converts already secured.

3. *To set all our workers to the immediate mastery of vernaculars.* Spanish will never give us the ears of the Filipino people. They know little Spanish, and what they do know is the language of trade and travel. It is not the language of things spiritual and moral. I am setting all our workers at the vernaculars with all their might.

4. To cover as much of our portion of the field as possible with a series of two and three day meetings in strategic centers as rapidly as may be done without too much rushing from place to place. We shall aim to gather a few believers in each place visited and organize them into churches and connect them with some established circuit.

5. To lay great stress upon the training school for native helpers. We have the skeleton of such a school now under the care of Brother McLaughlin. It is a tower of strength to the work, and must have more attention. We must save the Philippines with Filipinos. These workers must be young men broken into our ways of thinking, and taught our way of doing things early in life.

6. To start not later than the first of the new year a Christian newspaper. Nothing in the way of periodical or tract literature exists, and yet the people are eager to read. I want this paper to reach all our native converts and at the same time to get a wide outside reading.

7. To establish as soon as may be a well-equipped Deaconess Home and Training School. It is hard to reach the women here. They are unwilling, often for social reasons,

to leave the Church of Rome. We must have women workers multiplied. These must be trained.

8. To make the English-speaking Church an increasing power throughout the islands. Its widest success is vitally related to all our work. It will give us a hearing. It will furnish us workers, money, sympathy, and social standing, all of which are of use when kept entirely subservient to the one end of saving men.

OUR NEEDS.

1. *Staff.* We should have ten American missionaries in this field as the normal strength of the staff. This calls for four more than we now have. If possible these should be sent at once. Time is next to grace in importance here now. If we do not enter these wide-swung doors, they will close before our eyes.

2. *Plant.* It is at this point that I presume that my opinions will be set down as those of an enthusiast. But I speak in truth and soberness. *We must have a good plant here if we do business.* If we would win and hold the American people in these islands we must have a good place for them to come to church. The class of Americans here and of those that will come here is a picked class. They are not, as a matter of averages, religiously inclined. But they are keen, prosperous people. They have been accustomed to good things at home. They live well here. They are judges of the new courts, representatives of syndicates, agents of wholesale houses, importers and exporters, army officers, governors and secretaries and highly paid clerks, and merchants and professional men. These people are not going to take their families to a cheap shed of a church in a back lane. If we have a building that is attractive they will be open to approach as to attending and supporting it. They are not sufficiently interested to help such in building it, but they will support it if it is a creditable affair. The pastor should have a home that will afford him at once an opportunity to prolong his days in this enervating climate, and to entertain those distinguished visitors to the islands which are coming in upon us all the time.

Even more urgent, if possible, is the need for a roomy, attractive church for the Filipino people. We have the preacher. Brother Nicholas Zamora is the Spurgeon of southern Asia. He preaches with power.

He is the best known and the best hated man in the islands. But we cannot use him to full pitch of his power for lack of a building large enough and well enough appointed to seat the people who are eager to hear the word. We should have a roomy tabernacle or church, with good interior fittings that would seat not less than fifteen hundred people. **WE SHOULD HAVE IT NOW.** The work is suffering every day for the lack of it. The largest hall that we can get now only seats two hundred people. The only larger halls in the city are the theaters, and they cost us \$50 for one service on Sunday. We must have this central church. It will not be possible to utilize one building for both congregations for many reasons, chief of which is that the center of American population in the city and the center of native population are over a mile apart. I am perfectly clear that it will only mortgage both enterprises for failure to attempt to use one auditorium for both forms of work.

Herewith is an estimate of the cost of the plant needed to equip the work for a beginning:

1. English-speaking church, \$30,000;
 2. English-speaking parsonage, \$6,000;
 3. Filipino church, \$25,000;
 4. Deaconess home and training school, \$25,000;
 5. Missionary homes (9), \$25,000;
 6. Press building, \$10,000.
- Total needed for plant, \$121,000.

To this should be added not less than \$4,000 for the erection of a mission sanitarium in Benguet, the hills of the Philippines, making a round \$125,000 needed for plant.

Manila, August, 1901.

The Loud Call from Far-away Lands.

How loud is the calling from far-away lands
 For the message of Jesus the Word,
 To whom in their needs do they spread forth their
 hands
 For the news which they never have heard !
 To you it is given to carry afar
 This sweet Gospel, the message of life,
 To point to the light of the bright Morning Star
 As the healer of passion and strife.

Their voices are ringing from over the sea,
 Where oppression and cruelty reign,
 Where pity is blinded and love has no plea,
 And the weak by the stronger are slain.
 O, haste with the peace-giving Gospel, they cry,
 To deliver from conflict and hate,
 And earnestly looking to us for reply
 In their darkness despairing they wait.

HOW WE RAISE OUR MISSIONARY MONEY.

BY REV. R. L. SELLE, PASTOR.

THE Oak Street Methodist Episcopal Church, Denton, Tex., organized twenty-two years ago, has a membership at present of about two hundred and fifty, made up principally of children and people of very ordinary financial means, none rich and very few poor. They have shown an increasing desire to do the will of Christ in service and benevolence. The following tabulated statement shows the missionary record of this church from



R. L. SELLE.

the beginning until the present:

Year.	PASTOR.	Accessions.	Missionary Collection.
1879	W. D. Cornell.....	45	\$...
1880	W. D. Cornell.....	16	...
1881	G. E. Nies.....	5	20
1882	A. A. Horner.....	2	20
1883	A. A. Horner.....	18	25
1884	A. A. Horner.....	10	25
1885	C. E. Giddings.....	12	35
1886	J. B. Halloway.....	14	35
1887	J. B. Halloway.....	6	35
1888	H. Webb, E. Ward....	15	40
1889	Rutledge Elkins.....	8	20
1890	G. O. Richardson.....	23	41
1891	G. O. Richardson.....	10	35
1892	J. N. Kendall.....	8	40
1893	R. L. Selle.....	18	40
1894	R. L. Selle.....	38	65
1895	R. L. Selle.....	68	102
1896	J. L. Freeman.....	17	110
1897	W. J. Brient.....	30	110
1898	J. H. McCleskey.....	14	110
1899	R. L. Selle.....	47	201
1900	R. L. Selle.....	55	468
1901	R. L. Selle.....	60	600

The question, "By what means has your missionary collection been increased so largely?" with many kindred ones, has been asked the pastor not a few times during the past years. The answer in brief is as follows:

1. Good care has been taken of the spiritual interests of the church. In and out of the pulpit, year in and year out, the pastor has done his best to lead his people into a state of personal knowledge of salvation; and when this has been done, his next and continual endeavors have been to build

them up in this holy state. Many revivals have been held; souls converted at the regular Sunday morning and evening service; every service conducted on evangelistic lines. Salvation, present, full, and free is offered to hungry souls in every service. Where the spiritual tide runs high there is little or no trouble in raising money sufficient to meet the incidental expenses and benevolent apportionments of a church.

2. The missionary cause has been kept before the people, not much in sermons and addresses, but by a thorough and continuous distribution of missionary leaflets, tracts, *World-Wide Missions*, etc., in quantities sufficient to meet the demand.

3. The whole church is united in missionary efforts and enterprise. The Sunday school and Epworth League both take monthly missionary collections. The children's meeting, which meets every Sunday afternoon, takes a weekly offering for the same cause. From these three sources alone we expect \$300 or more for our aggregate missionary collection this year.

4. Once a year attractive missionary subscription cards are carefully distributed, a separate card for each member of every family represented in the membership of the church, with the request that they be filled out and returned to the pastor as soon as convenient, the subscription to be paid on or before a given date, specified on the card, not later than a month before the close of the Conference year.

This plan with us has worked like a charm. No friction. All united. All delighted, and the missionary collection swelling all the time.

Denton, Tex., July 22, 1901.

LET God the pages of your ledger scan.
Act rightly, justly, as 'twixt man and man.
For what is lawful is not always right
Or pleasing in his ever-righteous sight.
Act hour by hour as if he were to say,
"Thou art my steward, give account to-day."
Do not forget whatever men may do,
God's weights and measures will be always true.
He takes account of every little thing,
The secret motives from which actions spring.
Salvation is through Jesus Christ our Lord,
But that which pleases God shall have reward.
To please him, do his holy will its best,
And doing this is ever perfect rest.

THE REVEREND ADONIRAM JUDSON JONES AND HIS DREAM.

BY MARY A. JONES.

THE Rev. Adoniram Judson Jones, pastor of the Church of the Earthly Rest, had returned from the May anniversaries at Springfield, and was sitting in his cozy study in a comfortable Morris chair preparing a report of the meetings for the next mid-week prayer meeting. He gave special prominence to the discussions, which were unusually vigorous, and was prepared to recommend to his church a new and improved plan of beneficence which should do away with APPEALS and should present all causes simultaneously and with no undue emphasis on any. This was not exactly the plan he had adopted in raising the money for the new organ, nor in planning for repairs on the church, but it seemed an ideal arrangement for missions.

Mr. Jones had felt a little embarrassed over the fact that the last collection for foreign missions had been only \$57. It was not a good showing for a church of 400 members, but he now saw clearly the trouble. There had been too many appeals. The church had been harried beyond endurance. Coordination, consolidation, anything that would make life easier for the Church of the Earthly Rest should be given a fair trial. He knew old Deacon Prudent would approve. Never man hated appeals more than he. Mrs. Styles, his wealthiest member, gave \$200 to the church expenses, but was not interested in missions. She would favor such a plan.

As he sat among his choice books and beautiful pictures—the gifts of admiring parishioners—the various organizations of the church loomed darkly before him: Cradle Roll, Mission Band, Juniors, Woman's Society, and now Mrs. Jones suggests a Farther Lights Circle for a class of girls in the church just beginning to think of whist parties and dancing clubs. If she could only interest them in something bright and girlish, and yet with a high ideal, it might help to save the girls at home as well as the heathen abroad. She pleaded that it was not another organization, just a proper grading of the missionary work of the church; but Mr. Jones had new light. There could be no more organizations. They were killing the church by inches.

He suddenly recalled the last report of the Woman's Society. Ninety dollars for foreign

missions! A palpable robbery of the Missionary Union. He did not know that the president, a dear old lady, had a brother once who went out to Burma as a missionary and died there. She had brought her \$10 each year in memory of him. She had given \$20 out of the \$57 sent by the church to the Union. Miss Shy had collected the rest at the rate of two cents a week except \$10 that Mary Kent sent from her salary toward the support of her college friend in Africa, and Miss Shy's own five-dollar gold piece.

Mrs. Styles never gave. She said there were heathen enough at home, and she had attended some fine Lenten lectures in Boston on the "Beauties of Hinduism," which were very remarkable. The heathen had their own religions far better adapted to them than ours, with millions of gods to choose from, and as for all those stories of Hindu widows—the lecturer assured them the women of India were far better off in their sheltered zenanas than we are.

While Rev. Adoniram Judson Jones was musing the fire burned, and feeling a bit weary, he threw himself on his comfortable divan, adjusted his pillows, and fell asleep.

II.

John Lee was a classmate of Adoniram Judson Jones at Newton, a keen, bright-eyed student with a big soul and a warm heart. All the fellows loved him and believed him fitted to take a prominent place in the denomination. But John was facing the missionary call, and going through a struggle which had lasted days and nights. Should he give up all the ambitions of a young man, face ill health and loneliness? Could he give up the one woman in all the world for him? It was a long, bitter, struggle, but he fought it to the end.

He wrote Mary at Mt. Holyoke, telling her of his change of plan, offering her her freedom. How could he ask a delicate girl to go through the same struggle, to face the same future. Then in depression and darkness he waited. At last the letter came, and he slipped away from the group of boys to his room at the seminary. Not even the first story of sacrifice was so wonderful. He had given up his all at the call of God, and the Lord said, "No, I do not require this." Mary wrote of her own growing love

for missions. In that home of Mary Lyon she, too, had faced the question of going and had settled it. "And so, John dear," the letter ran, "unless you'd really rather be a martyr and go alone, mayn't I go with you? It would be such a pity for you to poke off on another steamer, and how would you keep house without some woman? If you've no objection I prefer to be the one."

John—brave, strong fellow who had come through it all without a moan—dropped his curly boyish head on that letter and cried as he had not since he was a little lad at his mother's knee. The tear-stained letter in a little case lay next his heart when they laid him to rest in India years after.

John and Mary sailed. The Rev. Judson Jones went down to see them off. He gripped John's hand in parting and faltered something about holding the ropes. He meant it, but missions were not popular in the Church of the Earthly Rest, and he had all he could do to hold the congregation without attending to ropes. Eight years later John and Mary came back worn and ill. They had two little daughters to leave in the home land. They could only stay a year as their station was left alone. Some brethren in the ministry queried whether they should have come at all. It is so expensive to bring home sick missionaries.

John supplied the pulpit at the Church of the Earthly Rest. Adoniram Judson Jones was disappointed in his speaking. He had lost his oratorical power and spoke slowly and as in a strange tongue. He did not tell thrilling tales. His work, as he said, had not been gathering the harvest nor even sowing the seed, but just picking out the stones.

Mary spoke to the women. It was, unfortunately, the day of an extra meeting of the Woman's Club, and only a few came. She was interesting, but some of the ladies wondered how a mother could leave her children and go off as a missionary. It seemed so heartless. They did not reason that she could not take their little white souls into the atmosphere of sin and corruption nor to the climate of that country of dreadful heat.

John had begged Mary to stay two or three years and let him go back alone, as he saw the dark shadow of parting creeping over her. She only put her hands in his, and looking into his eyes said over the words

she had said nine years before, "'Until death do us part,' John."

So they went back to the dreary station, to the old life in the midst of vice and ignorance and heathenism, but there were little children there, and as John saw Mary among them and watched the change in the homes and in the mothers he could even bear to see the sweet face grow old and the gray hairs come. They lived very close to the Lord in those days. He seemed so near to their children they did not get far from him.

John wrote at first to his classmates, but they were busy men, and letters seldom came in return. Sometimes he longed unspeakably for some bright strong word from the boys, a good hand grip across the distance. It was such a dreary station. Long stretches of dry flat country, dotted with poor little villages, with neither trees nor grass, a plain, bare bungalow, with the station school and the thatched chapel, were all they could show for their years of work. No, not all. There was a bright class of boys preparing to go to Ramapatam for further study, a quiet company in white gathering each Sunday for service, the home life beginning in the wretched palens.

In the study John had worked through the terrible heat, when he should have rested on the hills, at the translation of some books which were sorely needed. He had no library. There were no pictures and no divan. His recreation was to read the reviews of the new books in the papers, but it was a little like a hungry man reading recipes.

Now the book was done and John wondered how he could get it printed. "Appropriations were cut down fifteen per cent—a large deficit in the treasury," so John knew there was no hope at the Rooms. Their own tenth must go for salaries of preachers so needed on the field, and at last he sat down at his rough study table to write an appeal to the men he had left in America, pastors of good, strong churches, professors in colleges and seminaries, to ask what could be done to arouse Christians to the need of their aid. The appeal went home but received no answer, and a few weeks later John Lee laid down his work and took his appeals up to God.

* * * * *

Adoniram Judson Jones slept restlessly. He dreamed of John Lee out in India. He

had received an appeal from him a few months ago. The last magazines gave a brief account of his death. In his dream he seemed to see the lonely station and the man and woman old before their time. They were sixty miles from a doctor, only Mary and the faithful natives were near. Over all was a stifling, sickening, simmering heat; he saw Mary making a coffin and bending over a grave. There were "no flowers," only a few green palm leaves out of the dreary wilderness, but they were for "Victory," and the choir was of angels.

The lonely figure of the woman with white face and dry eyes followed him and then faded into a place called Gethsemane, where One watched while others slept, and before him stood that One. He saw the face that he had sometimes longed to see, of the One to whom he had gone with his childish prayer, "Now I lay me down to sleep." Had he ever prayed more than that little selfish prayer? Did his church know any other? The presence in the room became a Voice, sad and stern, "O careless shepherd! Bring me no more appeals. I left my Church to hear and heed the appeals of a needy world, but they have turned a deaf ear. You refuse appeals. You are tired of constant calls. I am weary with your appeals. Do not ask me to convert your son, do not pray for revivals, do not mock me with prayers for missions. I will do by you as my Church does by this suffering world."

The Presence faded away and Adoniram Judson Jones awoke. For the first time in his life he was really awake. How selfish and vain his life seemed, how trivial his ambitions, how mean his own offerings and those of his flock! He tore up his notes for the prayer meeting and began his sermon for Sunday. He did not rehearse that sermon before the glass. He forgot all the rules of elocution taught him in the seminary. He devoted the week to careful, prayerful study of the missionary question from the standpoint of his Master and the apostle Paul, and on his knees he learned how to preach a missionary sermon.

III.

Sunday morning dawned. The voluntary rippled and the choir chatted. The quartet sang an anthem which lasted ten minutes and cost \$20. Their friends said how well they did, and the soprano said she was hoarse and the contralto said she was used

up after singing in the comic opera all the week.

The congregation sat with its usual placid expression prepared to be entertained and edified. The pastor rose to speak. His text was from Malachi. It isn't a popular part of the Bible for texts. As the pastor began Deacon Prudent felt uneasy, Mrs. Styles rustled restlessly in her pew, two or three business men straightened up instead of dropping into their Sunday morning doze, the president of the foreign missionary circle felt for her pocket handkerchief, and then in a hush and silence that seemed to fill the Church of the Earthly Rest, the Rev. Adoniram Judson Jones made his confession.

He spoke of the Missionary Union; of its tremendous extent of work in many lands, of its results, of the work and sacrifices of its missionaries. He referred to the criticisms of its enemies, those outside of the church who can see no need of a Gospel for a lost world, who deny the atoning power of Jesus Christ, who scoff at his sacrifice. He pointed out those who profess to be followers of Jesus of Nazareth, but who use the same cheap arguments, who dispute the authority of the word of Christ, who declare outwardly and openly an absolute lack of sympathy with his last word, and those who, while they would not say all this in words, say it by withholding all help for this cause, who will give to no cause that does not directly minister to their own comfort and pride or sense of propriety.

He faced the criticism, "We do not give to foreign missions because they keep ninety-nine per cent of every dollar to pay expenses," proving it to be absolutely untrue. He explained that no society can carry on a great business without a certain amount for expenses. That percentage of the Missionary Union is less than those of the great national societies working at home, and he then showed that it is the Church that is spending ninety-nine per cent for home expenses and one per cent for foreign missions.

Then he spoke of the plan for consolidation which aimed to relieve the Baptist churches of appeals, and then his voice trembled as he read extracts from a recent appeal from the Rooms which he had rescued from the waste-paper basket. He told the story of his student life with John Lee, and at last he told them of that afternoon in his study when he had thought out a plan by which the Church of the Earthly Rest might

be relieved of appeals, a good machine plan which did not touch the problem of how to raise the standard of giving among the Baptists, but which would leave the Church of the Earthly Rest to a serene and sweet enjoyment of its religious privileges.

The effect of the pastor's words were startling. Mrs. Styles's proud face settled into a haughty stare of disapproval. Deacon Prudent wondered how the deacons were going to straighten out this dear, misguided young brother.

The pastor continued: "So long as I remain your pastor I shall bring you appeals; it is a shame to the church to refuse to listen. We have not had appeals enough. Regularly once a month we will observe a concert of prayer for missions. Once a month at least, I shall bring you a clear, definite appeal for our denominational work. We will give as we have never given before for the heathen at home, in country, city, and State, and we will give fully as much more for those nations that sit in darkness we cannot understand. May God forgive us for our travesty on his Church, our neglect of his kingdom."

And so it came to pass that while these sayings were hard to hear and some could not endure them, the majority were led by the pastor into a new conception of the work of the church, and forthwith their name was changed from the Church of the Earthly Rest to the Church of the Great Commission. Instead of a few dollars grudgingly given by a few, all the members brought gladly one tenth of their income, even including Deacon Prudent, and the result was all church expenses paid and an offering of \$5,000 for the various causes at home with an equal amount for the work of the Missionary Union.

The revival that followed will long be remembered.—*The Helping Hand*.

Worshippers at a Shinto Temple.

AT Nogata there is a very famous Shinto temple called Ta Ga Insha, and dedicated to the worship of Izanagi and Izanami, the mythological divine ancestors of the emperors of Japan.

Formerly the whole inclosure was sacred ground, and no foreigner was permitted to pass under the gateway, or *torii*, that crowns the flight of steps which leads up to the high ground on which the temple stands. Even now there are various regulations with regard to the conduct of visitors posted up near the entrance, and so highly is the sanctity of the place esteemed that after the death of a rela-

tive the survivors are not allowed to visit the temple for three whole years for fear of ceremonial defilement.

The day I visited it, though there was no special service or festival going on, there was a continuous stream of worshippers, one or two at a time. They rang the bell in front of the main shrine, clapped their hands three times, bowed, and uttered a short formula of prayer and then retired.

Some of them tried their fortune by means of a wooden cylinder which was chained to a pillar close by, and in the interior of which were ten little iron tablets, on each of which a numeral was engraved; according to the number on the tablet that came out of the slot when the box was shaken, the wish of the worshiper was good or bad.

Others were gently rubbing a bronze horse that stood in the court, and then touching the place in their bodies where they were suffering, hoping to derive some healing virtue from this contact with the sacred image.

Into the inner shrine of all the high priest, or *kamushi* (the one in charge of this temple is always of specially high rank), only enters once a year after much ceremonial purification.

This strange resemblance to the ritual of the Jewish Day of Atonement makes one long all the more for the time when they shall learn that the way into the Holiest is indeed made open, not "by the blood of bulls and goats, or the ashes of an heifer sprinkling the unclean, but by the precious blood of Christ."—*Miss B. J. Allen, in Awake*.

Visit to the Grave of Mrs. D. P. Kidder.

MRS. D. P. KIDDER was the first Methodist to sleep in Brazilian soil. She is buried in the English cemetery near Rio de Janeiro. Bishop Galloway and the Brazilian Methodist Conference visited the grave last July, and the bishop wrote afterward as follows: "Rev. Daniel P. Kidder went as a missionary to Brazil in 1837. He was the first Protestant minister to preach the Gospel in the Amazon valley. His labors were prodigious and exhausting, but here he would gladly have remained had not death bereaved him of a companion, and his babe of a loving mother. After only a few days of illness, which she bore with true Christian fortitude, the brave young wife fell asleep to wake no more in this world. We went in solemn procession up the hill to the place where her body rests, and, standing around the well-kept grave, sang a hymn of praise to God. A modest marble monument marks the spot, on which is this simple inscription:

Sacred to the memory
of
MRS. CYNTHIA HARRIET
wife of
Rev. Daniel P. Kidder
American Missionary
Died April 16, 1840
Aged 22 years and 6 months.

Slowly we turned away, our hearts almost too full for speech. On every face was the expression of new resolutions and a larger hope."

A Tribute to Bishop Parker.

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

TOWARD the end of July, 1859, myself and wife, with the Rev. S. Knowles, started from Bareilly about noon one day for Lucknow, where we expected to meet our first party of reinforcements from home and hold our second Annual Meeting. We were obliged to make the journey of about two hundred miles by way of Futtigarh and Cawnpore.

From Bareilly to Futtigarh, about eighty miles, we were borne upon men's shoulders, in litters, having relays of bearers every ten or twelve miles. On the way we had to cross the river Ganges, which, owing to the very heavy rains of that season, had overflowed its banks and inundated the country for miles in many places, so that we had several miles to go in a boat in order to cross it. This occupied several hours, and was attended with some peril as well as much discomfort and exposure to the intense heat of the sun at that time of the year.

We, however, succeeded in getting across safely, and in reaching the end of the first stage of our journey in about twenty-four hours' constant travelling. From Futtigarh we took horse dak for Cawnpore and Lucknow, where we arrived in another thirty-six hours. Now the journey is made in a few hours in great comfort in railway carriages. But we thought little of the fatigue and discomfort of the journey, as we were to meet our brethren from whom we had been separated about a year, and we anticipated welcoming a large band of brethren and sisters from home.

It was a thrilling hour, on one of our surpassingly beautiful moonlight nights, such as are only common to India, near midnight, when we heard the bugle blasts of the stage drivers some miles away, as they wound their way through the city, over the same road by which Neill and Havlock had fought their way in to the besieged residency. Soon they were with us, and such a welcome as we gave them! Certainly our hearts were very full of gratitude to God for bringing them safely over their long journey to us. It was an hour never to be forgotten by us who received them.

There were eleven in the party: Mr. and Mrs. Judd, Mr. and Mrs. Waugh, Mr. and Mrs. Downey, Mr. and Mrs. Parker, Mr. Thoburn, whom we all pitied as he looked so young, and having no wife to care for him; but we soon learned that we need feel no solicitude for him as he was quite competent to care for himself. Mr. and Mrs. Baume had arrived a short time before.

That was a distinguished party. Only three of the eleven composing it are now living. Mr. Downey was first to go. Bishop Parker was the last. There were ten missionaries and missionaries' wives on the ground when they arrived; four, and possibly five, are still living.

Bishop Parker often told me that I was the first to grasp his hand and welcome him to India. Our relation has been most intimate. Through all the years of my life in India I have more frequently sought his advice in perplexing matters than any other one.

For many years we were accustomed to exchange views freely on questions of mission policy and modes of procedure.

It is to me a pleasant memory that we were permitted to crown our long fellowship by our relation to each other at the General Conference at Chicago. We had our home in the same hotel, we sat side by side in the sessions of the Conference. I greatly desired his election as a missionary bishop. I thought there were very strong reasons why he should be elected. His election gave great satisfaction to a great number of missionaries in India, and especially to the native Christian Church. Great good was anticipated from his administration of the high office. It seems mysterious that he should be stricken down upon the very threshold of such prospective usefulness, when so much was properly expected of him in the sphere to which he had been exalted.

As I was the first to welcome him to India, so I was the first to grasp his hand and congratulate him upon his election. To me for many years he has seemed a model missionary.

He was wholly consecrated to his work, and nothing could dampen his zeal. Of his consecration, no one could fail to see this who came in contact with him. He had no other ambition than to do his utmost to win the people to Christ. He devoted himself entirely to his chosen and loved work, and never deviated from his one great purpose. His whole heart and life were given unreservedly to the work. He was a noble-hearted man, holding strongly to his own opinions, but ready to make concessions, or yield altogether, when convinced that his position was untenable.

He would no doubt have achieved success had he devoted himself to business life. He was thoroughly practical in everything, and entirely without pretense or display. He was simple, straightforward, and intensely in earnest, and never feared to do what he felt sure ought to be done. When in straits in our Conference finances we looked to him to propose a way out, and he usually had something to propose that we had not thought of, or that we had not known of. He most ably conducted our Press and extricated it from debt, and put it on a sound basis.

I well remember how he came to the aid of our English Boys' High School in Naini Tal a few years ago, at a critical time, and in a way entirely unthought of by us helped to reduce the very oppressive debt that rested upon it. He has done similar things for many of our institutions during his long career of usefulness as a missionary. How much we came to depend upon him, and how readily we turned to him in every emergency! He was strong in every point of view.

As a missionary, considered on every side of missionary life, I have not known his equal. He knew the people well and thoroughly sympathized with them, and gained their confidence as few others have done. He could come down to the very lowest, see things from their standpoint, and make them see that he fully understood them and their needs, and so prepared them to receive his message.

He deeply loved the native Christians, and could make every allowance for their weaknesses. He was wise in dealing with them, and untiring in devising ways and means for their improvement. Just before leaving India on one occasion, as he was explaining his route over his large district, which he soon expected to take, and to meet the native Christians at many different points, and what he was planning to do for them at one point and another, while tears suffused his eyes, he said with great tenderness and pathos, "I do love these poor native Christians." No one who knew him could for a moment doubt it. Almost his last request was that the native brethren, who were gathered about his dying cot, might pray and sing in Hindustani, the sweet language in which he had taken such delight in preaching the precious Gospel so long.

As our Conference was nearing its close, a year ago last January, one of the native ministers expressed regret that the old missionaries should leave them. He spoke of them as a crown of glory, and wished them to live and die among them. Brother Parker rose and said, with deep feeling, that it was his great desire and fixed purpose to end his days among them and find his last resting place in India's soil. His wish is realized; his dust mingles with her soil, a fitting end to such a life.

How many times we have been made welcome in his home, and how many pleasant hours we have passed with him and dear Sister Parker!

Just as we were leaving for home, when recovering from sickness, we spent a delightful week with them in their home in Shahjahanpur. India will not seem the same now that he is gone. I have usually found a letter of greeting and welcome from him upon arriving in Bombay or Calcutta.

He had a tender and loving heart. He was "Uncle Parker" to all the missionaries' children, and was most tenderly loved by them. He was a strong man physically and mentally, a humble and devoted Christian, and an ideal missionary. Nobly he acted his part, and he is crowned at last. His memory will be cherished by the Church in India as a priceless legacy to the end of time.

"Fishers of men!" The one who commandeth—
 Calling his servants by name—is the King,
 Calling them up to the light where he standeth;
 Calling them,
 Each of them,
 Tribute of loving life-service to bring
 Away from the night of the earth-life so lowly,
 Up to the bliss of the joy-life so holy.

"Fishers of men!" In their heart-beats men hear
 him
 Calling to each with importunate breath;
 Calling them up in his love, to be near him;
 Calling them,
 Each of them,
 Out of the bondage and thralldom of death;
 Away from the earth-life, inconstant and lowly,
 Up to the heaven-life, immortal and holy.

The Albuquerque Spanish School.

BY REV. THOMAS HARWOOD, D. D.

THE school was opened in a hotel building in 1886, and ran quite successfully with college grades of study for some four years. We all felt proud of the school, as it took several years to decide as to location. Rev. Dr. S. H. Thornton, at that time superintendent of the New Mexico English Mission, was one of the leaders in the movement. The Rio Grande Hotel, a building whose construction cost about \$8,000, was bought at a low price, fitted up, and opened for the school. Professors Hoyt, Bowser, Mills, and Marshall served as presidents, each for one year.

The school did reasonably well, considering the financial condition of the country, as well as the fewness of the American people in the country at that time. Dr. Thornton went east twice in the interest of the school, Rev. Mr. Ford once, but neither succeeded in collecting aid for the school much beyond his own expenses, and the debt increased until it amounted to \$4,600. True, that seems like a small amount. No wonder that Bishop Warren, one of the original trustees, said: "Pick it up and carry it." Others said, "Let it go, we have too many schools already."

I think it was in 1890 that Bishop Goodsell held the New Mexico Conferences. Dr. Wiltsee, superintendent at that time of the English-speaking Mission, had resigned to take charge of the Navajo Mission, and the careful bishop, not having a suitable man at command for the English superintendency, wrote the writer and asked him "to take charge of the English in connection with the Spanish Mission until he could find a suitable man for superintendent." I answered, "I will do the best I can with the two until you can find a man." The bishop soon wrote again, saying, "I want you to continue the work for the balance of the year, for," said he, "the brethren are delighted with it."

It was at this time the responsibility of the school fell upon me as never before. Of course, I had felt considerable interest in it, but our mission schools at Tiptonville, Peralta, Socorro, and other places, some being of academic grade, occupied much of my thought and absorbed much time and attention. But when I was placed in charge of the English Mission with the Albuquerque College I resolved, the Lord helping, the debt should be removed. It was then the writer took the Albuquerque College on his heart and on his prayer list, and since then not a day has passed but that the college has been remembered in his evening secret devotions, whether at home, abroad, or on the train, the school has been remembered.

It is with embarrassment I name these things, especially as I call to mind how little we have accomplished compared with the thousands, hundreds of thousands, and even millions of dollars collected by others for other schools during the same time.

But the reader should remember that we are at the weak end of the line and always have been. There is not a wealthy Methodist in Albuquerque or in the

interior territory, so far as we know. He should also remember that the writer has not been east to solicit money. He has collected by correspondence and at the same time attended strictly to his work in the field. How the debt—two pressing mortgages at 12 per cent at bank, for \$4,600—was collected we hardly know. How, since that, we have purchased 48 acres of land for the school, put up a building on the same land, costing about \$3,000, and only a debt of \$600, we hardly know, but the Lord has helped us.

The school was conducted as a college for about four years. The public schools were getting in better shape. Albuquerque was divided into several wards, and nice brick and stone buildings were erected. Also the Territorial university was located here and a fine school opened in that. We saw the difficulty of coping with all these schools, and hence closed the school, so far as trying to maintain a college was concerned. In that we were not alone. The New West Commission had built a good brick building at a cost of \$22,000, and maintained for several years a school of a high grade. They have since sold the building and lots for \$5,000, and the building is now used for a city library.

We have changed, for the time being, the character of the school, and have had for nine years what we call the Boys' Biblical and Industrial School. Its special object is educating and training young Mexican men for the Spanish missionary work. The forty-eight acres of land were purchased under the new departure and deeded to the trustees under the original charter, but the deed provided that this shall be for the maintaining a school for the benefit of boys and young men preparing for usefulness in the Spanish work.

This feature of the school takes well with the Mexican people, and it was this that led an aged Mexican and his wife to deed to the school their home in Old Albuquerque, consisting of quite a large house, four rooms and a hall on the lower, and same on the upper floor, with 17 acres of land, with 100 bearing fruit trees, and also a few other buildings.

The school is called industrial, but the only industry connected with it is the printing press, on which we publish *El Abogado Cristiano*, the minutes of our Conferences, tracts, etc. If our people were a reading people, the paper, tracts, and other publications in Spanish would aid in the finances of the school; but to develop a taste for reading and a love for books is itself missionary work, and we are doing all we can on that line and are gradually gaining ground.

But to say the printing is the only industry hardly expresses the fact; for almost every kind of work about the house, feeding and caring for stock, etc., is industry for most Mexican boys, as their opportunity for learning such work in general is not very good.

It is our hope that the farm and other lands just purchased will, before many years, give profitable employment for several boys and thus enable them to work their way through school, and thus feel more independent than they otherwise would.

We have just, under the "expansion" spirit of the times, purchased for the school about one hundred and forty acres of land. This gives us about two hundred acres. Did I not see the other day where 20 acres of land were valued at more than a million of dollars? Of course, our faith doesn't lift us into the millions for these 200 acres, but one can see at a glance that real estate in the rich valley of the Rio Grande, two and one half miles from the growing geographical, commercial, and railroad center of Albuquerque, under ditch and water for all time, and well located, will eventually be valuable. Sixty-five acres of the land above named are under partial cultivation and free from debt; the balance is purchased with borrowed money for three years' time. It cost a little less than \$2,000.

But how are you going to pay for it? You say you are at the "weak end of the line," "not a wealthy Methodist in all New Mexico." Well, we trusted the Lord in the past. He helped us. We trusted the people, and *they* helped us. The Lord is the "same yesterday, and to-day, and forever," and we will trust him again, and the people ought to be better to-day than they were yesterday, and so we will trust them again.

And if it be true that "it is more blessed to give than to receive," how we wish that 2,000 people would try it once more and prove that precious promise of the Lord Jesus by giving each a dollar.

But says one, "I don't want to be bothered sending one dollar. All right, then send your tens, your hundreds, or your thousands—because when we get the land paid for then we shall want to put up good, substantial buildings. But we had thought of good buildings as an after consideration. The first thing should be to pay for the land and at the same time get more of it under cultivation, and all this we can do with cheap buildings.

The writer has promised that with the blessings of God, if he should be the same active, energetic young man at seventy-five that he now is, with the consent of his brethren and fathers in the Church, he will spend his seventy-fifth year in soliciting funds for the erection of suitable buildings for said school.

But do you really expect that \$2,000 will come without anyone going east to solicit funds? Indeed, we do. We expect the readers of this article to be moved by the Holy Spirit and send us money. Five hundred dollars of it are already promised from one source, \$100 from a noble fellow in California, and another \$100 from a person in New Mexico, on conditions.

"How wrought I yesterday?" Small moment, now,
To question with vain tears, or bitter moan,
Since every word you wrote upon the sands
Of yesterday hath hardened into stone.

"How shall I work to-day?" O, soul of mine!
To-day stands on her threshold, girt to lead
Thy feet to life immortal; strive with fear;
Deep pitfalls strew the way; take heed—take heed!

MISSIONARY CONCERT—JAPAN.

Japan: Its People, Religions, and Protestant Missions.

JAPAN consists of a chain of islands fifteen hundred miles long and the largest of which is from one hundred to two hundred miles wide. The area about equals that of England, Scotland, Ireland, and Wales, and the population December 31, 1896, was 43,760,754, exclusive of Formosa, which had 2,745,138, and the Pescadores, which had 53,405.

Japan is a mountainous country, and a large portion of it cannot be cultivated. The rivers are short and small. There is every variety of climate. The principal articles of food are wheat, rice, millet, beans, oranges, figs, pears, peaches, plums, grapes, etc. The chief articles of export are silk, tea, and rice. There is much of mineral wealth, especially coal, gold, silver, copper, iron, etc.

It is probable that the Japanese are the product of the Malays from the south and the Mongols from the west, but most of the immigrants came from Korea and China.

They claim to have a history that goes back to 600 B. C., but the well-authenticated history commences about 500 A. D. Japan was first discovered about 1542 by Mendez Pinto, a Portuguese adventurer, and for a hundred years there was some intercourse with foreign nations. This era was followed by two hundred years of exclusion and seclusion.

Commodore Matthew Calbraith Perry landed at Kurihama, Japan, July 14, 1853, and delivered President Fillmore's letter, which demanded a trade treaty. He sailed away and returned in March, 1854, and on March 31, 1854, the representatives of Japan met the commodore at Yokohama and concluded a treaty which opened Japan to American commerce.

The present emperor is Mutsuhito, who was born November 3, 1852, and succeeded to the throne on the death of his father February 13, 1867. The government was for centuries an absolute monarchy, but in 1889 a constitution was promulgated; the first diet met in 1890, and Japan became a constitutional monarchy, resembling Germany in many respects. The treaties made with foreign powers in 1854 and later have since been revised, and in 1900 Japan was recognized as an equal by the United States and the great powers of Europe.

In writing of Japanese characteristics Mr. R. B. Peery, a missionary for many years in Japan, says in his *Gist of Japan*:

"Physically, the Japanese are inferior to the races of the West. They are shorter of stature and lighter of weight than Europeans or Americans. Their habits of life and their vegetable diet have combined to make them a physically weak people.

"In color they resemble the American Indians. There are two types of facial expression, the old Samurai, or noble class, have a long narrow face, sharp nose, high narrow forehead, and oblique eyes; the lower classes have fat round faces, with broad mouths and flat noses.

"The Japanese are a cheerful race. The cares of

life seem to weigh lightly upon them. They appear smiling and happy. Politeness is a national characteristic. Mentally, they are bright and intelligent, receiving and apprehending instruction readily. They have great thirst for knowledge, and study for the sake of learning itself.

"A marked characteristic of the Japanese is their strong patriotism, which, however, is not always held intelligently. I meet not a few who believe that love for Japan necessitates a hatred of all other countries, and that no man can be loyal and at the same time admire and praise foreign lands.

"Respect for parents and teachers is one of the most prominent elements in the national character. The attitude of children toward parents, and pupils toward teachers, is not one of love, but one of absolute obedience and reverence. It is said that true love can come only from a superior to an inferior, while the proper feeling of inferiors toward their superiors is one of reverence.

"The counterpart of this reverence and unquestioning obedience to authority is a feeling of meekness and dependence. The government is depended upon much more than is the government in the United States. It is expected to inaugurate all great commercial and industrial enterprises.

"Love of the beautiful is a prominent and highly developed Japanese trait. Their ideals of beauty differ much from Western ideals. Most Americans at first cannot appreciate Japanese art, landscape scenery, or flowers, but a short residence and an acquaintance with native life and scenes soon bring one to appreciate them. The æsthetic faculty is possessed by all classes. The gardens of the rich are laid out with especial care, and no money or pains are spared to make them beautiful. Day laborers stand and gaze for a long time at a beautiful sunset, or go into raptures over a dwarfed cherry bush just putting forth its tiny buds.

"The Japanese are open-minded and receptive of truth, from whatever quarter it may come. The readiness with which Western learning of all kinds has been adopted, and the patient hearing and investigation native scholars give to all new theories of science and knowledge show that their mind is an open and receptive one, but that it is as receptive of prejudice and misrepresentation as of truth and knowledge is evidenced by the present attitude of many toward Christianity.

"The Japanese are more inclined to be practical than speculative. Abstract metaphysical and theological ideas have little charm for them.

"Japanese character is lacking in steadfastness and fixedness of purposes. Huge enterprises will be begun with enthusiasm only to be abandoned before carried to completion, yet it is also true that the Japanese government has shown itself capable of laying out far-reaching plans, and of adhering to its original purpose until it is successfully accomplished.

"The Japanese character is largely wanting in originality. The people have originated almost nothing.

having accepted nearly everything at the hands of others. In ancient times Japan had Korea for a teacher; afterward she studied under China; now she is at school to Europe and America. Her medieval civilization was accepted bodily from Asia, just as her modern is from Europe and America. But while they are not originators they are excellent imitators and do not slavishly follow their models, but change, modify, and develop them.

"Another national peculiarity is the slight value placed upon human life. The idea that the family, and not the individual, is of supreme importance and the Buddhist teaching that life itself is the greatest of all evils are responsible for this. Suicides are of frequent occurrence. About seven thousand suicides occur in Japan each year. The proportion of suicides varies with the success or failure of the rice crop.

"The people are frequently unreliable in private matters, yet in public affairs and in all governmental relations they are honest and fairdealing. Public office is seldom perverted for private ends.

"The chief defect of Japanese morality is the minor place it gives to the individual. The need of the nation is a morality founded on the ethical principles inculcated in the Bible. This would exalt truth and chastity, would soften and temper the great duties of loyalty and obedience, and would make of Japan an honest, temperate nation."

RELIGIONS.

The principal religions of Japan are Shintoism, Buddhism, and Confucianism, and there are many who are adherents of all three religions, "taking their theology from Shinto, their soteriology and eschatology from Buddhism, and their moral and economic ideas from Confucianism."

Shinto means "the way of the gods," and Shintoism tells much about men who have become gods. It is largely the worship of ancestors, especially the ancestors of the imperial family. Duty lies in obedience to the Mikado and in following the promptings of the human heart. The work of the priests is devoted more to the thought of and care of the gods than to the teaching of the people or leading them in worship.

Buddhism was received from Korea about the middle of the sixth century. It teaches the transmigration of souls and self-perfection through self-denial and discipline. The highest good is the loss of personal identity and practical annihilation. Buddhism exerts a greater influence in Japan than any other religion.

Confucianism consists chiefly in a set of moral teachings which consider and direct the relations between sovereign and subject, father and son, husband and wife, elder and younger brother, friend and friend. It worships ancestors. It is pantheistic in its character and teaching.

Tenrikyo is a new religion, being only about sixty years old. Faith healing forms a part of it. The soul is an emanation from the gods, and at death goes back to them. The worship consists of prayer and praise, and thanksgiving by music and dancing.

Christianity was introduced into Japan in 1549 by Francis Xavier, and within sixty years reported one million converts to the Roman Catholic faith, but the priests and leading men meddled with politics, and an edict was issued against Christianity. Many were slain, others were banished, and the exercise of Christian rites was forbidden. For over two hundred years and until 1872 was posted the command:

So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he dare violate this command, shall pay for it with his head.

Soon after Japan made treaties with foreign nations, commencing with 1854, the Roman Catholics resumed work in Japan and found several Christian communities that had continued to exist and perpetuate themselves for over two hundred years notwithstanding the prohibition of Christianity, and the Roman Catholics now report in Japan 54,600 adherents.

The Greek Church has also had flourishing missions in Japan since 1871, supported by the National Church of Russia, the mission being largely the result of the labors of Bishop Nicolai Kasatkin, who first went to Japan in 1861 as chaplain to the Russian consulate at Hakodate. The Greek Church has now in Japan 26,000 members.

PROTESTANT MISSIONS.

Japan was opened to foreign residence in 1859, and the Protestant Episcopal Church was the first to be represented by transferring two of its missionaries from China—Rev. J. Liggins, who arrived at Nagasaki May 2, and Rev. C. M. Williams, who arrived in June.

On October 18, 1859, J. C. Hepburn, M.D., LL.D., and wife, of the Presbyterian Church in the United States of America, arrived at Kanagawa.

On November 1, 1859, Rev. S. R. Brown and D. B. Simmons, M.D., reached Kanagawa, and on November 7 Rev. G. F. Verbeck arrived at Nagasaki, all three being of the Reformed Church in America. The wives and families of the three remained temporarily at Shanghai and arrived in Japan December 29, 1859.

On April 1, 1860, Rev. J. Goble and wife, of the American Baptist Church, arrived.

The above four Churches were the only Protestant Churches represented in Japan by missionaries from 1859 to 1869, but various changes and additions were made in the personnel of the missions during the ten years.

The Missionary Societies and Churches now engaged in mission work in Japan are: the American Board of Commissioners of Foreign Missions; the Presbyterian and Reformed Churches, forming what is known as "The Church of Christ in Japan," and consisting of the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, South, the Reformed Church in the United States, the Reformed Church in America, the United Presbyterian Church of Scotland, the Cum-

berland Presbyterian Church, and the Woman's Union Missionary Society, each having its own field and doing its own individual work; the Episcopalians unite in forming the native Church called *Nippon Sei Kokuai*, and are the American Protestant Episcopal Church, the English Church Missionary Society, the English Society for the Propagation of the Gospel, and two Canadian Missions known as St. Andrew's University and St. Hilda; the Methodists are represented by the Methodist Episcopal Church, the Methodist Episcopal Church, South, Canadian Methodist Church, Methodist Protestant Church, the United Brethren Church, and the Evangelical Association of North America; the Baptists are the Baptist Missionary Union, Southern Baptist Convention, Disciples of Christ, and the Christian Church of America; the others are the Evangelical Lutheran Church of the United States, General Evangelical Protestant Church of Switzerland, Friends, Universalists, Seventh-day Adventists, Christian and Missionary Alliance, etc.

The American Bible Society, the National Bible Society of Scotland, the British and Foreign Bible Society, the American Tract Society, and the London Religious Tract Society have all done good work in Japan through agents and colporteurs.

From 1859 to the close of 1871, during the first thirteen years of Protestant missions in Japan but ten persons were baptized, five in the North and five in the South. They were: Yano Riu, in October, 1864, by Rev. J. H. Ballagh; Wakasa and Ayabe, May 20, 1866, by Rev. G. F. Verbeck; Shiomura, in 1866, by Bishop C. M. Williams; Shimidzu, in 1868, by Rev. G. F. Verbeck; Awadzu Komei, in May, 1868, by Rev. J. H. Ballagh; Ogawa Yoshiyasu, Suzuki Kojiro, and an old lady in February, 1869, by Rev. D. Thompson; Nimura, in 1871, by Rev. G. Ensor.

The first Japanese Christian church was organized at Yokohama March 10, 1872. It consisted of nine young men, who were baptized on that day by Rev. J. H. Ballagh, of the Reformed Church, and two men previously baptized. The church was given the name of "The Church of Christ in Japan." A simple evangelical creed was adopted with a few rules for the government of the church, which provided that the government was to be in the hands of the pastor and elders with the approval of the members.

In 1867 was published a Japanese-English and English-Japanese Dictionary, prepared by Dr. J. C. Hepburn, which has been of great value.

In 1871 the gospel of Matthew, translated by Rev. J. Goble, was published.

In 1880 an edition of the whole Bible was published in Japanese.

The mission work commenced in 1859 has made steady progress, and in 1900 the total adult membership of the Protestant Churches was reported as being 42,451, while 757 foreign missionaries were seeking to bring Japan to Christ. The spring and summer of 1901 have been very fruitful in conversions, and the close of the year will show a large increase in the membership.

THE METHODIST EPISCOPAL MISSIONS IN JAPAN.

THE General Missionary Committee of the Methodist Episcopal Church decided in November, 1872, to open a Mission in Japan. Rev. R. S. Maclay, D.D., Rev. J. C. Davison, Rev. Julius Soper, and Rev. M. C. Harris were appointed as the first missionaries. Dr. Maclay, who had been a missionary in China, was appointed superintendent of the new Mission. Dr. Maclay and family arrived in Japan June 11, 1873; Messrs. Davison and Soper, with their wives, arrived August 8, 1873, and Mr. and Mrs. Harris December 14, 1873. Rev. I. H. Correll and wife, under appointment for China, arrived in Yokohama June 30, 1873, and being detained there by illness of his wife, Mr. Correll was transferred July 22, 1873, to the Japan Mission.

These pioneer missionaries did noble work for many years, and two of them, Rev. J. C. Davison and Rev. Julius Soper, are still at work in the Mission. Dr. Maclay left Japan December 31, 1887, and is now residing in California. Dr. Harris left Japan May 25, 1886, and is the superintendent of the Japanese Mission on the Pacific Coast of the United States, including Hawaii, with headquarters in San Francisco. Dr. I. H. Correll left Japan July 30, 1897, and is now a member of the Protestant Episcopal Church.

The Mission commenced in 1873 has developed into two Annual Conferences with 3,999 members and 1,895 probationers, 73 native traveling preachers, 19 male missionaries, of whom 17 are married, 1 female missionary, and 34 missionaries of the Woman's Foreign Missionary Society.

Japan Conference.

THE Japan Conference includes the main island of Japan and all the islands north of it. The eighteenth annual session was held at Aoyama, Tokyo, March 28 to April 3, 1901, Bishop Moore presiding.

Milton S. Vall was received by transfer from the South Japan Mission Conference, Tokumatsu Ikeda and Tokusaburo Morimoto from the California Conference, Takizo Takasugi from the Central Swedish Conference. Tetsuke Hasegawa, Shigeo Kimura, and Kasaburo Mizoe were received on trial. Kinkiichi Miura, Takayuki Namae, and Tokusaburo Morimoto were continued on trial. Takizo Takasugi was discontinued. Go Haraga, Zenichiro Kawano, and Tamijiro Kasahara had died. Kiyohito Fukagaya and Gisaburo Tanaka withdrew. Itsuki Honda and Takuhei Kikuchi were reported as superannuated. Alton M. Brooks, Katsusaburo Nagasaki, Tomiya Sakamoto, and Masanosuke Mitani were received into full membership.

By a vote of 32 to 3 the following was adopted:

Resolved, That we favor the taking of steps for the organization of a United Methodist Church in Japan, and the appointment of a committee of two missionaries, two Japanese preachers, and two laymen to act on a joint committee, representing the various Missions of the Methodist family in Japan, to form a Plan of Union to be presented to the Conference at its next session.

The committee was constituted as follows: Julius Soper, D. S. Spencer, Y. Honda, S. Ogata, M. Takagi, E. Ito.

It was decided to issue a call for a Central Conference to be held at Nagoya in 1902.

The Committee on Education urged that the Missionary Society and friends, foreign and Japanese, provide stronger facilities and better equipment for educational work, that young men of the Church should be encouraged to attend the Church schools; it reported that the outlook of the Philander Smith Biblical Institute had not been so hopeful for several years, much deeper interest in Christian evangelization being manifested by the students; announcement was made that negotiations were in progress looking to the establishing of a Union Methodist Theological School in Aoyama, Tokyo; the college and academy, *Aoyama Gakuin*, had an enrollment in March last of 107, and during the year made substantial progress; six girls' schools and the *Aoyama Gakuin* reported a total of 999 students enrolled, of whom 356 are Christians and 99 were converted last year.

The Gospel Societies of Hirosaki, Tokyo, and Yokohama reported a total enrollment of 644 in the night schools connected with them. A Christian dormitory is greatly needed in Tokyo, and a new building needed in Yokohama to replace the one destroyed by fire last year.

Pastors were urged to give special lectures on the books of the Bible, and to make special effort to distribute tracts, and the publishing house was requested to publish a Young People's Magazine as soon as practicable.

The Church Extension cause was urged as being very important, and that sufficient money be raised to erect at least one chapel at some needy place each year.

The organization of Epworth Leagues in every church was recommended, Sabbath observance was urged, also that special attention be given to Sunday schools, and that pastors organize temperance societies and preach temperance sermons.

The publishing house reported a considerable increase in sales, the erection of a new building, and greatly increased facilities for work.

Rev. J. W. Wadman, Presiding Elder of the Hakodate District, reported one fully self-supporting church and all the churches advancing in their gifts to ministerial support. Encouraging progress had been made in the Sunday schools. A new building had been erected at Hirosaki for the Girls' School, and new churches are to be erected at Odate and Yakumo.

Rev. S. Ogata, Presiding Elder of the Nagoya District, reported that the First Church of Nagoya had become self-supporting, and a new building for the Girls' School at Nagoya had been erected. All but two of the churches increased their giving toward pastors' support.

Rev. C. W. Huett, Presiding Elder of the Sapporo District, reported that the five pastors on the district were all young men full of faith, zeal, and good works. Two new missionary families and five more

Japanese pastors are greatly needed. The outlook for successful work is thrilling. A home for the presiding elder has been purchased.

Rev. K. Ishizaka, Presiding Elder of the Sendai District, reported revivals in several places and 107 baptisms. Forty-four persons were converted in Fukushima.

Rev. E. Aibara, Presiding Elder of the Shinano District, reported unusual progress during the year in conversions, finances, Sunday schools, Epworth Leagues, and evangelistic work.

Rev. D. S. Spencer, Presiding Elder of the Tokyo District, reported progress in every one of the twelve circuits and stations of the district. There was an increase of 100 members, the same number of probationers, and a far greater number of inquirers than the previous year. The average attendance upon public preaching, prayer, and class meeting had increased more than fifty per cent. Revivals had



quickenened many into new life. A distinct improvement had been made in the quality of the preaching by the pastors. A new church and parsonage is being erected in the Takeoka Charge. The Fourth Church of Aoyama, Tokyo, increased 20 per cent in membership, 100 per cent in probationers, and 100 per cent in average attendance upon the preaching services, while the prayer and class meetings have grown immensely in interest and power. The Aoyama Gakuin Church is distinctively a school church, and the revival in January added 50 names to the church roll and aided in developing lay workers. The Asakusa Church made a fine record. The Ginza Church rejoices in constant prosperity. The Kudan Church reports a great increase upon the regular meetings. The Mita Church has advanced in every line of work. All the churches have advanced in their collections.

Rev. G. F. Draper, Presiding Elder of the Yokohama District reports that the pastors and churches have worked earnestly for the spiritual uplift of the people and with some success. Shimamura, Tobo,

and Yokohama have made a good advance. The Bible School for Women reports 21 students and is supplying a great need. The Yokohama Gospel Society is doing good work through its night school, and 12 young men have been added to the church during the year through its instrumentality.

The statistics reported 3,199 members (a gain of 46); 1,545 probationers (a gain of 166); 25 local preachers; 100 Sunday schools (a gain of 1); 4,818 Sunday school scholars (a loss of 501); 94 children and 516 adults were baptized during the year. The 48 churches have a probable value of 115,683 yen, and the 24 parsonages a value of 12,225 yen. The collections amounted to 177.12 yen for Missions, 107.47 for Church Extension, 18.47 for Tract Society, 74.64 for Education, 21.25 for Bible Society, 12.40 for Woman's Foreign Missionary Society, 271.12 for Home Missions, 28.31 for Conference claimants, 37.51 for bishops, 20.22 for presiding elders, 4,133.60 for pastors, 552.72 for Sunday school expenses, 299.63 for house rent and taxes, 2,601.53 for current expenses, 1,954.27 for other collections.

The following were the appointments:

HAKODATE DISTRICT.—*John W. Wadman*, P. E. (P. O., Hakodate). Aomori-Hachinohe, Masami Iinuma, Fukuyama, to be supplied. Hakodate, Motojiro Yamaka, Morioka, Sanshiro Kokita, Yakumo, to be supplied. W. F. M. S., Miss Augusta Dickerson, Miss Mary S. Hampton, Miss Florence Singer.

HIROSAKI DISTRICT.—*Charles Bishop*, P. E. (P. O., Hirosaki). (J. W. Wadman will act as presiding elder in the absence of C. Bishop.) Akita, Tomokichi Hasegawa, Fujisaki, to be supplied by T. Fujita. Goshogawara, Kasaburo Mizoe. Hirosaki and Kuroishi, Teiji Iikubo. Noshiro, to be supplied by T. Kikuchi. Odate, Motoi Hirakawa. Hirosaki Gospel Society, *Robert P. Alexander*. W. F. M. S., Miss Ella J. Hewett, Miss Ada Southard, Miss M. B. Griffiths, Miss Bessie Alexander.

NAGOYA DISTRICT.—*Sennosuke Ogata*, P. E. (P. O., Nagoya). Gifu, Taichiro Miura, Komaki, Kichijiro Ukai. Koshiozu, Shosaku Takabashi. Nagoya: First Church, Kyukichi Nakada; Second Church, Tokumatsu Ikeda; Third Church, *M. S. Vail*. Nishio, to be supplied by U. Amenomori. Toyohashi and Shinshiro, Keitaro Ichiku. Nagoya Gospel Society, *M. S. Vail*. Instructor in Seiryu Jo Gakko, Taichiro Miura. On furlough, H. W. Swartz. W. F. M. S., Miss Elizabeth R. Bender, Miss Anna P. Atkinson.

SAPPORO DISTRICT.—*Charles W. Huett*, P. E. (P. O., Sapporo). Iwanai, Tomiya Sakamoto. Iwamizawa, Kwansuke Kudo. Kamikawa, to be supplied. Mashike, Shigee Kimura. Otaru and Yoichi, Wasuke Ishikawa. Sapporo, Masanosuke Mitani. W. F. M. S., Miss Anna V. Bing, Miss Louisa Imhof.

SENDAI DISTRICT.—*Kameji Ishizaka*, P. E. (P. O., Sendai). Fukushima, to be supplied by M. Sengoku. Nishinasuno and Sakuyama, to be supplied by M. Utsumi. Sendai, *Joseph G. Cleveland*. Shirakawa, to be supplied by E. Maki. Tendo, to be supplied. Utsunomiya, Bunschichi Onuki. Yamagata, Shigeyoshi Sugihara. Yonezawa, Kashizo Shiratori. W. F. M. S., Miss Frances E. Phelps.

SHINANO DISTRICT.—*Eiken Aibara*, P. E. (P. O., Matsumoto). Azumi, Tetsuji Kitazawa. Iida, Tsunezo Takami. Ina and Takato, Yubi Kojima. Matsumoto, Eiken Aibara and Kinkichi Miura. Matsu-shiro, Taketaro Sugo. Takagi and Tatsuoaka, to be supplied. W. F. M. S., Miss Rebecca J. Watson, Miss Carrie A. Heaton.

TOKYO DISTRICT.—*David S. Spencer*, P. E. (P. O., Tokyo). Ajiki, to be supplied. Mizukaido and Kawamata, Konosuke Sawai. Sawara to be supplied

by T. Noda. Sosa, to be supplied by S. Kusama. Takeoka, Eitaro Hirano. Tokyo: Aoyama, First Church, Teisuke Hasegawa; College Church, Yoitsu Honda; Asakusa, to be supplied by K. Nakagawa; Ginza, Takeshi Ukai; Josel, Shigejiro Furusawa; Kudan, Kunisaburo Nakagawa; Mita, Kenzo Iida and *Julius Soper*; Tsukiji, *Whiting S. Worden* and supply, M. Kozaki; Gospel Society, *W. S. Worden*; Aoyama Gakuin, Y. Honda, President; Philander Smith Biblical Institute, *Julius Soper*, Dean, Toranosuke Yamada, Instructor; College and Academy, *Benjamin Chappell*, Dean, *Alton M. Brooks* and *Miss Jennie S. Vail*, Instructors; Editor *Gokyo*, U. Bessho; Publishing Agent, *J. L. Cowen*; Field Agent of Publishing House, Tokusaburo Morimoto. Left without appointment for study, Takayuki Namea. W. F. M. S., Miss F. G. Wilson, Miss Nell M. Daniel, Miss Ella Holbrook, Miss Ella Blackstock, Miss M. A. Spencer, Miss M. B. Griffiths.

YOKOHAMA DISTRICT.—*Gideon F. Draper*, P. E. (P. O., Yokohama). Kawagoe and Toyooka, Jinshiro Kambe. Kanagawa, to be supplied by J. Miyashiro. Kokubu and Otsu, to be supplied. Kumagae and Honjo, to be supplied by K. Yamazaki. Odawara and Kamakura, Hatanoshin Yamaka. Ogawa and Moro, to be supplied by B. Kitahara. Shimamura and Sakae, Kaizo Naruse. Tobe, Saehachi Kurimura. Yokohama, Heizo Hirata. Yokohama Gospel Society, to be supplied. W. F. M. S., Miss C. H. Spencer, Miss Amy G. Lewis, Miss Georgiana Bauscus; in the United States, Miss Bell J. Allen, Miss Harriet S. Alling.

Missionaries in Pacific Japanese Mission, Yoshinoseki Sekizawa and Katsusaburo Nagasaki.

The foreign missionaries are those in the above appointments whose names are in italics, and those whose names follow the letters W. F. M. S., the latter being appointees of the Woman's Foreign Missionary Society. *Rev. C. Bishop* and *Rev. M. S. Vail* are in the United States.

MISSIONARIES.

The foreign missionaries of the Missionary Society now in service arrived in Japan at the dates attached to their names:

Rev. Julius Soper, D.D., August 8, 1873.
Rev. Milton Smith Vail, September 13, 1879.
Rev. Gideon Frank Draper, March 20, 1880.
Miss Jennie Stevenson Vail, May 25, 1880.
Rev. David Smith Spencer, September 23, 1883.
Rev. Whiting S. Worden, M.D., October 29, 1886.
Rev. Joseph Gilbert Cleveland, Ph.D., April 13, 1887.

Rev. John Webster Wadman, August 11, 1889.
Rev. Benjamin Chappell, July 13, 1890.
Rev. Robert Percival Alexander, July 21, 1893.
Rev. Charles Wesley Huett, January 16, 1897.
Rev. Alton Matthew Brooks, February 3, 1898.
James Lysle Cowen, March 2, 1899.

All the above male missionaries are married except Mr. Alexander, whose wife died in Japan. Mr. Chappell was sent to Japan previous to the date given, but his work in the Mission commenced at that date. Mr. Vail is at present in California.

The foreign missionaries no longer members of the Japan Mission arrived in Japan and left Japan at the dates attached to their names as follows:

Rev. Robert S. Maclay, D.D., June 11, 1873—December 31, 1887.
Rev. I. H. Correll, D.D., June 30, 1873—July 30, 1897.

Rev. M. C. Harris, D.D., December 14, 1878—May 25, 1886.

Rev. John Ing, November 10, 1876—March 10, 1878.

Rev. William C. Davidson, November 8, 1877—March 1, 1884.

Rev. C. S. Long, D.D.,* March 20, 1880—July 17, 1890.

Rev. L. W. Squier, September 25, 1881—March 5, 1887.

Rev. C. W. Green, August 20, 1882—July 17, 1890.

Rev. James Blackledge, October 13, 1882—1886.

Rev. William C. Kitchin, Ph.D., September 20, 1882—March, 1888.

Rev. J. O. Spencer, Ph.D., September 23, 1883—March 4, 1899.

Rev. H. W. Swartz, M.D., October 29, 1884—October 1, 1896.

Rev. David McInturff, D.D., December 1, 1887—July 31, 1890.

Rev. M. N. Frantz, May 16, 1888—July 17, 1890.

Rev. George B. Norton, D.D., August 11, 1889—April 29, 1893.

Rev. John F. Belknap, August 11, 1889—July 17, 1894.

Rev. John Wier, D.D., June 15, 1888—November 1, 1896.

Rev. F. T. Beckwith,* September 1, 1891—March 30, 1893.

Rev. George F. Shepherd, September 7, 1896—February 25, 1897.

Miss Harriet S. Alling arrived in Japan September 24, 1887, but has been connected with the work of the Woman's Foreign Missionary Society since 1893. Dr. Maclay and Mr. Ing had been missionaries in China.

South Japan Mission Conference.

THE South Japan Mission Conference embraces the island of Kyushu and the smaller islands to the south and east of it. The third session of the Conference was held in Fukuoka, March 14-18, 1901, Bishop Moore presiding.

Archie E. Rigby was received by transfer as a probationer of the Dakota Conference. Unokichi Kawasake and Toranosuke Chiga were received on trial. Kiso Murai, Ukichi Kaneko, and Noboru Kawasaki were admitted into full membership. Notice was given that the name of Kosaku Yoshioka had been changed to Seimei Yoshioka.

The Chinzel Seminary reported that the attendance for the year had been large, as large as could be accommodated. An enlargement of the dormitory is very necessary. The religious services have been well maintained, and during the year 40 of the students began the Christian life. The Twentieth Century Memorial College is to be built as soon as the amount received shall amount to 840,000 yen, and the board of trustees were requested to secure as many contributions as possible for college endowment.

Rev. Herbert B. Johnson, Presiding Elder of the Fukuoka District, reported that the advance in self-support was very encouraging and the benevolent

* Deceased.

collections had increased. The church at Wakamatsu had greatly prospered. Six Sunday schools have been maintained in Fukuoka. The Ladies' Seminary reported continued prosperity.

Rev. J. C. Davison, Presiding Elder of the Nagasaki District, reported that the collections had been equal to those of the previous year. At Kagoshima a new church had been erected, and at Kumamoto the church had been repaired. The Deshima Church in Nagasaki was self-supporting, and the Sunday school numbered 700. The Kojiyamachi Church in Nagasaki will be self-supporting this year. A new church building at Sendai is greatly needed.

The statistics reported 800 members (a gain of 35); 350 probationers (a gain of 27); 6 local preachers; 30 Sunday schools; 1,491 Sunday school scholars (a loss



of 224); 7 churches valued at 28,540 yen; 6 parsonages valued at 4,000 yen. During the year there had been 96 adults and 26 children baptized. The collections were in yen for pastors' support 1,119.63; bishops, 9.63; Conference claimants, 7.80; current expenses of church, 271.54; expenses of the Sunday schools, 101.45; Missions, 65.50; Church Extension, 30.87; Education, 21.55; American Bible Society, 3.88; W. F. M. S., 1.10; Home Missionary Society, 33.02; other collections, 294.57.

The following were the appointments:

FUKUOKA DISTRICT.—H. B. Johnson, P. E. (P. O., Fukuoka). Fukuoka Circuit, K. Kosaka. Hakata and Koga, C. Nagano. Kumamoto and Yatsushiro, T. Chiga and the supply, Y. Narita. Kutami and Waifu, supplied by S. Watanabe. Moji and Kokura, U. Kawase. Omuta and Yanagawa, U. Kaneko. Saga and Kurume, Y. Tsuda. Wakamatsu Circuit, S. Yoshioka and K. Kawase. W. F. M. S., Miss L. M. Seeds.

NAGASAKI DISTRICT.—*H. B. Schwartz*, P. E. (P. O., Nagasaki). Kagoshima Circuit, *S. Matsumoto*. Kajiki Circuit, *T. Otake*. Nagasaki: *Deshima*, *T. Nakamura*; *Kojiyamachi*, *C. Nakayama*. Okinawa (Loo-choo Islands), *K. Mural*. Omura and Sasebo, *S. Fujii*. Sendai, *K. Ichichi*. Chinzai Seminary: *E. B. Fulkerson*, Principal; *H. B. Schwartz*, Acting Principal; *A. E. Rigby*, *U. Sasamori*, and *J. Victor Martin* (layman), Professors. *W. F. M. S.*, Miss *Jennie Gheer*, Miss *L. B. Smith*, Miss *M. E. Milton*, Miss *E. Russell*, Miss *Young*; home on leave, Miss *Irene E. Lee*, Miss *Lola M. Kidwell*.

M. S. Vall and *J. C. Davison* were reported as on leave in the United States. *M. S. Vall* was afterward transferred to the Japan Conference. *J. Victor Martin* had been connected with the China Mission.

The names of those in italics and those representing the Woman's Foreign Missionary Society designate the foreign missionaries.

The foreign missionaries of the Missionary Society connected with the Mission arrived in Japan at the dates attached to their names as follows:

Rev. *John Carroll Davison*, D.D., August 8, 1873.

Rev. *Herbert Buell Johnson*, December 1, 1887.

Rev. *Epperson Robert Fulkerson*, LL.D., March 28, 1887.

Rev. *Herbert Butler Schwartz*, March 4, 1893.

Mr. *J. Victor Martin*, 1900.

Rev. *Archie Edward Rigby*, December, 1900.

The above missionaries are married except Mr. *Martin*.

Protestant Christian Revival in Japan.

THE following items are taken from *Tidings from Japan* for July:

"In Tokyo additions are being made to the churches every Sabbath. The pastors are crowded with work, the audiences are greatly increased, and wide interest awakened. While the series of extra meetings in all the churches of the city has closed for the present, special attention is being given to training the army of inquirers. Social meetings are being held to acquaint these inquirers with each other, with the church members, and with the doctrines of Christianity. Great interest centers in these meetings. The Kudan Methodist Church had such a meeting June 18 for its 500 seekers."

"On July 6, from 2 to 4 P. M., a notable meeting was held in the Young Men's Christian Association Hall, to render special thanks to God for the wonderful showers of blessing poured out upon the churches of Tokyo, from May 12 to June 30. In spite of the heavy rain prevailing 600 assembled. Rev. *H. Kozaki* presided. The services consisted of singing, Scripture reading, prayer, short addresses, and report of the work. Over fifty churches united in the movement, and night after night during the seven weeks the churches were crowded with earnest and interested hearers. The number signing cards as inquirers many of whom were converted was 3,000."

"The widespread nature of the revival now begins to be manifest. Kyushu is getting a blessing. Shikoku and southern central Japan report vic-

tories. Nagoya is yielding. Osaka reports 725 accessions. Mayebashi is moving under the Spirit's power. Sendai begins to be stirred. Shizuoka has had a blessing. The movement is spreading over the entire land."

Questions on Japan.

WHERE is the Empire of Japan?
 What is the size of Japan?
 What is the population of Japan?
 From what time is Japanese history dated?
 Who is the present ruler?
 How long has he reigned?
 What special privileges has he granted?
 What kind of a government has Japan?
 When and how was Japan opened to foreigners?
 What rights have foreigners now in Japan?
 What are the principal religions of Japan?
 What is Shintoism?
 What does Buddhism teach?
 What does Confucianism consist in?
 What new religion started sixty years ago?
 What does it teach?
 When was Christianity introduced into Japan?
 What caused its persecution and banishment?
 What command was posted against Christianity?
 When did the Roman Catholic missionaries resume their work?
 What did they find?
 How many adherents do they now report?
 Who commenced the mission of the Greek Church, and when?
 How many members has the Greek Church?

PROTESTANT MISSIONS.

When did Protestant missionaries first enter Japan?
 What Churches were represented by missionaries the first year?
 Who were the missionaries the first year?
 How many were baptized the first thirteen years?
 When was the first Japanese church organized?
 When was the first gospel published in Japanese?
 When was the whole Bible translated and published in Japanese?
 How many Protestant foreign missionaries were in Japan in 1900?
 How many Churches and societies did they represent?
 How many adult members were reported in the Protestant Churches in Japan in 1900?
 What is the outlook for Protestant Missions in Japan?

METHODIST EPISCOPAL MISSIONS.

When was the Methodist Episcopal Mission in Japan commenced?
 Who were the foreign missionaries the first year?
 How many foreign missionaries are now in the two Missions?
 How many native traveling preachers?
 How many members and probationers?
 Who is the bishop in charge?
 What are the names of the two Conferences?
 What territory does the Japan Conference include?
 How many members and probationers does it report?
 Who are the foreign missionaries?
 What other missionaries have been connected with the Mission?
 What territory does the South Japan Mission Conference include?
 How many members and probationers?
 Who are the foreign missionaries?
 What other Methodist Churches have missionaries in Japan?
 What steps have been taken looking to the forming of a United Methodist Church in Japan?

STATISTICS OF CHRISTIAN AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1900.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, 60, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Outstations.	Organized Churches.	Baptized Adult Converts, 1900.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of Native Christians for all Purposes during the Year, in yen. | yen —50 cts. (gold).
		Male.	Unmarried Women.	Total, including Wives.									
American Baptist Missionary Union...	1860	19	19	56	9	54	27	204	2,011	16	7	60	3,540 38
American Board's Mission in Cooper- ation with the Kumiai Churches (a)	1869	21	22	62	12	170	72	519	10,214	15	38	67	31,745 00
American Christian Convention (d)...	1887	2	2	6	2	23	7	11	344	2	4	4	278 01
Baptist Convention (Southern).....	1889	4	...	8	4	9	2	15	90	..	1	4	125 00
Christian and Missionary Alliance.....	1891	1	1	3	1	3	3	4	26	..	..	3	(f) 10 00
Presbyterian Church of the U. S.	1859	17	20	54	12	31	...	...	...	...	...	...	...
Reformed Church in America	1859	11	10	31	9	14	...	...	...	...	...	...	...
United Presbyterian Church of Scotland	1874	1	...	2	1	..	...	...	...	...	...	...	...
The Church of Christ in Japan (a).....	...	...	...	...	...	...	71	619	10,847	18	34	113	27,633 56
Reformed Church in the United States.	1879	8	4	18	3	48	...	...	...	...	...	...	...
Presbyterian Church in the U. S. (South)	1885	10	8	28	7	53	...	...	...	...	...	...	...
Woman's Union Missionary Soc., U. S. A.	1871	...	5	5	2	7	...	...	...	...	...	...	...
Cumberland Presbyterian Church	1877	6	7	18	4	12	...	...	...	...	...	...	...
Church of Christ	1883	7	6	19	4	14	13	94	734	..	9	10	372 55
Evangelical Association of No. America	1876	2	2	6	1	16	14	61	926	3	18	12	1,256 06
Evangelical Lutheran Mission, U. S. A..	1892	4	...	8	2	1	1	13	77	..	2	2	488 00
General Evang. Prot. (German Swiss)...	1885	3	1	7	2	1	1	5	116	3	2	...	43 32
Hephzibah Faith Miss. Association (f)...	1894	...	1	3	2	1	...	...	...	...	...	1	15 30
Independ. and Unconnected (native) (f)...	...	...	...	...	...	...	6	25	604	..	3	7	1,516 39
Independ. and Unconnected (for'n) (f)...	...	3	8	13	5	...	...	...	...	...	...	...	...
Methodist Church of Canada (c).....	1873	8	14	30	5	53	26	141	(i) 150 1,806	4	26	64	4,692 00
Methodist Episcopal Church, U.S.A. (e)	1873	18	28	64	9	81	79	488	(i) 1,702 3,153	10	60	28	13,940 00
Methodist Episcopal Church, South (e)...	1886	14	7	35	9	18	15	63	688	1	10	7	1,620 00
Methodist Protestant Church (b).....	1880	5	3	13	3	6	5	80	388	5	7	7	998 21
Protestant Episcopal Church, U. S. A.	1859	24	11	52	...	...	...	...	...	...	...	...	...
Church Missionary Society.....	1869	55	49	140	...	...	...	...	...	...	...	...	...
Nippon Sei Kokwai (k).....	...	...	...	...	34	82	80	705	(j) 7,976	39	45	141	11,233 67
Soc. for the Propagation of the Gospel	1873	10	6	23	...	...	...	...	...	...	...	...	...
St. Andrew's University Mission.....	...	...	...	5	...	...	...	...	...	...	...	...	...
St. Hilda's Mission .....	...	...	7	7	...	...	...	...	...	...	...	...	...
Salvation Army.....	1895	5	4	13	4	22	(h) 15	...	...	51	4	...	2,585 15
Scandinavian Alliance Mission in Japan	1891	3	3	8	4	10	...	17	152	..	..	4	14 50
Seventh Day-adventists	1898	2	1	5	2	2	1	12	12	..	..	10	...
Society of Friends, U. S. A.....	1885	2	2	6	2	3	...	(g) 33	201	..	..	..	104 33
Universalist.....	1890	2	1	5	1	...	5	11	65	2	3	3	175 00
United Brethren in Christ.....	1896	2	...	4	2	...	...	19	109	2	1	7	142 17
Total of Protestant Missions, 1900..	...	276	239	757	157	734	443	3,139	42,451	120	321	558	102,228 50
Total of Protestant Missions, 1899..	...	247	260	727	152	887	444	3,149	41,808	113	319	518	94,275 78

(a) Statistics to January 1, 1900. (b) Statistics to April 1, 1899. (c) Statistics to May 1, 1900. (d) Statistics to June 30, 1900. (e) Statistics to August 1, 1900. (f) Approximate. Reports not complete. (g) Admitted to Christian fellowship by public profession of faith in Christ. (h) Not churches but Army Corps. (i) Probationers. (j) Catechumens and infants included. (k) Reports not complete.

—Missionary Herald.

MAKE JESUS KING.

Program for a Missionary Concert.

BY CLARA M. CUSHMAN.

SINGING: Methodist Hymnal, Hymn 248.

All hail the power of Jesus' name!
Let angels prostrate fall.

PRAYER: By pastor.

Leader. Fifty years ago, "in every city and village of Japan, on every highway, by the ferries and in the mountains," might have been seen an imperial edict, saying, "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he dare violate this command, shall pay for it with his head." "The name of Jesus was hated and abhorred." On Friday, July 8, 1853, Commodore Perry sailed into the Bay of Yeddo and cast anchor. He spread the stars and stripes over the capstan of his vessel, and read the psalm which we will now read together, the one hundredth.

Psalm 100, "Make a joyful noise unto the Lord, all ye lands."

(Read Psa. 100 in concert.)

Leader. After reading the psalm Commodore Perry united with his crew in singing the eleventh hymn in our Hymnal, which we will read in concert:

All people that on earth do dwell,
Sing to the Lord with cheerful voice.

Leader. "That first Christian psalm that ever sounded in the Bay of Yeddo echoed over the quiet waters the signal of a peaceful conquest."

"Without firing a gun or shedding a drop of blood Japan's ports were thrown open to the commerce of the world and to the evangel of God."

In 1874 many Japanese began to date their letters "In the year of our Lord," and the Sabbath day became a day of rest for all teachers and all those who were in government employ, and before the century closed Christian students in Japan sent to Christian students in Northfield this sublime cablegram, "Make Jesus King."

We have chosen this message for our motto. If possible we would gladly echo it round the big world and say to weary, sin-sick hearts everywhere, "Make Jesus King."

SINGING: Methodist Hymnal, Hymn 917.

Soon may the last glad song arise,
Through all the millions of the skies.

RESPONSIVE EXERCISE. (May be read by two or more.)

Leader. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying,

Response. Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Leader. He received from God the Father honor and glory, when there came such a voice to him from the excellent glory:

Response. This is my beloved Son, in whom I am well pleased.

Leader. And the seventh angel sounded; and there were great voices in heaven, saying,

Response. The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

Leader. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice,

Response. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Leader. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

Response. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

SINGING: Methodist Hymnal, Hymn 249.

Look, ye saints, the sight is glorious,
See the Man of sorrows now.

Blackboard exercise with appropriate remarks.

TWO WORDS OF THE KING.

COME.

GO.

To-day.

By and By.

To Sinners—Come.

To Disobedient—Go.

To Christians—Go.

To Obedient—Come.

Reading of a true story of Wang Nai Nai, entitled

LOYAL TO HER KING.

In a little Chinese hamlet, at the foot of old Tai Shan,

For long ages, so they tell us, there has lived a noble clan.

Large of heart and large of stature, they have won renown and fame,

And the name of Wang is honored, honored as no other name.

You have heard of old Wang Nai Nai, she who came a thousand li,

Or "four hundred miles," we say it, on a barrow—can it be?—

From the foot of her old mountain, to Peking, that famous place,

Came that she might learn to serve him, and repay her Saviour's grace.

Faithfully she read and studied, opening wide to Christ her heart,

Crowned him king with true devotion, chose for life the better part.

Then from home to home she hastened, with her message from above,

To the weary heavy laden, talking, singing of his love:

(To be sung.) (All sing.)

Come, ye sinners, poor and needy,

Weak and wounded, sick and sore;

Jesus ready stands to save you,

Full of pity, love, and power:

He is able,

He is willing: doubt no more.

Now, ye needy, come and welcome;
 God's free bounty glorify;
 True belief and true repentance,
 Every grace that brings you nigh,
 Without money,
 Come to Jesus Christ and buy.

Thus the busy years fly swiftly, bringing sheaves to
 Jesus' feet;

This her business, this her pleasure, this she counts
 her joy most sweet;

Threescore years, yea, fourscore nearly, numbers
 now the aged saint,
 And she leaves the bustling city, for the body has
 grown faint.

In the little Chinese hamlet, at the foot of old Tai
 Shan,

Tells she now to friends and neighbors of the won-
 drous Son of man.

All the world knows of the Boxers and the martyrs
 true and brave,

Choosing death and persecution, yielding not their
 lives to save.

Round the home of old Wang Nai Nai, surged the
 mob with hate malign,

Yelling there in tones terrific, "*Down! Tear down that
 Jesus sign!*"

Now has come the crucial testing, will she yield or
 will she die?

What would we do, ah, I wonder, were it you or
 were it I?

Leaning on the God of Daniel, unseen hosts are by
 her side,

Steps she forth with holy boldness, true to Christ,
 whate'er betide.

Calm and fearless, thus she answereth: "*Friends,
 that sign shall not come down.*"

*That's my flag, I cannot trail it, death is but for me
 a crown;*

Heaven and loved ones wait my coming, death is
 victory, death is bliss;

Fearless then, I stand before you, but I beg you
 touch not this;

But if it comes down, I swear it, we shall all to-
 gether fall.

Jesus is my king, I've pledged him—now on him
 for help I call."

Then she waited sweetly trusting, heaven's gate
 seemed just ajar;

And she almost heard the welcomes of the hosts who
 were not far,

But the God of Daniel sheltered, to the unseen hosts
 gave word,

"Hold their hands! Let them not harm her! Scatter
 them! I am the Lord."

In the little Chinese hamlet, at the foot of old Tai
 Shan,

Still she lives, dear old Wang Nai Nai, telling of the
 Son of man,

How he came and kindly saved her from the wrath
 of man that day,

And anew she swears allegiance to her Lord and
 King for aye.

And I think, when comes the crowning of the mar-
 tyred hosts of heaven,
 That no crown will glisten brighter than the one to
 her that's given.

At the feet of Christ she'll cast it, and with grateful
 heart will sing,

"Thine the honor, thine the glory, my Redeemer and
 my king."

—Clara M. Crushman.

SINGING: "Marching On."

Tune—*The Battle Hymn of the Republic* (for
 Juniors).

In the freshness of the morning,
 In the glory of our youth,
 With our hearts alert for service
 And our souls on fire for truth,
 We are coming, we are coming,
 With this song in every mouth,
 Christ's kingdom marches on.

Chorus—Glory, glory, Hallelujah!
 Glory, glory, Hallelujah!
 Glory, glory, Hallelujah!
 Christ's kingdom marches on.

From Orient and Occident
 These children of a King,
 To claim a royal heritage,
 Their souls from bondage bring,
 And as they seek their Father's throne
 Their happy voices sing,
 Our souls are marching on.—*Cho.*
 —*Heathen Children's Friend*, 1894.

WE NOTE THE PROGRESS OF THE KINGDOM.

One hundred years ago there was not a missionary
 society in all America. The Church was either in-
 different to, or hostile to, missions. In the Senate of
 Massachusetts the charter of the American Board
 was objected to on the ground that it would export
 religion, whereas there was none to spare from our-
 selves. At the close of the old century, when Wil-
 liam Carey suggested in England the organization
 of a missionary society, a father in Israel exclaimed:
 "Young man, sit down. If God wants the heathen
 saved, he can find a way to do it, and will attend
 to it himself." Sydney Smith sneered at Carey's
 schemes as "the dreams of a dreamer who dreams
 that he dreams."

At the close of the century there were 449 mis-
 sionary societies reporting in heathen and Mohammedan
 lands: 15,460 missionaries; 77,000 native helpers;
 1,317,600 communicants; 4,414,000 adherents; 400
 translations of the Bible.

"So Christ's kingdom marches on."

"The mission enterprise is the one surely tri-
 umphant enterprise. Whatever else fails it will
 not fail, for it is an obedience to God." The glad
 day shall surely come when every knee shall bow
 and every tongue confess that Jesus Christ is King
 of kings.

GATHERED GEMS.

Leader. The religious periodicals are brightened
 with precious gems from all lands. We will gather
 up a few.

(Place a basket so that each reader can drop in his
 slip after reading it.)

ONE TROPHY OUT OF MANY.

Bishop Warne, in the *Indian Witness*, gives an interesting sketch in brief of a Chinese convert in the Penang District, Malay Peninsula, which illustrates the power of the Gospel to transform character. He says:

"When at Kuala Lumpur, I found the pastor was a bright Chinese man, a convert from our Church in Siam. Four years ago he was a poor, ignorant, withered-up, opium-smoking cooly in Siam. He was converted, called to preach, and was brought by Dr. West to the Penang Theological School. He has since learned to read the Chinese Bible, arithmetic up to square root, writing, geography, and has read in Chinese three volumes of Church History, the Discipline, the Catechism, the *Philosophy of the Plan of Salvation*, Binney's *Theological Compend*, *Evidences of Christianity*, a Life of Christ, an account of the religions of China: Buddhism, Confucianism, Taoism. He has learned, in the tonic-sol-fa system, to read music at sight, and to lead the congregation in singing in tune and time. When I saw this man an intelligent preacher, and thought what he was four years ago, I felt the days of miracles were not past, and that no one should doubt the value of missions and the elevating power of the Gospel."

A GREAT DAY IN SINGAPORE.

Miss Mary Cody writes: "We have had a day that will long be remembered by young and old alike in Singapore. Their royal highnesses, the Duke and Duchess of York and Cornwall, paid us a visit on their way to open the first Parliament of the Confederated States of Australia. We marched through the streets from our own school, entering under a fantastic arch, with banners flying. My sixty little kindergartners entered into it with enthusiasm, singing their soldier and flag-drill songs as they went, English, Tamil, Malay, and Chinese singing with one voice, 'God save our gracious king!' I was proud of our Anglo-Chinese boys' school, six hundred strong, marching in a splendid line, nearly all Chinese boys from heathen homes, under the Christian banner of a Methodist Episcopal school. What a significant sight!"

A native pastor who had assisted in translating the Bible into the Armeno-Turkish said, as he neared death, "I have been permitted to dig a well at which millions may drink."

The marble slab that stands above the grave of John Geddie, in Anietyum, New Hebrides, bears this inscription:

"When he came here
He found no Christians,
When he left
He left no heathens."

A Bible carried into Mexico by a soldier of our army fell into the hands of a native, who studied it daily. When dying a priest went to "confess" him, but he said, "The blood of Jesus Christ cleanseth from all sin. I need no purgatory."

(Others may be added.)

Leader. "As plain as the signs that gathered about the advent of our Lord are the signs that gather about us that God is giving to this generation a new summons and a glorious opportunity to win the world to our Redeemer. We know the divine purpose, we see the field. Our hosts are ready. The march has begun, and it is for us to determine what our share shall be in the struggle and in the victory:

"He is sounding forth the trumpet that shall never call retreat;

O be swift, my soul, to answer him, be jubilant, my feet,

Our King is marching on."

Ten-minute address, with plea for offering.

OFFERING for Missions.

SINGING: Methodist Hymnal, Hymn 248—fifth and sixth verses:

Let every kindred, every tribe,
On this terrestrial ball.

BENEDICTION by pastor.

"The Silver and Gold are Mine."

LISTEN; listen; let us listen

To the voices far away,

Where the snow-capped mountains glisten,
Or beneath the tropic ray.

Hear the solemn, earnest pleading

From the far-off mission field,

For the lost ones interceding,

Will ye not your service yield?

Let your prayers for them be given

Let your supplications rise,

They will reach the throne of Heaven,

They will pierce beyond the skies.

Ye who have the gold and silver,

Look upon it as your Lord's;

Think of him, the royal Giver,

Think upon his parting words.

Ye who have not this world's treasure,

Give your little, give your mite;

God does not regard the measure,

If the heart with him be right.

So shall come the promised blessing

To the workers for their Lord,

Truest joys on earth possessing,

And at last a rich reward.—*Olivia Foley.*

Go, while thy soul rejoiceth

To find sin's fetters riven,

While living waters flowing

To quench thy thirst are given:

Tell out that Jesus made thee free

That souls his freemen true may be.

This, this is life eternal

The one true God to know

And Jesus, fount of blessing,

From whom all life doth flow:

Thou, who hast known life's glorious power,

Bear forth to all that priceless dower.

TIDINGS FROM MISSION FIELDS.

Illustration of Gospel Power in Burma.

BY REV. A. T. LEONARD.

ON December 6, 1890, I baptized a young man, Maung Ohu by name. He had heard the Gospel before, had read a little of the New Testament, and, coming from a distant village, desired to return after baptism. On inquiry I found him intelligent and seemingly earnest. He was baptized and returned to his village a hundred miles distant.

A little later, being in need of a school-teacher, I set off to visit Maung Ohu, and found him with the New Testament I had given him, sitting in his father's house, surrounded by half a dozen brothers and sisters. We entered into a discussion, and he showed an inquiring mind. He consented to come



MAUNG OHU, WIFE, AND CHILD.

and teach school, on a small salary, stipulating that I should spare time to teach him the Bible.

From the first he gave evidence of a sincere desire to know of God from his Holy Word, so I gladly consented to instruct him. Eight months later he stood first in a class of eight who appeared for examination in the exhorter's course of study.

In the meantime his wife, who was a Buddhist, and infant child joined him here. Maung Ohu began to be very solicitous about her conversion; but she seemed determined to oppose him, and whenever I was absent from the station she took the opportunity of getting away to worship at the beautiful pagoda near by. When not able to go she would look toward it and "shikko," that is, bow down. She absolutely refused to attend the morning and evening worship. This continued till I became anxious about the influence from such open

hostility would have on my Christian boys who lived with the teacher and his wife.

In the latter part of last year (1900) Maung Ohu began to pray publicly in our meetings, and with great earnestness, for his wife. We had often talked together and consulted regarding her case. He was becoming discouraged, and I confess I was not cheerfully hopeful either.

However, I said to him after one of these conversations, "Maung Ohu, we can only live right before her, and pray to God for her; for you cannot argue the true religion into her, neither can you beat it into her with a stick; but you can pray that the Holy Spirit may enlighten her heart." And he continued to pray unremittingly.

A few weeks later, on returning to my station from an evangelistic tour on the district, Maung Ohu was present to meet me as usual, but I was impressed with the peculiar greeting he gave me; and, what is not usual, he still lingered around after the salutation. Fearing fresh revelations regarding his wife's attendance on the pagoda, etc., during my absence, I hastened away so as not to give him a chance, just then, of laying a complaint.

But Maung Ohu waited; for on reentering the room I immediately saw his eager face peering in at the door, and decided with a weary sigh, be it confessed, to hear him out. "Go on," said I, "you have got something to say, say it." He began, "Sir, I have good news to-day"—and he looked it. "Ah!" said I, to myself, "the watch I promised him has doubtless come by mail, and he has found it out," so without waiting to hear more I asked him if any parcels had also come with my mail? "None, sir." "Go on, Maung Ohu, and tell me the good news."

He began again, "During the Sayagyi's [that is, teacher's] absence I talked with my wife, and she told me she had decided to become a Christian, and would ask the Sayagyi, on his return, to give her the sign of the true religion [baptism], and to baptize my little child too." And his face shone!

I grasped his hand and said, "I rejoice with you; let us pray; you pray first." He *did* pray. Aye, such a prayer did this convert of just fourteen months offer, that the subtle sweetness of its simplicity and sincerity I still feel but cannot describe. In substance it was like this:

"O God, thou hast made me very glad. I thank thee that thou hast heard my prayers that I have been praying for so long, and at last hast answered them. I praise thee that thou hast sent the light into my wife's dark heart, as thou didst at first send it to me, and hast made her willing to become a Christian. I thank thee for this, for now we will walk in the *one* way together, and take our little child with us. O Lord, bless the Sayagyi and his wife, through whom thou hast sent this salvation to us. Amen."

I added Amen, as my part of the prayer, for my heart was full of praise as my eyes were with tears. Thus it is the Lord teaches us "patient continuance in well-doing."

On Sunday evening, January 13, 1901, in the parsonage, hallowed by so many associations, and in the presence of a company of 12 Europeans and 35 Burmese, Ma Phwa, the wife, and May A. Thin, the child, were baptized in the name of the Holy Trinity. Ma Phwa was presented with a New Testament by a lady who witnessed the baptism. She has been diligently studying it since.

Pegu, Burma.

Dr. Leonard and Bishop Vincent in Norway.

BY REV. T. B. BARRATT.

DR. A. B. LEONARD has lately visited Norway and attended our Annual Conference. We looked forward to this visit by our missionary secretary with great expectations, and these expectations were more than fulfilled. His visit took place when he was mostly needed.

Bishop J. H. Vincent, the greatly beloved superintendent of our work in Europe, had unfortunately been very ill, and not having been able to preside at the annual meeting in Denmark, we greatly feared that he would not be able to visit Norway. He was of course very weak, but still able to do all the business of the Conference. But Dr. Leonard assisted at the meetings and open-air services, thus taking off some of the strain that otherwise would have fallen to the lot of the bishop.

The Sunday before Conference was a season of refreshing for our churches in Christiania. Dr. Leonard preached in the forenoon at Third Church, and his son, Rev. A. W. Leonard (lately appointed pastor of our church at Rome), preached at First Church instead of the bishop, who was resting at Copenhagen. In the afternoon Rev. A. W. Leonard and other pastors held an excellent open-air service in the Students' Park, right in the heart of Christiania. At six o'clock a special service for the consecration of deaconesses was held at the Third Church by Dr. Leonard, who spoke very heartily to the new sisters and gave words of advice to all concerned in this prosperous work. The deaconess cause in Norway is making good headway. In the evening at eight o'clock Dr. Leonard delivered a splendid sermon on Missions and Mission Work.

The Tuesday following a very hearty reception service was given in our church at Hamar to the bishop, Dr. Leonard and son, and members of the Norway Conference. The bishop could not be present, but opened Conference Wednesday morning with the communion of the Lord's Supper, and proceeded at once with the business of the Conference. The bishop evidently gained strength every day, and gave us on Conference Sunday a most powerful and inspiring sermon. The government had very kindly allowed us the use of the seminary hall (which was much larger than the Methodist church) and the surrounding park. We went to the park and held the services on Sunday as well as on the twenty-fifth anniversary of the organization of the Norway Conference "neath the deep blue dome of heaven.

In the forenoon and at the afternoon service, when Dr. A. B. Leonard preached, we put the pulpit in the

beautiful grove of trees, and there, amid these beautiful surroundings, the summer-clad congregation sat listening to the heart-stirring words of the bishop and Dr. Leonard. At the closing evening service Rev. A. W. Leonard preached to several other young preachers. The relating of his personal experience, "a chapter of his life," at the close of a sermon affected the congregation deeply.

Bishop Vincent has usually devoted the first half hour of the Conference session to a discourse on one of the epistles. These discourses have been a wonderful help to the preachers. This year the bishop requested Dr. Leonard to occupy the first part of each session for a similar purpose, and he gave us three most powerful discourses on *The Holy Spirit*. At the last the Holy Spirit was present in such power that the interpreter and congregation broke down in a flood of tears, and it was impossible for some time to proceed. Dr. Leonard lectured one evening on Missions.

The appointments were read at the close of the session on Monday. There were very few important changes made, but a couple of resolutions adopted by the Conference may possibly cause a new state of things regarding our work in Norway in more ways than one. The first of these calls for the formation of "A Methodist League," allowing all the adherents of our Church, who for several reasons have not seen their way clear to leave the State Church, and enroll and join us as members, to take an official relation to our Church and an active part in Church work as members of this league.

Then again a committee was appointed to make preparations for starting a city mission in Christiania in order to reach the masses and the thousands of nonchurchgoers in the Norwegian capital. This city mission will be, I firmly believe, of great importance for our work and the cause of Christ in this country. According to the statistics there are about 220,000 inhabitants in Christiania, but the churches of the different denominations have only seating accommodations for 24,000 people.

Dr. Leonard and his son left immediately after Conference for Stockholm. Bishop Vincent rested a few days at one of the beautiful mountain sanitariums in Gudbrandsdalen. The writer had the pleasure and the benefit of accompanying him there. He held three meetings while there for the guests at the sanitarium, and on the following Sunday preached to a very attentive and greatly interested congregation in First Church, Christiania, and left Monday afternoon for Orebro, Sweden, where the Swedish Conference meets.

Bishop Vincent has fully captivated the hearts and won the respect of our ministers and people, and his visits have constantly been seasons of great blessing to the Church. He speaks somewhat of visiting Norway during next winter, when he hopes to be able to deliver his lecture on "Chautauqua" at the Norwegian University, the authorities having allowed us the use of the Auditorium for that purpose. He intends also, if he comes, to deliver lectures on various subjects in connection with our work and the relations of our Church to other denominations.

Mission Notes from Alaska.

BY REV. J. J. WALTER, D.D., SUPERINTENDENT.

TWO weeks ago to-day union revival meetings were begun here in Juneau under the leadership of French E. Oliver, of Chicago. From the very beginning of the meetings until this date there has been an increasing interest, not a service without conversions, so that from an indifferent, nonchurchgoing community Juneau has given the meetings crowded houses. Convictions have been deep and conversions correspondingly clear and unmistakable.

People of the highest social position have bowed at the altar. There has been no cheap claptrap depended upon for results, but the preaching has been plain and earnest. Sins in high or low life, sins of omission or commission, social amusements—whose tools, alas, the Church has too often borrowed from the gambler and prostitute—have been handled without any palliation or apology. The great chorus choir, under the leadership of Mr. F. A. Insley, formerly of Taylor Street Methodist Episcopal Church, in Portland, has been an attractive feature of the meetings. Mr. Insley's solos have charmed and melted the great congregations in attendance.

Our church is taking a leading place in the meetings. The musical talent of Juneau, both instrumental and vocal, belongs to Methodism, and between the Methodists and Presbyterians there is the greatest cordiality. Rev. Condit, of the Presbyterian church, expresses himself as anxious to have the Methodist church go forward, as it will spur up his church, and so we will be mutually helpful to each other.

The time has come for Methodism to take deep root, and whoever is to serve this field ought to be here as soon as possible. For no doubt, at the close of these special services, a live, wide-awake pastor will have no trouble to gather a strong constituency. Sleeping and dead Methodists have been aroused and quickened, and I can see a hopeful outlook for our church here in Juneau where I almost despaired of ever getting well established.

I have just returned from Ketchikan, where, by the advice of Bishop Cranston, I paid for a splendid church site, centrally located. The property included a small three-room house, in first-class repair, which with a little addition will make a comfortable parsonage. I also organized a strong board of trustees, and incorporated our church society. Methodism is alone in this growing town. Several of the leading business men are members of our church and several more Methodist families will soon be here.

In and around Ketchikan are industries aside from mines that give promise of making Ketchikan one of the most important towns in southeastern Alaska. Fish canneries and sawmills furnish a large monthly payroll, and as there is scarcely any winter in this part of the territory mining operations are carried on all throughout the year.

Brother Bennett, our pastor here, will retire this

fall on account of the health of his wife. Here is a splendid opportunity for a man with a small family, or no family, but a man with a wife, if she is the right sort, is preferable. The people are generous. Collections are good. A good subscription has been taken for a new church building. There will be no trouble to build yet this fall.

Two weeks ago the new church at Douglas City was dedicated, free of debt. This is in some sense an institutional church, or combination church, free library, and parsonage. The church proper is 28 by 40, in which there is a free library and reading room for the use of the miners at Treadwell and Douglas. This property, built upon one hundred square feet in the heart of Douglas, is well worth \$2,500.

The college building at Skagway has been sold. The debts are all paid, and \$4,000 in hand with which to build a new church. A splendid site has been secured, at a cost of \$1,000, upon which there is a good building for a parsonage. Brother M. A. Covington, of the Puget Sound Conference, has grown in popularity with the people and churches of Skagway.

Our mission among the Chilcat natives at Klackwan has had a phenomenal growth from its organization. In a little more than one year we have baptized 90 adults and 35 children. We have 102 full members and 65 probationers among them.

Some objection is being made to our Church entering this field. But this people will never be anything but Methodists, and to break up or try to turn over our mission here to some other denomination means a return to the old pagan customs. If anyone doubts my statement let him go among them and make any suggestion of such an intention. We have been hampered in our work from a lack of facilities.

Brother Sellon has taught a school ever since he took up this mission, but there has been no school-house and no place for Brother Sellon to live. His home all last winter was little better than a woodshed. How he kept from freezing to death was a marvel to me when I visited the mission in March. But I presume it was by the warmth of his heart. Where is the Methodist or friend of missions that will send us enough money to build Brother Sellon a suitable cottage with two rooms at least? He don't want much more until he gets a wife.

The old church at Dyea, needed there no longer, I have turned over to this Mission, and as soon as the fishing season closes Brother Sellon will take a fleet of canoes and wreck the church and move it up the Chilcat River to Klackwan. I need one man more to act in connection with Brother Sellon's work to look after the white population of this part of Alaska. A good circuit could be formed along the Chilcat River from Haines Mission to Porcupine City. At Haines Mission a good class could be organized and a church built. Porcupine is developing as rich a gold field as any in southeastern Alaska and the field is unoccupied by any other Church. At Haines, as well as other places, I have secured good building locations free, so that as the

country grows we will be ready to build our churches and not be hindered by high prices for real estate as we have been here in Juneau.

I am on the eve of a journey eight hundred miles to the westward, taking in Valdez and some Cook Inlet points. Surveying parties are now making preliminary surveys from the southern coast across the Coast Range to some point in the Yukon, and wherever this southern terminus shall be located an important town will surely be built, as this will be the all-American route to the interior of Alaska and become a distributing point for all the central and lower Yukon country.

Juneau, Alaska, August, 1901.

The Methodist Mission in Milan, Italy.

BY REV. WILLIAM BURT, D.D.

IN order that our friends at home may have an idea of the spirit and work of our native preachers, let me translate a part of the report of our preacher in charge of the Second Church, Milan, to the first Quarterly Conference of this year:

In this report I will not speak of the many difficulties we encounter, for what church in Italy does not meet with these difficulties? Then we know that the difficulties are for our good when God gives us strength to overcome them, for they increase our faith and the glory of his name.

Our work is now very encouraging, because we are beginning to gather some fruit, which we regard as God's promise of better things to come after years of apparently unfruitful toil.

We have been studying lately, with the brethren of the official board, how the members of our church have been won to the Gospel, how we can best adapt our preaching and our services to the inhabitants of this part of the city, and how to render our social relations with outsiders more efficient. Our class leaders have already begun to zealously interest themselves in the work proposed.

Thanks be to God, our principles are being propagated and people are beginning to understand who we are and what we desire. The idea which some had that we are atheists is fast giving way to the following expression: "They are Christians as we are, only they are better than we." The people are no longer against us, and we are now trying to win them to us. There are always unconverted people at our meetings, and sometimes professed atheists. The other day, after I had finished preaching, one arose and said: "If you admit the existence of God, then all you have said is very good—just right; but I know that man was not created by God, but descended from the monkey." All present answered him in one chorus: "You may be, if you wish, the son of a monkey, but we know that we are men created in the image of God."

We have frequent conversions, both from the ranks of infidelity and of superstition. Many of the preachers are men of God and thoroughly devoted to their work.

A Methodist Missionary in Bolivia.

BY REV. C. BEUTELSPACHER.

I WAS appointed to Bolivia by Bishop McCabe, and arrived with my family in La Paz on April 20, 1901, very tired and suffering from a severe cold. When we arrived we knew no one and did not know where to go. We were told of a large concern where they rent rooms at fifty cents a night, the furniture consisting of an old table, a broken chair, and a weak old bedstead, and we went there and rented two rooms, which would answer until we could get something better.

Saturday morning I looked for a house, but in vain. Afterward Mr. Rutledge, a Baptist missionary, called and we went out together, and finally found a house in the suburbs of the city, with a garden attached to it, and made a contract for a year, paying the rent for the year, 220 bolivianos in advance, and on Monday, April 23, we moved in.

The living is dear here, with the exception of fruit, vegetables, and meat. The houses are of adobes (raw bricks) and brick. The floors are of brick, and consequently we suffer from cold. Lumber is very scarce.

As soon as I got settled I went about selling books, assisted by the young man, Charles Hansen, and the first week we sold about \$25 worth, but since then have not sold much.

On Sunday, May 5, I had my first meeting for outside people, there being beside my family five grown people and seven children. On Sunday, May 12, we had fourteen people.

The newspaper heard about us and put something in which alarmed the Baptist missionary and the United States minister. The minister called and cautioned me to be very careful, and I promised I would, but said I knew I could do in my private house as I wished.

There is a great work to be done here. The other day I witnessed an Indian religious feast. There was a great noise, beating of the drums and blowing of the pipes for three days and nights; men and women in masks dancing and carousing, and acting worse than the savages of Africa.

Gospel Power in the Philippines.

BY REV. J. L. MCLAUGHLIN.

IF you could but see the eagerness with which these natives in the Philippine Islands clamor for the Gospel, I believe that it would give an appreciation for that precious book that you have not often felt. They know what it is to be deprived of it and are grateful for the privilege of buying it now. They can easily see the difference between it and the cheap notes upon it which they have seen. Think of a man being a priest of God for ten years, with the sacred privileges and authority which these claim, and yet having never seen a copy of the Bible! Yet there are many of that sort here. It is no wonder that people think them unreliable.

In the face of this we teach no theories or vagaries,

but Jesus Christ and him crucified, with plenty of the Gospel in the heart, in the head, and in the hand. This is our weapon of warfare, and the success of the plan was manifested in Malibay, a barrio of the pueblo of Paranaqui, about five miles from Manila.

After the Sunday service our pastor leaves for his work in the city, and last Sunday afternoon the priest from Paranaqui, ignoring the Protestant movement in Malibay, went over there and sent out word that he was ready to hear confessions. The first one to present himself was our class leader, and in response to the question from the padre as to whether he was ready for the confessional or not, our brother opened his ever-present Bible and read James 5. 16. This led to a prolonged discussion, which became more heated on the part of the padre and more confident on the part of the class leader when he found that his passages of Scripture were entirely new to his opponent.

After an hour's talk, the padre, unable to contain himself longer, arose and proceeded to administer corporal punishment then and there. Instead of following the usual plan and resisting, our brother simply handed the matter over to the police, with the result that our members were acquitted with commendation, even though the judge was an ardent Romanist, and the padre was rather forcibly informed that such actions would not be allowed here longer. He was forbidden to continue further his ministrations in that locality until such time as the peace and quietude of the people should warrant. Thus did our class leader win his first battle with the adversary, armed only with the "sword of the Spirit" and "the word of testimony."

With the Bible in the hands of the Filipinos and the power of the Roman See limited to the volition of the people, it is not difficult to foresee the day of real liberty in these islands. We rejoice in the assured victory and pray that our Master may hasten the day when on every hilltop and on every corner we may find such a worthy devotee of truth, who with the open Bible in his hand may stand ready to do or die, that the Gospel of our Lord may conquer.

Manila, July 19, 1901.

Preaching the Gospel to a Rajah in India.

BY REV. JAMES LYON.

A JOURNEY of six hours by horse carts brought us into the heart of our work, where, with the exception of a little green patch of a Christian school with a few dozen poor Christians here and there, heathenism reigns supreme and Satan seems to hold his seat. It was in just such a place where, after two most interesting services and the baptism of eighteen converts on their profession of faith in Jesus, and the examination of the school, we called on the Rajah, intent on giving the Gospel to the rich as well as to the poor, and to the high as well as to the low caste.

After the usual salutations, and when all were comfortably seated, we told him the object of our visit, and with his good will proceeded to deliver a

lecture on the subject of how to be saved, which necessitated our showing the weakness and failure of Hinduism to provide a way of salvation. After listening to the lecture showing the futility of their elaborate system of ritualism, almsgiving, holy pilgrimages, and ablutions to take away sin, backed up as it was by our own testimony to having received forgiveness through Jesus, without money and without price, he asked the question, "How can we know when we have received forgiveness of sins, and that all our sins are blotted out?" "If," said he, "we can know just as we do when sending money through the post office, by getting something like a receipt, then it would be satisfactory." "Sir," said I in reply, "listen and I will tell you of a witness of our salvation even better than a post office receipt, for that might be forged, but God's witness, God's receipt, cannot be forged."

The Rajah seemed all ears to hear, and slowly and with much deliberation I proceeded to tell him, and spoke as follows: "When anyone truly repents, which means a forsaking of sin and all idols and a turning to the true God, accepting Jesus, then God, who is rich in mercy, freely forgives for Jesus' sake, and in order that we may know that we are forgiven and are made children of God, God sends his Holy Spirit into our hearts, and he bears witness with our spirits that we are the children of God, according to Rom. 8. 15; Gal. 4. 6."

The Rajah seemed greatly surprised and very much interested, as were all listening among his retainers and attendants. After a little more conversation, he said, "You must pray for me." "Yes," I replied, "I will, but you must pray for yourself and read your Bible." (I had given him a Bible.) "Yes," he replied, "I will, but you must pray for me also." I at once said, "May we not pray here and just now?" He consented, we kneeling down and he also kneeling, I poured out my heart in prayer commending him to God. While this work was going on with the Rajah and his people, Mrs. Lyon was holding another service of a similar nature with the ladies of the household and their friends in another part of the palace where none but ladies are allowed to enter. This also turned out to be very good and we trust highly profitable. Altogether, this is a very interesting family, and we humbly ask prayers on their behalf. We felt much encouraged by the presence of the Lord, and were thankful that we took the opportunity of giving the Gospel to the rich as well as to the poor.

DR. M. C. WILCOX writes from Foochow, China, August 12: "Despite the unsettled state of affairs in northern China the work here is enjoying a good degree of prosperity. The plague has taken away a number of our members, including the wife of Rev. Jiong Hok Ju, pastor at East Street Church, in Foochow. Rev. Li Ko Ding, one of our most earnest young preachers, died six weeks ago of fever. His death was triumphant. To the last he bore glorious testimony of Christ's saving power. It is estimated that as many as 30,000 deaths from the plague have occurred within three months in Foochow and its suburbs."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session September 17, 1901. Neither the president nor any vice president being present, Rev. S. F. Upham, D. D., was elected chairman. Dr. J. L. Hurlbut led in prayer.

Secretary Carroll announced the death of President McKinley, and stated that the fact of his being a Methodist, a friend and helper of the Missionary Society, and the host of the General Missionary Committee at the reception he gave the Committee at the White House in 1899 made it eminently proper some action should be taken by the Board.

On motion of Secretary Carroll, Dr. S. F. Upham, Dr. George P. Mains, Mr. E. L. Dobbins, and Mr. Willis McDonald were appointed a committee to prepare a suitable minute. Afterward the committee reported that such a minute ought to be carefully prepared, and recommended that Secretary Carroll be authorized, after the adjournment of the Board, to prepare such memorial minute to be spread upon the records, and a copy of the same be sent to Mrs. McKinley; and this report was unanimously adopted.

Dr. I. H. La Fetra, of the Chile Mission, was authorized to take steps to provide the working capital needed for the Press at Santiago.

The distribution of \$3,000 donated to Africa, as suggested by Bishop Hartzell, was authorized.

The appointments of Rev. John M. Perkins and wife as missionaries to Liberia were approved, they having passed satisfactory examinations before the Committee on Nominations and General Reference.

An adjustment was made as to the source of payment of a missionary to Malaysia and one to Africa.

Provision was made to pay certain traveling expenses of Dr. A. W. Greenman, Dr. W. P. McLaughlin, and Rev. Harry Compton, of the South America Mission.

Permission was given Rev. William F. Rice, of Lomas de Zamora, Argentina, to take a furlough, beginning immediately after the meeting of his Conference in April next.

The Secretary for South America was directed to secure the redistribution of the appropriation to the Lima District of the Western South America Conference in accordance with the orders of the General Missionary Committee.

Permission was given Dr. J. W. Butler, of Mexico, to sell the small chapel at Jilotepec, and build at Ixhahuaco.

On account of the return to the United States of Rev. J. F. Jenness, pastor at Rosario, Argentina, the outgoing of some one to take his place was authorized, and the Board expressed the opinion that the one sent should be a single man.

On account of the homecoming of Rev. W. F. Hobart, treasurer of the North China Mission, Rev.

I. T. Headland was appointed acting treasurer of the Mission.

Provision was made for the return to Central China of Rev. Edward James and family.

The request for an allowance for repairs made to a mission house at Kiukiang, China, was referred to the Finance Committee of the Central China Mission for consideration and recommendation.

Permission was given the Hinghua Mission to sell certain property to the Woman's Foreign Missionary Society and use the money to purchase property elsewhere.

Permission was given the South Japan Mission to make repairs requested on mission property in Nagasaki.

Rev. K. Kawase, of the California Conference, was authorized to return to Japan to work in the South Japan Conference in accordance with the request of the Finance Committee of the Mission.

The Finance Committee of the South Japan Conference was authorized to register in the Prefectorial Office and the American Consulate for the transaction of its business in Japan, and the treasurer was directed to execute the required power of attorney.

Permission was given Rev. R. P. Alexander, of the Japan Mission, to leave the field in October, 1901, for his furlough.

The traveling expenses of Dr. Scranton, returning from Korea with his mother, who has been very ill, were authorized.

Approval was given to the homecoming, in 1902, of Rev. E. E. Wilson and family, of Valparaiso, Chile, and Miss Harriet L. Fields, of Santiago, Chile; also to the return from Chile of Miss D. M. Richard, of Concepcion, and Miss May Finney, of Iquique.

Repairs were authorized to be made on the church at Hottantza, Bulgaria.

J. W. Haggman, G. A. Gustafson, and N. J. Rosen were appointed the Finance Committee of the Finland and St. Petersburg Mission.

The redistributions of the appropriations to the Finland and St. Petersburg Mission, and to the Burma Mission, were approved.

The forwarding of the grant-in-aid appropriations to the North Germany and South Germany Conferences was ordered.

Permission was given the Finance Committee of the North India Conference to sell a small chapel in Shahjahanpur and invest the proceeds in another chapel.

Dr. J. L. Humphrey, having notified the Board that he had given up his plan of returning to India, the Board expressed its high appreciation of his long and faithful service in the field and its best wishes for the health and comfort of himself and wife.

The outgoing to India of Rev. J. E. Faucett, of the Rock River Conference, was authorized. He is to be pastor of the English Church in Lucknow, and teach in the college.

The request of the Finance Committee of the Northwest India Conference to purchase a building

in Mussoorie for a sanitarium was referred to the General Missionary Committee.

Furloughs for Rev. J. E. Scott, Rev. J. C. Lawson and wife, and Rev. Henry Jackson and family, all of India, were granted, provision to be made in appropriations for 1902. Permission to return from India was granted two sons and daughter of Rev. J. C. Lawson to attend school, if the expense can be provided for in the appropriations for 1902. The transit expenses of Professor F. S. Ditto were ordered to be taken from the appropriations of 1902 if they cannot be met from the appropriations of 1901; and provision was made for the rebuilding of mission property at Rurkee destroyed by recent floods.

The return from India in 1902 of Dr. H. L. Batstone and family was authorized.

An appropriation was made to pay the expenses of Rev. J. H. Garden and family, and Rev. D. O. Ernsberger, returning to India.

J. E. Robinson, Henry Jackson, W. P. Byers, B. J. Chew, J. P. Meik, D. H. Lee, D. M. Mozumdar, F. E. Leiden, Joseph Culshaw, and Charles Dowring were appointed the Finance Committee of the Bengal Conference, with Homer Wroten and G. Henderson as alternates.

It was decided that the \$2,000 bequeathed by Mrs. M. E. Clark, of Poland, O., for foreign missions, should be considered as a special gift for the work of Rev. and Mrs. D. H. Lee in Calcutta, India.

The importance of securing property in Haidarabad, India, was recognized, and the following was adopted: "Resolved, That we heartily sympathize with the South India Mission in its desire to secure the property, and regret that there is no money which can be appropriated for the purpose. We most cordially commend it to the generous gifts of those who have abundant means, and recommend that it be made prominent in connection with Twentieth Century Thank Offerings."

Rev. W. G. Shellabear was appointed corresponding secretary, and Rev. J. R. Denyes treasurer, of the Malaysia Mission.

Dr. B. F. West, having written concerning the sanitarium desired in Malaysia, and the offer of the Perak government to give \$5,000 to build a high school on a site thirty-five hundred feet above sea level, on which site the sanitarium could be built, and for which the Finance Committee asks \$4,000, the Board approved of the desire of the Mission to secure the property, regretted its inability to supply the \$4,000, and authorized Dr. West to solicit contributions for the purpose, the funds raised to be credited to the Thank Offering Fund.

The outgoing of the Rev. A. E. Chenoweth and wife to Manila was approved, provided all expenses can be met without being a charge on the appropriations for 1902.

Rev. Frank D. Wolf and wife were approved as missionaries to Southeast Africa, and Mr. A. S. Watson and wife were approved as missionary teachers to Chile, on recommendation of the Committee on Nominations and General Reference.

Several appropriations were made for the benefit of the foreign and home missions.

The General Missionary Committee.

THE General Missionary Committee of the Methodist Episcopal Church will meet in Christ Methodist Episcopal Church, Pittsburg, Pa., on Wednesday, November 13, 1901. Arrangements are being made for the holding of several missionary mass meetings during the week the Committee will be in session, which are expected will be of great interest and value.

Death of President McKinley.

THE death, by assassination, of President McKinley at Buffalo, N. Y., on Saturday, September 14, 1901, removed from the activities of earth a noble Christian ruler, a true statesman, a friend of missions, and one who has ever manifested a deep interest in the work of our Missionary Society by his gifts and his letters of commendation to and for our missionaries and our bishops on their visits to our foreign missions.

Notes on Missionaries, Missions, Etc.

REV. QUINCY A. MYERS, wife, and child sailed from San Francisco, September 27, returning to West China.

Miss Alice Terrell sailed from Vancouver, September 9, returning to China to resume her work in Peking University.

Rev. J. M. Perkins and wife sailed from New York for Liberia, September 14. They are to enter upon work in the Barraka Mission.

Miss Myrtle Elliott sailed from San Francisco, September 12, for Korea, where she is to become the wife of Rev. E. M. Cable.

Rev. Frank D. Wolf and wife (Edith Hornberger Wolf, M.D.) sailed from New York, September 11, on their way to Inhambane, Southeast Africa.

Mr. Adelbert Seymour Watson and wife (Jessie Borton Watson) sailed from New York, September 24, for Chile, to become teachers in the college at Concepcion.

Rev. Morris W. Ehnes, wife, and child arrived in New York from Umtali, Southeast Africa, August 21. Their address will be 116 Washington Street, Painesville, O.

Rev. H. G. Appenzeller sailed from San Francisco, September 12, returning to Seoul, Korea, where he is president of the Pai Chai College. His family will remain at Lancaster, Pa., for the present.

Rev. D. O. Ernsberger, of the South India Conference, arrived in the United States in August. He came to place his children with relatives, and expects to return to India next month.

Rev. W. B. Seranton, M.D., of Korea, returned to the United States in August accompanied by his mother, who is in poor health. They are at present at Clifton Springs, N. Y.

Rev. E. R. Fulkerson, LL.D., sailed from Vancouver September 9, returning to his important work at Nagasaki, Japan, as principal of Chinzai Seminary. His wife and children will remain in this country for a year.

H. L. Canright, M.D., and family, and E. H. Hart, M.D., and family sailed from San Francisco, September 12, returning to China. Dr. Canright has charge of medical work at Chentu, West China, and Dr. Hart of medical work at Wuhu, Central China.

Rev. William Pitman Kennedy, Sr., died in Liberia, June 1, 1901. He labored faithfully for many years in the Liberia Conference, and died honored and loved by the thousands to whom he had been a minister of God. He left two sons in the ministry.

Miss Isabella Thoburn, sister of Bishop Thoburn, died of cholera in India, September 1, 1901, aged sixty years, after a missionary service of thirty-one years. She was greatly honored of God in the work she was able to do for the girls and women of India.

Mrs. Amanda Ruth Whitmarsh Johnson, wife of Rev. T. S. Johnson, M.D., of our Bombay Mission, died at Campbell, Ia., July 21, 1901. She was born at Lowell, N. Y., May 21, 1831, and was married to Dr. Johnson in Michigan, November 29, 1855, and sailed with him for India, September 2, 1862, arriving January 21, 1863. She returned with her husband to the United States in 1900, when he came as a delegate to the General Conference. When Dr. Johnson returned to India last fall her health prevented her accompanying him. Her work in the mission field was most successful and highly appreciated.

Bishop Warne writes from Bombay, India, August 1: "I have just been up in Gujarat, and in four days participated in the baptism of over thirteen hundred candidates. They will have during this year, in that district, at least five thousand baptisms, and six thousand more who have given up idolatry and who call themselves Christians will be refused baptism because our funds will not enable us to teach them and care for them if we should baptize them. I suppose in all India we can easily baptize 20,000 candidates who have given up idolatry, are firm believers in the Christian religion, and ask for baptism, but we cannot take care of them and therefore cannot baptize them. We could take care of them if we had the money to support the pastor-teachers and native evangelists who are prepared and ready to do the work."

Dr. A. B. Leonard, after visiting the Methodist Conferences in Europe, writes of the German Conferences: "The personnel of the Conferences in Germany and Switzerland is highly creditable. The preachers are cultivated, but earnest; enthusiastic, but well balanced; anxious for success, but patient; heroic, but gentle; just, but sympathetic. Their industry is something remarkable. No man is content to preach twice on a Sabbath to the same congregation, and then allow a whole week to pass before he heralds the message of salvation again. Most of the pastoral charges are circuits with from four to twelve appointments. Many of our ministers preach three times on the Sabbath, walking several miles between services, and then preach from three to five times during the week. The preaching is thoroughly orthodox and usually evangelistic. The doctrines of sin, repentance, salvation

by faith, and a present experience of personal holiness are themes that are not neglected. They train their preachers in their own theological school, rather than in German universities, and so they guard against the errors of the destructive critics. The work accomplished extends beyond the limits of our own Church. There are not a few of the ministers of the State Church who cordially acknowledge the helpful influence we are exerting over their people. It is no uncommon thing for a State Church minister who warms to his theme and urges the people to seek a personal experience of salvation, to be spoken of, rather derisively to be sure, as a Methodist."

Recommended Books.

An Introduction to the Study of Missions will soon be issued by Macmillan & Co., prepared by Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*. It is to be used by different Churches as a text-book in the study of missions during 1902.

The Why, When, and How of Revivals, by Bishop W. F. Mallaleu, is published by Eaton & Mains and Jennings & Pye. Price, 75 cents. It is written by a master in Israel, and should be read by all missionaries and all pastors who believe they are sent out to lead souls to Christ. Those preachers whose preaching does not result in the conversion of sinners may doubt their call to the ministry.

Missionary Issues of the Twentieth Century is the title of the book containing the papers and addresses read and delivered at the General Missionary Conference of the Methodist Episcopal Church, South, held in New Orleans, La., April 24-30, 1901, and published by the Board of Missions of the Southern Methodist Episcopal Church, Nashville, Tenn., for \$1. The contents are grouped under the headings of The Foundation of Missions, Educational Work, Medical Work, Literary Work, Woman's Work, The Young People, The Foreign Fields, The Home Fields, etc. There are several maps, and an Appendix containing charts, statistical tables, bibliography, etc. The six hundred pages contain a large amount of very valuable missionary reading, which will be of interest to all who love the kingdom of Christ. The price of \$1 makes it a marvel of cheapness.

Mission Problems and Mission Methods in South China is written by J. Campbell Gibson, M.A., D.D., missionary in China of the English Presbyterian Church, and published by the Fleming H. Revell Co. Price, \$1.50 net. These are lectures delivered before large audiences in colleges and universities of England, Scotland, and Canada. The lectures are on Proving the Gospel, Chinese Literature and Philosophy, The Religions of China, The Swatow Mission Field, The First Stage of Mission Work—Evangelistic Preaching, The Second Stage of Mission Work—Planting of the Church, The Third Stage of Mission Work—Organization of the Church and Culture of the Christian Life, etc. There are sixteen illustrations and a large map of the Swatow Mission Field. The book is well written, and its reading will increase our knowledge of the China mission field as to its difficulties and possibilities.

GOSPEL IN ALL LANDS.

NOVEMBER, 1901.

OUR MISSIONARY POLITY.

THE *Methodist Review* for September-October, 1901, contained an article by Bishop Thoburn on "Our Missionary Polity" which criticises the system adopted by the Methodist Episcopal Church for raising missionary money, and suggests an improvement. He sees the great need for increased appropriations for all our mission fields, and especially for India, and his long experience, careful study of the subject, and well-known devotion to Christ and to the Methodist Church give weight to his words. The entire article should be carefully read and studied. We give brief extracts:

"A very large proportion of the rank and file of the membership are indifferent to the cause of missions. The individual members must be reached before a material change for the better can be expected, and this can only be done by making the Missionary Society in fact, what it is in name, an organized, effective, self-directing agency for bringing the whole world to Christ. The unit of organization in such a society should be a local society in each congregation. Next, there should be a district society in each presiding elder's district. In the next place the Conference missionary society should be lifted into actual existence and clothed with functions which will give it a prominent place in the Church. Its anniversaries should not be held at the session of the Annual Conference, and its membership should be composed of ministerial and lay members of both sexes. In each General Conference District a branch society should be organized, to which delegates should be sent at annual meetings. Lastly, a working majority of the General Missionary Committee should be composed of delegates chosen by these branch societies, and the corresponding secretaries should be elected by the General Committee."

"For more than half a century past the question of dividing the Missionary Society, creating one organization for missionary work in foreign lands and one for home evangelization, has from time to time been pressed upon the attention of the Church. It has never yet received a full and fair hearing, but it cannot be much longer thrust aside. The objections to the present plan are manifold, and are becoming more imperative every year. In the popular mind and heart the word *missionary* is a term which, since the days of Carey and Coke, of Heber and Judson, belongs to the Christless nations. The persistent idea which animates the Churches of Christendom is that of wresting the kingdoms which sit in darkness from the power of sin and Satan, and adding them to the household of nations which bears the Christian name. The work of evangelization in the home land is, in many of its features, a different work, and it is a mistake to confound the two, and especially to insist on assuming that they are alike when all the world can see that they are not."

"Alike at home and abroad we have entered upon a new era. New dangers confront us, new opportunities invite us, new obligations command us. We are living at a supreme crisis in the history of the race. The least and most obscure mission in all our oriental field presents more signs of promise, more trophies actually won, and more open doors than could have been found in the whole of our foreign fields a brief generation ago. God is thrusting the missionary into the foreground of the world's great events. He lays the foundations of empires, blends together the elements of new civilizations, constructs new institutions, and from this time forth marches in the van of every great movement which marks the progress of the race. The present is a supreme moment in the history of the missionary enterprise. Our present situation is critical in the extreme. Eastern Asia, Southern Asia, and Africa, the regions where the Christless myriads are found, are all beckoning to us from their distant shores. In God's name let us be up and doing."

THE METHODIST MISSION IN GUANAJUATO, MEXICO.

BY REV. LEVI B. SALMANS, B.D., M.D.

GREAT in many respects are the contrasts in the evangelism of Guanajuato, Mexico, to-day and ten to twenty-five years ago. This famous mining city had been the scene of the first great victory for the arms that liberated the country from Spain at the beginning of the century, and for no inconsiderable time had a large liberal element in its society, but a reaction had set in and Drs. Craver and Siberts and their successors found a field all but impossible for evangelism.

After sixteen years of most valuable labors our members still resident in the city were few, the religious services sparsely attended, and the schools we sustained at great expense had never been able to secure even a fairly satisfactory number of pupils. Not only so, but the Methodist Episcopal Mission was held in great odium by the public in general. This was not because of the scandalous conduct of the over five hundred converts we had made in this capital city, and far the larger part of whom had been literally run off by ostracism. They had lived lives enough better than those which had formerly characterized them to have given credit to any doctrine which was capable of so transforming them.

But the opposition was deaf and blind, for it would neither see nor hear, lest it might be convinced. Had not the holy fathers, their priests, informed them of us? Did they not understand perfectly the untold misfortune of allowing themselves to fall into the nets of so wicked and designing a people as Protestant missionaries? Had they not seen the unspeakable misfortunes of the first few hundreds of Protestants who had believed the Gospel in Guanajuato?

Abler and more consecrated laborers than Christ had in his vineyard during those first sixteen years we do not believe exist in the mission field. Nevertheless, at the end of this time it was still necessary to maintain a whole company of soldiers at each well-known Protestant house on every public festive day, and at no time were Protestant religious services held anywhere in the city that the government did not consider it necessary to have uniformed and armed men guarding the door against the inevitable insults, if not assaults, of the crowds who looked upon us with feelings akin to horror.

With what reason, therefore, all visitors rejoice with us to-day when they find our comfortable chapel filled to overflowing at our ordinary church services, our Sunday school with its sixteen classes directed by enthusiastic teachers who have for years faithfully prepared themselves for their sacred work in their well-attended Sunday school normal class on Friday night, our class meetings in five different parts of the city on every Tuesday night, our three Epworth Leagues, three temperance societies, and a large official board which controls and faithfully directs all that by our Discipline may be placed in their hands, paying not only one of the largest salaries received by our native ministry (\$840), but also raising three fourths as much more for church purposes by their weekly subscriptions and collections.

More than five hundred new members have come into our Church since the tide turned in our favor, and more than half of them are still in Guanajuato. Not only so, the public sentiment toward us has changed remarkably. For eight years we have no longer needed soldiers to guard us against infuriated fanatics, not even on the most tumultuous feast days.

What has God wrought, or how have his servants secured his great good pleasure in their favor that so mighty a miracle should have affected the public spirit? We answer, it was "not by wisdom nor by might." From the simplest circumstances the greatest discoveries have proceeded.

Ten years ago a resident presiding elder began the practice of medicine with fear and trembling for the results which might follow so great an innovation upon the received methods of evangelizing in Catholic countries, not to say for fear that he, too, like his brethren who had preceded him, might fail to find a large acceptance for his Master's message, and have to shake the dust from off his feet against the city as had been the case with most of the converts up to that time.

The preaching in the dispensary reached thousands of willing listeners to the heavenly message. Good Samaritan services convinced them of the real character of the half dozen Protestants volunteering services to the sick and needy. The thousands of

gospels they there bought and read in their homes did a mighty work in their minds. In less than two years our schools, formerly so nearly empty, were filled with the children of these sick folk and the neighbors to whom they so warmly recommended us.

The rich also heard our praises from their poor servants, and called our doctors and nurses in their sicknesses and gladly paid us. With these thousands of dollars we opened dispensaries in neighboring cities and put other evangelizing doctors to work.

Some of these even desired to study medicine in order thereafter to insure to themselves and those who might work with them an open field for the Gospel wherever they might be sent. One of these has carried his purpose near to completion and will shortly graduate in medicine.

Some of our students turned their studies toward the healing career for Christ's sake. Pablo del Rio graduated in the medical school of Syracuse University last June, and is now working in our Good Samaritan



CORNER OF GOOD SAMARITAN HOSPITAL AT GUANAJUATO.

More, they said: "We must have a hospital in your hands. Take this money and build one in which to heal us." The hospital slowly went up and was opened. A nurses' class was organized, the first school for trained nurses in this country, and to-day five excellent young Mexican ladies, imbued with the spirit of Christ for service, are working and studying in its different departments.

The pastors who worked in connection with these dispensaries were delighted with the precious opportunities of bearing testimony in word and in deed. Where before-time they were accustomed to find nearly all hearts closed against them, they were now well received by far greater numbers than their time and strength enabled them to minister to.

Hospital, and Miss Petra Bonilla Toral will graduate next April in the Laura Memorial Woman's Medical College of Cincinnati, O., and will immediately join us in our work of love for God and man. Others are following in their footsteps.

Now we wonder that we should not before have understood Christ's example, commands, and parables pointing out the way for the evangelizing of the lost. But we are all imitators. We follow our immediate predecessors.

The writer does not now believe that the demonstration of Christ's real intention as to the necessity of "loving in deed and not in word only" when we preach the Gospel in new places can ever again be effectually placed in doubt in view of the demonstrations of God's favor and blessing as had in

all the world in relation with the work of the seven hundred and two medical missionaries now at work and their more than two thousand native helpers in healing.

The popular favor for the work of love of our Church in Guanajuato is peculiarly shown in a bequest which came to light last February. A rich man, whose life was daily very near to the poor, but who knew but little of our people or workers personally, seeing how God loved the world, as demon-

strated in our Good Samaritan work, provided in his will most munificently for our hospital. He left three wills. The courts have not yet determined which of them shall be probated. But the first two provide for us largely, and the third orders the strict carrying out of the first two. Whatever the exigencies of chancery may bring forth at the end of the years that this case promises to delay in the courts the testimony to the wisdom of Christ's method is striking and instructive.

THE METHODIST MISSION IN LEON, MEXICO.

BY REV. IRA C. CARTWRIGHT, OF LEON.

LEON, founded three hundred and twenty-five years ago, is the most populous city of the most populous state (Guanajuato) of Mexico. The constant music of the ancient loom, the buzz of the carpenter's saw, the rap of the shoemaker's hammer, the ring of the blacksmith's anvil, the noise of the modern planing mill, cotton, paper, and hat factories, and the odor, in some parts, of the numerous tanneries, reveal to the observing that its 103,000 inhabitants are a busy people; while the very numerous idol temples of Rome, ranging all the way from the gorgeous cathedral to the gaudy little chapel, the flower-bedecked wayside shrine, and the thousand and one home altars, adorned with their "countless saints and virgins," would lead St. Paul to exclaim here, as he did in Athens, "I perceive that in all things ye are too superstitious."

Not long since I was delivering our official organ, *El Abogado Cristiano*, in one of the better homes, and while in the parlor the lady of the house called my attention to a large burned place in the ceiling. To my question, "How did that happen?" she said, "O, I had an altar over there in the corner erected to the Virgin, and a pine branch caught fire from one of the candles and came near destroying our house." "I am almost tempted to say something, but fear I would be presuming. I am sure I am altogether too frank sometimes," I said.

As I anticipated, she urged me to say what I wished. "Well," I said, "I only wanted to say that instead of an altar with candles and images erected to the Virgin mother of our Lord in the corner of the parlor it might be better to erect one in your heart to her Son. In this way, I believe, both you and your house would be safer.

As her impetuous "Well, I'll never build another like that" showed that the subject, although hewing close to the line, was not uninviting to her, I added:

"But the great trouble with us, who have been trained in Rome's methods of worship, is that when we tear down the altar that we have found useless we do not always erect the true one of the heart. For six long years, señora, I made that fatal error. How I do wish that you women of Leon would accept a rational faith. Your husbands and sons would be more likely to accept that. I observe they have little or nothing to do with the priests and their forms and ceremonies, as a rule. The best thing about our home is, that my wife and I are united on religious lines."

But few, as yet, are so approachable, but, unless all signs fail, there are not a few among the better classes, many who are not in full sympathy with Roman Catholic teachings.

For four happy years it was our privilege to be closely associated with Dr. Levi B. Salmans, the first Methodist preacher to see the advantage and utilize the force of medicine as an evangelizing agent in Mexico. During those years we saw its power to open the way for the Gospel plow in the rich ground that had been rendered so hard by the constant tramp, tramp, tramp of Rome's cruel army of oppression for centuries. Many of the souls it was our privilege to receive as probationers in Guanajuato, entered into full connection, and are faithful to-day. Whole families came thus to receive Christ, one or more members of which first heard the Gospel message as they sought healing at the hands of Dr. Salmans or my wife.

We were not surprised, therefore, when Bishop McCabe announced our appointment to Leon, that he courteously remarked he hoped that my wife's gift of healing might prove the entering wedge for the Gospel of the soul health among this fanatical people. This was our hope.

Until late in September, 1900, no provision was made for the Leon dispensary. Then Dr. Salmans provided some medicines, and friends in St. Louis and Chicago helped to fit and furnish in a most modest manner a drug room, and we began. It was soon said that the "protestantes" were not what they had been reported to be. Soon scores heard the Gospel message in our little chapel as they came for treatment, and hundreds of friends were thus made in all parts of this great city and its immediate surroundings. Thus the great wall of prejudice weakened, and there is seldom a stone, but kind words from the poor, ignorant class, who know nothing of theological terminology and easily understand the universal language of love.

The better classes no longer look askance at us, and a few have dared to seek the healing they could not find elsewhere at the hands of the "doctora protestante," although they do not as yet enter the chapel.

The glory of this Good Samaritanism is that "the poor have the Gospel preached to them." One said, "It makes me angry, doctora, when they speak ill of the señor, for he always speaks so nice to us." Another, "I had a discussion the other day with my sister-in-law. She says I ought not to come here. I told her it would be well for them all to come and learn how to get rid of their vices." Another asked my wife, "Doctora, are you going back to your country sometime?" to which she naturally replied in the affirmative. She was surprised to see the dear soul break down and cry, saying, "And what are we poor people to do then?"

Such manifestations of personal regard from those we desire to reach with His love is very precious, especially in a city where we live an almost wholly ostracized life because of the priestly barriers of prejudice.

Numerous attempts have been made by various denominations to establish work in this important city of Leon, but because this ground was found to be too hard, other fields more inviting, or because of lack of men and means, or these and other reasons shading into each other, Leon has been as

often abandoned. Thus Spain's cruel gospel (?) of force has had undisputed sway here for all these centuries. As in other places, it has made the ignorant classes fanatical and the more intelligent very indifferent to the deepest concerns of the human heart—the claims of the Gospel of Jesus Christ.

Some Baptist brethren came in a few days before we did, and thought wise to be open and frank in the enemy's country. We had resolved not to advertise ourselves, but seek a home and let the events following advertise us.

The fact that the hated "protestante" was in town had so stirred up things that the sleepy little weakly weekly, the only literary light in this great city, published the alarming fact on the first page.

We hunted for a house to live in. We found no end of alcohol dens, a large bull ring, a flourishing cockpit running full blast every Sunday, and many other centers of corruption, but, as we had anticipated, every door was closed against the Gospel minister. The Spain-taught minions of Rome had prohibited us.

Those who do not believe that prohibition prohibits ought to have tramped these streets with me for five long weeks under the blazing sun of the tropics, house hunting. With such power of prohibition one could but wonder why some of it had not been used against some of these centers of social corruption and spiritual death. But here, as in all the earth, those who "have the form of godliness but deny the power thereof" prohibit nothing that will conform to their empty rites and useless ceremonies.

After a month of diligent search, and only telling those who asked us the direct question that we had come among them with an open Bible, to offer a spiritual worship, and to preach a Gospel as *free* as it is *full* by simple faith in God's Son, we finally found a little house in a side street, where we planted our banners and flung our colors to the breeze.

The Baptist brother who came a few days before we did found a house *eight months later*. So you see, dear reader, that this is indeed, in one sense, a prohibition district.

When the Gospel song and voice of supplication, wafted from the open windows of our humble place of worship, revealed the fact that we had not come to open an Amer-

ican saloon, or place of worse resort, the more fanatical of our neighbors began to stone our house.

The ever-watchful *padres*, ever fearful that the sheep that furnish the fleece may stray over into "the green pastures and beside the still waters," and so lose their appetite for the dry fodder of Rome's traditions, had warned them and excited them and filled their mind's eye with prejudice, that dry dust of the centuries that has kept so many souls from "seeing the King in his beauty."

The authorities kindly assured us that we should be protected in our right. They have kept their promise to the letter, even to sentencing a priest (no fit example of his brethren of the cloth here, many of whom seem to be cultivated gentlemen, who might be better engaged than in fighting one not casting out devils their way), who, in a state of intoxication, wandered into our home, made fun of our simple ways of worship, and insulted members of our household. He was given four months and fined \$100. I tried to get him off with less, but failed in the attempt. Poor "blind leaders of the blind," they deserve our prayers and sympathy.

I fancy I hear some one ask, "Why preach the Gospel to Roman Catholics? You do not believe, surely, that all Roman Catholics are lost just because they have not the full light we have, do you?" Well, no, hardly.

As firm as any article of the faith is the belief that the far-away Christ of the Roman Catholic draws nigh to many a priest-prejudiced soul in life's extreme hour. When a little boy the writer stood in sorrow of heart at the bedside of the boy's best friend. The priest had gone with his useless forms and ceremonies, and Christ had come to my mother with his own comfort and peace.

That scene has ever made me hopeful for others, for one of the first missionaries said, "God is no respecter of persons." It would seem that the great question in world-wide missions to-day is not, "Will they be lost because they have not the full Gospel light we enjoy," but that other and more heart-searching one, "Can we be saved if we fail to give them the light?"

That these people need the Gospel no one can doubt. About the first sight to meet my eyes on coming to Leon was that of a poor soul crawling along on her knees with

hands in air, seeking to propitiate an angry God by her "good works," while the poor Leon people, men and women, were throwing down their shawls and blankets to protect her bleeding knees from the cruel stones. Can anyone believe that a loving Father could turn her away, and yet does she not need the Gospel?

In May, 1900, I came upon a company gathered about a fire in the public plaza. As I drew near I found a book was being burned, and on searching in the ashes I found some pieces of the blessed Book. Do not such need to be taught to love and search the Scripture, instead of burning it?

One Sunday afternoon, as I passed near the bull ring, the multitudes were just coming out from witnessing the cruel sport. Suddenly the whole crowd fell on their knees, with heads uncovered. Looking around, I saw a coach containing the priest and the "host," an article that Adam Clarke did not hesitate to call "the wafer god of Rome." There was no compunction of conscience about the manner the Sabbath had been spent, but it would have troubled that "vital spark" had they not bowed before the priest with his wafer idol, hurrying to help some poor sinner die, all unconscious, perhaps, that it was his teachings that had kept him from learning how to live. Does not such a conscience need the open Bible and Gospel ministry in its midst?

Then the thousands in papal lands who have found Christ precious to their souls, and are standing "fast in the liberty wherewith Christ hath made them free," are ample justification of our labor among them, to say nothing of the changes for the better in the Roman Catholic Church itself in its treatment of the people because of our presence among them.

The readers of history all know that Rome improves *when she is compelled to* by the high standards set by Bible reading, God-fearing Christians near her. The Romanism of Mexico and the United States are about as similar as are day and night. Rome *can* do better if *forced* to, and the advance of liberty and civil and religious rights in all the earth is compelling her to drive and crush less, and draw and lift up more.

Workers in missions where Rome has sowed her tares of tradition have no easy task. On the one hand is the ardent fanati-

cism of the untrained classes, and on the other the cold, cynical indifference of the educated classes. These two classes are often met with in the same family. The husband, trained in the state college at the feet of materialistic professors, and later in the hard struggle for existence in commercial or professional life, where God and conscience are not overwelcome guests; the wife, untrained, generally, in other things than society, fancy needlework, and the religion of the mass and rosary service.

One is taught to doubt the word of God, the other to fear its sacred pages. The religion of the one is materialism. The religion of the other is materialistic. To one the forms and ceremonies are empty nonsense, to the other they are her every hope and comfort. Neither know of, and, in most cases, neither care to know of, a pure faith and spiritual worship. The one would be surprised to learn that there existed a "pure and undefiled religion." The other would be shocked to have anyone dare to intimate that the religion the priest and "sister" had taught her was not just that.

Only those who have had to travel the journey know what a desert must be crossed to escape from either such an "Egypt" to get into "the land that flows with milk and honey," the common inheritance of most who read these pages.

The first to brave the wrath of the priests and the threatened excommunication of the Church are the poor. They have less to lose, and are most in need of help. These begin to whisper around that they have been to the Protestant services, and they have seen and heard many good things and nothing bad; and, whatever may be said about the preaching, the American doctor is skillful and kind, and help is within the reach of the most needy ones.

Hundreds have thus heard the Gospel here under circumstances the most favorable for its reception. Among these we have made many friends and no enemies. Some thirty-five have joined us on probation, but some have been forced to withdraw their allegiance or seek a livelihood elsewhere. The great majority of these have taken the latter course, we are glad to say, although sorry to lose them from Leon. Like as of old, they that are "scattered abroad" go "everywhere preaching the Gospel." In all time persecution but scatters the seed, and God never forgets his

word nor his promise that it shall not return unto him void.

Seven have been received in full connection from probation, and others are about ready to come in in the same way. We have a small school for girls, inspired by the faith of Mrs. Salmans and furthered by the kind offices of Miss Dunmore, who lent us one of her brightest and best Woman's Foreign Missionary Society's undergraduates to supply the year, as no provision had been made for a school.

We need a chapel, inexpensive but neat and inviting, where our congregation, who have braved all to join us, will feel at home and glad to invite their friends. We need to begin a boys' school on an industrial basis, where love of labor will be taught along with a love of literature. We need a well-equipped dispensary, with better drug and surgical supplies, and last but not least we need a residence. With \$5,000 gold we can secure all of these, and make a fair beginning with the boys' school.

Early this year we moved into a house most conveniently arranged for our residence and work, and in an ideal location on a prominent corner, only three short blocks from the center. All who come and go from the railway station have to pass our house, so our work is in the eye of the public constantly.

It is evident, however, that we need to reduce the price of our dispensary prescriptions. We now charge twelve cents (Mexican, about six cents gold), but the people are very poor, and many suffer from troubles that have become chronic through neglect, and need to come repeatedly if benefited. As their earnings barely enable them, in many cases, to keep soul and body together, they cannot afford to come often at the twelve-cent price, although we give them all the medicine needed in each case.

We have found it wise to charge *something* always so as not to pauperize them, and trust that another year we may be able to offer all who come the help they need at the reduced figure. This will mean more work for the doctor, demand a pharmacist, and a large supply of medicines, but will also enlarge our field of labor by increasing the number of the ungodpelized who hear the word of God, who, while seeking health of body at the hands of the physician, may thus be led to seek soul-health through the divine Physician.

The Methodist Mission in Leon, Mexico.



THE FIRST METHODIST WEDDING IN LEON, MEXICO.
The happy couple are seated between the missionaries (Mr. and Mrs. Cartwright),
and are surrounded by the guests of the occasion.

The social event of the year in Leon was the marriage of two of our young people, members of the Guanajuato congregation, but passing the summer here. They are of the humbler class, but were both educated in our schools and are of Protestant parentage, for we are now having second or even third generation of Methodists in Mexico. Such occasions are times of great rejoicing in all lands, but are considered the almost universal faith in the claims of Rome to be the only ones on earth entitled to unite in marriage the children of God.

It is well known that the exorbitant prices for the ceremony charged by the Roman Catholic priests is the best possible explanation of the fact that so many of the poor never entered that relation, and this caused President Juarez to have the law passed making the only legal marriage a civil contract before a civil officer of the government.

Leon, August 17, 1901.

Bishop McCabe writes as follows:

"I SENT Dr. L. C. Cartwright and wife to Leon, a city of 100,000 inhabitants, and which has had no Protestant mission in it. They have made a good beginning. Dr. Cartwright reports to me that he has been stoned twice and his house has been stoned once, but that he has a congregation of 47; and his wife, who is a medical graduate, is gaining a good practice. The statement that American physicians are not needed in Mexico is wholly incorrect. It would not be proper to put upon paper what we absolutely know of the situation in this respect, and of the sufferings of the poor for want of proper medical attention."

"THE plaza of Leon is shaded by thick clusters of ornamental trees and has a large, refreshing fountain in its center, whose music cheers the senses when oppressed by tropical heat. On one side of the plaza is the governor's palace, a long, plain, two-story building of composite material—stone, sun-dried bricks, and mortar, colored white. On the other three sides is a line of two-story buildings beneath which is a continuous block of arches crowded with shops and booths; the first story being thus devoted to trade, the second to dwellings."

ORIZABA DISTRICT OF THE MEXICO METHODIST CONFERENCE.

BY REV. H. A. BASSETT, P. E.

TO write a full account of the Orizaba District of the Mexico Methodist Episcopal Conference, with its mixed races, tropical



H. A. BASSETT.

climate, and beautiful scenery would mean the "making of many books of which there is no end," the reading of which would be "a weariness of the flesh."

The old city of Orizaba is the center of the district. Here we have mission property in the heart of the city. On account of the growth of our day schools our mission building needs an additional story. Our native pastor, Rev. José Rumbia, has been laboring here for four years.

Something over a year ago Miss Lucy Bumgardner arrived to open an English school. From the very first month the school became popular, and many Mexican parents sent their children to learn English. This means that all those Mexican children will come under earnest Protestant influence. Miss Bumgardner, having learned sufficient Spanish to be able to teach in that language, has been accepted by the Woman's Foreign Missionary Society, and placed in charge of the native work. Miss Louise Hannah, of Denison, Ia., has been secured as assistant in the English department.

About six miles north of Orizaba stands the historic little town of Santa Anna Atzacan, being called by its Christian as well as its pagan name. A number of years ago Dr. Parkhurst, editor of *Zion's Herald*, visited our mission in Atzacan, and being much inspired with the work done, and seeing the need of a better edifice for our services, wrote an appeal in his paper and secured funds with which our present church was built. We have a very enthusiastic

congregation there and also a good day school.

The first Quarterly Conference I held in that church was at 10 o'clock on a week-day morning, and there were sixty-five persons present. Rev. A. M. Avila is doing splendid work as pastor and teacher. Huatusco and Tierra Blanca are two other charges. A new railroad is now in process of construction running from Cordoba nearly straight south. This road makes two points in the district more easily accessible.

Tuxtepec is an old city situated in a fertile section of the state of Oaxaca. About four years ago Rev. Abundio Tovar started services there. As the inhabitants are industrious in habits and liberal in religion, our work became a success from the very beginning. At the last Quarterly Meeting, held in June, I had the privilege of preaching to an audience of perhaps one hundred and twenty-five persons, nearly all of whom partook of the sacrament of the Lord's Supper. I was greatly encouraged with the progress of the work. Our day school had enrolled one hundred and twenty-two scholars while the municipal school had only about fifty.

One of the official members circulated a subscription paper to secure funds to purchase a new organ, as all the services were being held without any other musical instrument than a violin. That steward secured



CHURCH AND PARSONAGE AT SANTA ANNA, ATZACAN.

\$109 on his list and appealed to me to help them. I told him I had no money, but that I would write to some of my friends at home

who would help me. I then put my name down for \$75 Mexican currency. Some friends have responded to my letters, but I am still short several dollars. The organ has been purchased and is now doing valuable service.

We need a church building in that city, as at present we are renting both for church and day school. The pastor, Rev. Vicente Osorio, tells me that he meets with no oppo-

sition, and that if he could be released from the labor of daily teaching, he could establish preaching places with good audiences in many adjoining villages. We have a great many Americans in this country looking for opportunities for good investments in properties, but if anyone would like to make a good investment for the cause of Christ, I would suggest that Tuxtepec would be a splendid place.

OAXACA DISTRICT OF THE MEXICO METHODIST CONFERENCE.

BY REV. J. M. EUROZA, PRESIDING ELDER.

THE state of Oaxaca comprises an area of twenty-eight thousand seven hundred and forty-six square miles, and is situated between the parallels of 15° 43' and 18° 24' north latitude, and between longitude 0° 42' and 5° 14' east from Mexico city, being bounded on the north by the states of Puebla and Vera Cruz, on the east by the state of Chiapas, on the west by the state of Guerrero, on the south by the Pacific Ocean.

The state of Oaxaca is a mountainous country, being almost entirely covered by the Sierra Madre range of mountains, with very few valleys and a multitude of cañons. It has several rivers of importance, but none of them navigable. There are several seaports, the most important of which are Hualtuco, Puerto Angel, Puerto Escondido, Ventosa, and Salina Cruz.

The climate of Oaxaca is cold in the highlands and the district of Ixtlan, temperate in the valley of Oaxaca, and hot in the coasts and neighboring lowlands.

The entire state of Oaxaca is a mineral region, though at present exploitation has commenced only in Lachatao, Talcá, Yatóni, Río San Antonio, Santago, Minas, Ocotlan, and other places where the mining spirit is only beginning to be awakened. The precious metals, gold and silver, are found, while copper, lead, and iron abound. Agriculture is the other principal source of wealth, embracing among other products sugar cane, the cochineal fig tree, on which the cochineal is grown, tobacco, cotton, rice, cacao, and coffee.

A few years ago the capital of the state, Oaxaca, was connected with Puebla by the construction of the Mexican Southern Railroad, giving great impulse to the development of the natural resources of the region.

The influence of the travelers, and especially of the foreigners, has commenced to establish a spirit of enterprise, particularly in mining lines.

A large part of the inhabitants of Oaxaca belong to the primitive races, the Zapotecas and Mixtecas being most numerous. The Zapotecas occupy the region between the city of Oaxaca and Tehuantepec, where were the ancient domains of the Zapotecan monarchy, while the Mixtecas live in the highlands, or mountainous regions, commonly called "las Mixtecas." There are also other indigenous races.

The character of the Mixtecas is very similar to that of the original Mexicans or Aztecs, being courteous and respectful, also industrious and faithful in whatever they may undertake. The character of the Zapotecas is somewhat different; they are also much more numerous. They demand the larger part of our attention as we have work established among them.

Tradition says that when Don Pedro de Alvarado, the celebrated conqueror, noted for his brutal instincts, came to subdue the ancient Zapotecan kingdom he did not hesitate to deceive the king, Cosijoesa, to induce him to enter into an alliance with the king of Spain, whose power was greatly exaggerated by all those early Spanish adventurers. Cosijoesa believed the words of the Spanish soldier and yielded to his suggestion.

Cosijopi, son of the king, a youth of brilliant intellect and imbued with fervent patriotism, very much doubted the words of Alvarado, and wanted to resort to armed revolt against the Spanish; but, dominated by respectful submission and filial love, he subdued his patriotism and yielded himself to the authority of the priest, even so far as

to be baptized in the Roman Catholic faith, renouncing his name, Cosijopi, and taking the name of Don Juan Cortés de Moctezuma, and from that time forth ceasing to be the idol of his countrymen, who called him coward, traitor, and used toward him other epithets even more humiliating.

When he found the opportunity he said, with all solemnity, to his faithful and disaffected subjects: "I have been baptized, it is true, but this was done with the object of hiding my future projects from the knowledge of our oppressors. Later, when our circumstances warrant, I will sound the alarm, call you to the combat, and we will revindicate our honor, destroyed by the enemies of our country and of our gods."

Whether or not this tradition is absolutely true we cannot say, but we can speak from our own experience concerning the descendants of those unfortunate Zapotecan kings. In general, this characteristic of the Zapotecas is manifest in all their actions, even in their business transactions. They can never be trusted, no matter how much assurance they may give to perform a certain thing, because, as a general rule, they will deceive and lie with a consummate art and mastery, so that one who has had no experience in dealing with them will always be imposed upon.

This rule follows in transactions of more or less importance, as also in religion, and, in fact, every act of their daily lives. It matters not the importance of the subject in hand. They are always smiling and full of glee, and end up by saying, "*Si, si, ahorita regreso*" ("Yes; yes; I will return immediately"), but it is useless to wait for them as they seldom return. Even when they realize the advantages to themselves of a lucrative transaction they do not comply with their promises, and it seems that they are determined to maintain their reputation for inconsistency.

It is not only for lying that these people are noted; they also show a special aptitude for all kinds of work, but on undertaking any labor they are liable to spend more time in resting than in working. If at this time the foreman or owner of the work happens to come along, they say, without the least bit of confusion, "I am tired, and am going to rest a little."

They also show a great personal pride, preserving the traditions of the eminence attained by Benito Juarez. But for every

Benito Juarez we have millions who resist civilization and the most practical means extended for their elevation. These indigenous races are lovers of instruction, and many leave their homes in the country to come to the capital of the state in search for education, offering their personal services in exchange for their board and schooling.

They also delight in celebrating all the feast days, and as there is hardly a week in the year that has not one or two feast days they are idle much of the time. These occasions are generally solemnized in the church with a grand mass, accompanied by an orchestra and brass band, and the firing of hundreds of skyrockets and loud peals of church bells.

The descendants of Cosijopi scarcely ever enter into discussion concerning things religious, and are not characterized by so rabid a fanaticism as is manifested by other peoples of Mexico. Their fanaticism, if such it can be called, partakes much of the nature of stupid indifference.

Protestant mission work was commenced among the Zapotecas several years ago by ministers of the Episcopal Church. At that time the Protestant ministers acquired for the use of their services the Church of the Conception, adjoining the state capital building, and at one corner of the principal public square. But through lack of persistence and firmness in the work these ministers lost possession of the building, and it is open anew for Catholic services, and is in possession of the Jesuits. The results of the labors of these first missionaries were gratifying, for several persons of considerable note in the community attended the services. Whether they have changed their opinions or become indifferent we do not know, but they abandoned the Evangelical Church and no longer aid in its work. After the Episcopalians, the Methodist Episcopal Church, South, took possession of the field, maintaining the work already established in the city of Oaxaca and in several smaller villages tributary thereto, but owing to certain economic conditions were soon obliged to abandon it. The Methodist Episcopal Church then entered the field and are laboring for the salvation of the people.

Several of our best workers have been engaged here, chief among them being our beloved and lamented brother, Dr. Lucius C. Smith, that indefatigable missionary, who

did everything in his power to advance the cause of Christ.

The conquerors abused their position and ridiculed the faith of the people, and to satisfy their desire for pleasure gave them feast days without number, with music, the firing of skyrockets, and intoxication, and have brutalized a race worthy of a better fortune. Yet those converted to the true faith manifest clearly in their daily lives the regenerating influence of the true religion, being faithful in their social and religious duties.

Many believe that it is the mission of the Methodist Episcopal Church to distribute material wealth to those who solicit it on the sole condition that they attend the services. I have seen instances of poor people who have traveled from one hundred to one hundred and fifty miles, bringing with them their little mules ready to take away the merchandise they might buy with the money which they expected we would provide.

In the city of Oaxaca the major part of the population is made up of natives somewhat more civilized than those who people the neighboring villages, and only a small portion belong to the class elevated in intellectual culture and social manners.

Those belonging to the more elevated class are Roman Catholics, though it is evident that they know little of Catholicism, nor do they comply with the duties imposed by it. The more youthful members of the community profess to belong to the "positive school of philosophy," but they do not understand the doctrines of the system.

The larger part of the men, although Roman Catholics by public confession, are generally indifferent or favorably disposed toward our religion. The women are generally in accord with the ideas of the clergy and do whatever they indicate.

It is not rare to find a family in which the father is an infidel, the mother doing her utmost to sustain the interests of the Catholic Church, the daughters leagued with the priest in the confessional, and the sons boasting of being free-thinkers.

We have a small congregation in the city of Oaxaca, and on account of the advantageous position which our chapel occupies, when we hold services we see many youth and men, and also women of the better class, standing on the sidewalk, from which they can see the interior of our little church, and listen to the music and the preaching of the word of God.

We have work established in Zachila, the population of which is close to ten thousand, all of whom are Zapotecas entirely unmixed with other races. This work is prosperous. Here we have a day school with an average attendance of 40 pupils. Public services are also held here. I have preached twice in one day to congregations averaging 50 persons.

We have another congregation close to the city of Oaxaca, in Soledad, where we find a mixture of the Aztecs and Mixtecas. They are respectful and sincere, and take more interest in their religion, and are noted for their zeal and fidelity for the cause of God. They are really spiritual in their worship and in their daily lives. Our brethren here have been troubled by persecutions which have been God's means for strengthening and renewing faith and devotion. We have a new convert here who is an intelligent and educated man, and he is doing all in his power to advance the work of evangelization.

There is another congregation of the same class of people in Huitzo, the center of an extensive and interesting circuit. We will refer to two of the congregations of this circuit, for I believe the details will be interesting.

The congregation we have at San Gerónimo Sosola is made up of Mixtecan natives, and while small in numbers is very important on account of its spirituality. The foremost brethren of the place have desired the establishment there of a day school for the education of their children, it being ten or twelve years since the place has had such an institution. So earnest were they and so sincere their desire that they volunteered to contribute \$5 per month toward maintaining such a school. This school has since been established at considerable sacrifice.

Another interesting place is El Ocote, also peopled with pure Mixtecas, who expressed a great desire to have a day school, which at last we have opened, and toward the support of which the members of the congregation gladly and voluntarily contribute \$10 per month.

This will serve to form an idea of the new horizon opening before the mind of those converted to the true religion of Christ, even when the converts are children of parents most debased owing to the injustice with which they have been treated for many years.



THRASHING FLOOR AND NATIVE WORKERS IN MEXICO.



A MEXICAN KITCHEN.

THE METHODIST MISSION IN PACHUCA, MEXICO.

BY REV. SAMUEL QUICKMIRE.

AS the mountains are round about Jerusalem so are they about Pachuca. This city, the capital of the state of Hidalgo, with a population exceeding fifty thousand people, is packed at the foot of and on the slopes of the mountains. The city has a complete water system, is thoroughly lighted by electricity, and has a system of street cars. It has a large and well-stocked fruit and vegetable market containing the products of both temperate and tropical zones; open daily, although, Mexican style, Sunday is the big market day. Here also is a very large bull ring where the natives gather by the thousands on Sunday afternoons to witness the national sport, bull fighting.

Pachuca is the largest silver mining camp in the republic, there being between two and three hundred silver mines within a radius of seven miles. There are several public schools supported by the state. The state college is situated here, a fine building and very thoroughly equipped with modern appliances.

The Woman's Foreign Missionary Society has supported a Mexican girls' school here for the past twenty-seven years. This is the largest evangelical girls' school in Mexico, having an enrollment of four hundred and twenty scholars. Its teaching staff consists of nine native teachers under the able superintendence of Miss Ida Bohannon, of Abilene, Kan., a former student of the Chicago Training School.

Miss Bohannon is doing a splendid work, but there are insufficient accommodations for the pupils. Every week paying students have to be refused admittance because of lack of accommodations for a boarding school. If the funds for a building were forthcoming, that department would be almost self-supporting. The work done by this school is so much superior to that done by the state schools that the government would take all the graduates it can turn out.

Through the devotion and self-sacrifice of Miss Helen Hewitt, of Elgin, Ill., and Mr. Albert Butcher, of Lincoln, Neb., graduate of the Nebraska Wesleyan University, an English school has been made possible. It takes much devotion and love for Christ to enable one to go as a foreign missionary, especially when one works for one half or

one third the money one would receive in the home land. Miss Hewitt has charge of the girls' department and Mr. Butcher has the boys' department. These talented and consecrated teachers are a blessing to Pachuca and a great help to the pastor in his work.

But the great thing about the Pachuca Mission at the present time is its new church, which is the finest Protestant church in the republic. It is a two-story building built of red brick with white stone trimmings. The second story is occupied by the English congregation and the first story by the Mexican congregation. The Mexicans held their opening service August 18. The governor of the state and several of his staff were present. The church was not only filled but crowded at all its services. Mr. Valderama preached the sermon in the morning, and Rev. F. S. Borton, D.D., principal of the theological school in Puebla, preached the sermon in the evening.

The English church was opened June 30 by Dr. J. W. Butler, treasurer and corresponding secretary of the Mexico Mission.

The Mexican church consists of one large audience room seating six hundred persons. The English church consists of a main audience room seating three hundred and fifty, an Epworth League room seating one hundred, also a pastor's study, a library room, and a kitchen.

The first-class working condition of the English society is largely due to the excellent work of the Rev. B. S. Haywood and wife, who were compelled to leave here last April, due to ill health, because of the extreme altitude. These persons secured a number of young people for the Church who are enthusiastic workers, and have an Epworth League of which they may justly be proud. The Sunday school is doing good work.

When the church building debt shall have been paid the English congregation hopes to be entirely self-supporting. As it is they are paying their current expenses, and today are raising \$100 silver a month for self-support.

There are two congregations in the Mexican church each Sunday. Not more than a dozen of the natives are able to attend

both services, so that the Mexican church ministers to more than a thousand people.

Of the five hundred English-speaking people of Pachuca twenty are Americans. Almost all the others are from England. These people are taking an active interest in

the work of the Church. They are outspoken in manner, but are sympathetic. They are loyal to their Church, supporting it with their presence and their money, and seeking to secure the will of God done on earth as it is in heaven.

METHODIST EPISCOPAL PROPERTIES IN MEXICO.

BY REV. JOHN W. BUTLER, D.D.

THE same reasons which exist in the home land for housing workers, schools, and congregations obtain in foreign fields, and especially in Roman Catholic countries, where, on every hand, we see substantial and magnificent church buildings.

The Mexico Mission has been peculiarly fortunate in securing well-located properties in all its more important centers. Take, for instance, Mexico city. Here, within a few months after the arrival of the first representatives of our Church, and in a most providential way, they came into possession of a part of what had formerly been the Convent of San Francisco—the first convent ever built on the American continent, but which, in common with all church properties in Mexico, had been secularized under the constitution of 1857.

In 1873 it was purchased by the Missionary Society for \$16,000 silver. A like sum was immediately laid out to adapt it to our purposes. Other improvements have followed since till now we have, perhaps, the best equipped missionary headquarters to be found anywhere in the republic. This includes an auditorium capable of seating 800, with a chapel, or vestry, adjoining, which will seat 150; a boys' school, wherein may gather 150 children; a bookstore and publishing department large enough to do all our work for the next thirty years; a free reading room, open every day in the year; and separate residences for two missionary and two native pastors' families. Here the Gospel is preached every Sunday in three languages, and services of some kind held nearly every evening. From this center go out about four million pages of religious literature annually.

Up to the present the Missionary Society has spent on this building about \$62,000 silver, but, due to its central location and the appreciation of real estate, the market value

of the property is nearly, if not quite, \$200,000. Brokers who have called and asked to be allowed to handle it for us understand this.

On the south side and adjoining us stands the home of the Woman's Foreign Missionary Society, which many of us believe was secured in direct answer to prayer. It cost, with improvements, including a third story recently added, about \$50,000 silver. Would-be purchasers have repeatedly approached us, and one, five years ago, offered double what we originally paid. Since then properties have further enhanced in value, and \$100,000 is a low estimate for present worth.

Let us now pass to Puebla, the second city in the republic. Our first purchase was made of an American Jew, United States consular agent, and the only one who would serve us in those days. That property was formerly a part of the Inquisition of Santo Domingo. But it soon became too small for our purposes. We then found a house better situated and more roomy. For it we paid \$6,000 silver to a Roman Catholic woman, who, through the confessional, was obliged to make her peace with the Church for such a grave offense as assisting heretics by handing over \$1,000 to the father confessor. Had not the transfer been signed before the priest found it out, he might have interfered with our plans. But God was leading our missionaries and opening the way to give us adequate and convenient accommodations for a growing work.

Soon after the adjoining property was offered and secured. Later a third purchase was made possible through the liberality of a visiting friend from New England. Then a modern and attractive church was erected on the corner, and is said by many to be one of the very best places of Protestant worship in all the country. Our Mexico Meth-

odist Institute, with its theological department, is housed here, numbering about one hundred and fifty students, of whom over fifty are interns.

The president and two of the professors are domiciled here, while our magnificent

\$50,000 silver. To-day the market value is not less than \$100,000. Next to us stands the property of the Woman's Foreign Missionary Society, acquired by three separate purchases as the work grew and needed more room. Some \$40,000 silver has been



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METHODIST MISSION HEADQUARTERS, MEXICO CITY.

church, with chapel annex, is one of only half a dozen such places in all Mexico large enough to properly accommodate the 563 delegates and visitors to the recent convention held by the Federated Young People's Societies of Protestantism.

From the first we have spent here about

spent here for what could now be easily sold for \$75,000.

If we pass over to Pachuca, we find in this state capital another magnificent missionary outfit. First, we have a two-story church, with an auditorium on the ground floor for the large native congrega-

tion, and another in the second story for the English congregation, with separate entrances, and so arranged as to allow of services being held in both places at the same time.

This modern and attractive building, now approaching completion, receives the admiration of all our well-wishers, and is attracting the attention of the public in general. Some are already calling it the Cathedral of Methodism in Mexico. Land, buildings, and furnishings, including organs, will, when entirely finished, have cost about \$35,000 silver. As the land has tripled in value since we purchased, the entire property may now be safely placed at \$40,000. Across the street is the home of the missionary, the native presiding elder, the pastor and school-teacher, and the boys' school. Entire cost, \$40,000; market valuation, \$50,000 silver in both cases.

To the south of the church stands the property of the Woman's Foreign Missionary Society; which, in original cost and improvements, represents \$35,000 silver, with a market valuation of \$50,000. In it you find the home of the lady missionaries and a day school, with an enrollment of nearly five hundred, making it the largest Protestant school in the country. There are also a few boarding pupils.

In Guanajuato we have two separate properties. The original purchase cost, with subsequent improvements, about \$8,000 silver, and includes a church, long since too small for the congregation, and a parsonage for the native pastor. It is somewhat enhanced in value. Our second property here includes home for the missionary family, boys' school, medical dispensary and hospital. This was obtained marvelously cheap, and, with improvements, has cost about \$20,000 silver. It is, perhaps, worth double that figure at the present time.

Passing now to the fanatical city of Queretaro, capital of the state of the same name, and the place where Maximilian met his tragic end, we find another of our more important educational institutions, which houses about seventy boys, the president, and one professor, and has a well-arranged and neat chapel, where 150 people can be seated. The original cost and improvements, including McCabe Hall, amount to about \$18,000 silver. Its central locality, solid construction, and general attractiveness would readily secure \$25,000 if offered for sale.

In Oaxaca, another state capital, we have a temporary chapel, rooms for boys' and girls' schools, residence for the native presiding elder, partially furnished rooms for the pastor, and fine building site for new church, with walls twenty feet high, which can be utilized for that purpose. Here \$20,000 silver approximately have been spent. The plant is worth \$30,000.

Orizaba is the head of the district of the same name. We have here a neat and centrally located chapel, which will seat 150 people; school for boys and girls, with an enrollment of 147, the home of 3 teachers and



NEW CHURCH IN PACHUCA.

the pastor. Original outlay, about \$10,000 silver; now easily worth \$18,000.

Smaller properties in other places represent some \$70,000 silver.

Now if we add this to the estimated values, as above, we will have over \$800,000 silver, or about \$400,000 in gold, as the present valuation of our mission properties in Mexico. Should we put the figure as high as some suggest it would reach nearly half a million, and would make our entire property holdings worth more than double what they cost the Missionary Society. The only debt on these properties is on the new building in Pachuca.

OUR SPANISH PRESS IN THE MEXICO MISSION.

BY JOHN S. TURNER, DIRECTOR OF METHODIST EPISCOPAL PRESS.

NO more successful agency than the printing press has been found for reaching the people with the Gospel in these Spanish-speaking countries.

By our illustrated weekly, *El Abogado Cristiano*, and other papers we reach a multitude of homes where the missionary could not visit, and are enabled to preach the Gospel in many isolated fields throughout Spanish America, as yet untouched by our workers.

It may be interesting to the readers of GOSPEL IN ALL LANDS to know something of our Spanish evangelical literature that is scattered throughout the world, and which we doubt not has been a factor in the recent turning from Rome in these Spanish countries.

El Abogado Cristiano is the largest Spanish Protestant journal published in the world, and is the organ of the Methodist Church in Spanish America and Spanish Isles. It is received by most of Spanish workers of other denominations as well. It now circulates in Southern United States, all the states of Mexico, Central and South America, Cuba, Porto Rico, Philippine Islands, Spain, and Santo Domingo.

Among other well-known papers published by this press is *El Evangelista Mexicana*,

organ of our sister Methodist Episcopal Church, South; *El Mensajero de la Verdad*, a monthly journal; *The Medical Missionary*, *El Escolor Mexicana*, and "Hojas Berceanas," or "Sunday School Helps," which are supplied to the Conferences of New Mexico, Mexico, South America, and Porto Rico.

From the above it will be seen what an important work in the evangelization of the Spanish world our press in Mexico is called upon to perform. Our capacity must needs be enlarged, our equipment modernized, and our hands strengthened by prayer for the conquest that is before us.

Our publishing plant is entirely manned by Spanish workmen. Among our editorial staff are some of the best native Spanish scholars in the mission field—men such as Sr. Justo M. Euroza, President of the Confederation of Sunday School and Young People's Societies of Mexico, and Sr. P. Flores Valderrama, the ablest editorial writer of our Protestant press in Spanish America.

More than three million pages of evangelical literature were printed last year and scattered from the interior of the Philippine Islands to the pampas of South America.

ENGLISH PROTESTANT SERVICES IN MEXICO.

BY REV. H. A. BASSETT.

MEXICO is a land with rich prospects. Her history is romantic, her future is bright. After four hundred years of servitude to Rome she made her declaration of independence and secured her liberty with the sword. The following fifty years were marked by revolutions and bloodshed.

When the government once became thoroughly established and the great statesman, Porfirio Diaz, was placed in the presidential chair, the nation took on a new form of life and began an era of peace and prosperity which has continued for a quarter of a century.

When capitalists became convinced that revolutions would not frustrate all commercial enterprises they began investing in various kinds of industries, which are prov-

ing beneficial to the country as well as to the investors.

Nearly all the railroads in this country are owned by foreigners. We now have six railroads coming into Mexico city.

Thousands of dollars of foreign capital have been expended in developing coffee and sugar plantations, while the amount invested in mines is figured by the millions. Insurance, machinery, oil, land, coal, electric and agricultural companies have their representatives in all parts of the republic. Large numbers of Americans are brought here every year to fill these positions. In fact wherever there are financial openings there you will find enterprising Americans.

Great colonies of foreigners are found in Monterey, Guadalajara, San Luis Potosi,

Puebla, Mexico city, Oaxaca, Cuernavaca, and cities and towns of less importance. In Mexico city it is estimated that there are 5,000 English-speaking people.

These colonies, so far from the refining and sustaining influences of home, need all the Gospel privileges which are possible to be obtained. The vices here are alluring because they are novel. Bullfights, cockfights, races, and many other sports are the attractions on the Sabbath day. Gambling is quite prevalent. Moral standards seem to be different. There is an absence of the restraints of the home land.

The obligations of the Church are to stem this tide of worldliness and to throw around the tempted ones such religious environments as may keep them from falling. If churches are needed at home, where family ties and associates and various religious societies give aid to the maintenance of integrity and the cultivation of the Christian graces, how much more do we need churches in foreign cities where none of these safeguards are to be found!

In the midst of such pressing needs the Methodist Episcopal Church, with limited facilities, is doing faithful work for the

English-speaking people of Mexico city. Services are held twice every Sabbath day. The evening meeting is informal, about one half of the time being devoted to congregational singing. A large number of young men attend these services. Socials are held occasionally for the purpose of forming new acquaintances and cultivating friendship. A free reading room is kept open the year round; about six or eight monthly magazines, besides many weekly periodicals from the States, are kept on the tables for the use of the public. By these agencies some are rescued from sinful lives and others are helped in keeping up their religious experience.

We hold our meetings in the mission building at such hours as do not conflict with the native services. The official board of our congregation has just bargained for a very suitable building site, and it is expected that some time we may have a separate place of worship from the mission property.

We hope the Church at home will recognize the obligations she is under toward Americans in foreign cities.

Mexico City, September, 1901.

MEXICO NEEDS THE GOSPEL.

BY REV. VINCENTE MENDOZA.

IN Mexico, as in every country of America where Spanish power dominated, the religion brought by the conquerors became in time all in all to the great mass of converts made at the point of the bayonet. As time passed on it penetrated so deeply into the hearts of the people that their life, work, ideals, and aims being only a reflection of the faith inherited from the conquest, adjusted themselves to the pattern furnished them by this religion.

But there is a great difference between that blind and servile faith and the lack of piety we to-day see. Indeed, we do not fail to comprehend that we are passing through a crisis, one characteristic of which is an entire lack of the spirit of religion. It is true that the greater part of the ignorant people still adhere to the Roman Catholic faith, and that woman is its principal support, but the educated classes, with few exceptions, especially the youth of to-day, have fallen into a condition which reveals a

complete lack of piety. It is well worth our time to inquire the reason for such a condition.

A large part of this irreligion is due to the exaggerated propagation and application of the so-called modern philosophy of which our schools are full. The principles advocated by August Comte and Herbert Spencer find ample room for application where all declare themselves partisans of all that can be classed as coming under positive philosophy, rejecting in its totality everything that cannot be explained by it.

In our schools and colleges our youth are taught that evolution explains all phenomena and activities of life, that science, entering the dominion of theology, overthrows all dogma and creeds, and that when the light of truth enters the conscience a divine providence in all things will no longer be admitted. Consequently all declare themselves evolutionists, even though they do not know so much as the title of

any of Herbert Spencer's works or of any other of the philosophers of his school.

Another of the causes of the present unbelief is to be found in the fact that the Roman Catholic Church, constituting itself a criminally ambitious political party, involved our country in bloody civil wars, thus giving rise to one of the saddest epochs of our national history.

Nor has this struggle entirely ceased; the clergy continue active in their determined opposition to the government. They censure and lament what they call the tyranny of those wise laws that broke asunder, once and forever, the bands that bound State and Church. And as in the name of religion so many injustices were committed, and in her name the destinies of our country were perverted, an ever-increasing number of our people labor to sustain a propaganda of ideas, not only anticlerical, but really antireligious.

So the battle began in Mexico against the party that introduced the monarchy which failed, and thus brought about a loss of prestige for the Roman Catholic Church, not only as a political party, but as a religion.

This is another reason why there is such a marked spirit of indifference among us and why so many are content with a creed based on their own imagination. But this is linked with a third reason, and this is the multiplied cases of a lack of morality and purity in the priesthood.

We are not treating now of the public auction made of the privileges that the Church should freely give the people, and which have been sold as so much merchandise; nor are we treating of the thousand taxes imposed on the people under pretense of supporting the services, and to collect which the priest must lay aside his elevated character and become a collector of taxes.

All this is a bitter disappointment to those who seek a religion of love and charity; but the saddest of all, the most lamentable and that which makes the heart sick, is the shamefully immoral lives of some of the priests, in whom the people expect to find models of purity and piety.

These examples, such as have lately stirred our country, and which unfortunately multiply, can but stagger the faith of many, and make faint the hearts once open to piety, faith, hope, and confidence in the regenerating work of the Church to which they have adhered. A loss of faith in all

religion is the result in a great number of cases.

This which we have outlined is what is passing not only in Mexico, but in other Latin American countries where Roman Catholicism was introduced by the Spanish conqueror.

And in the midst of this sad scene, which fills us with sorrow, we lift our eyes in search of something to fill the vacancy, and the heart, saddened by this deadly atmosphere, cries out for a faith that sustains a hope that dignifies, a belief that will be a safeguard through all life.

Our own hearts have found salvation in the Gospel of Jesus Christ; this is what Mexico needs, for Catholicism has proven itself unworthy the faith of the masses.

It is necessary that the Gospel should extend its beneficent influence over all, and be recognized as the divine plan of salvation. For this reason we must combat all false prejudices that retard progress, we must destroy the idea that the Gospel is just like any other religion; in a word, we need to make men "taste and see that the Lord is good."

Mexico needs a Gospel which does not make of faith an object of merchandise to be sold at prices that vary according to the caprice of those who dispense the truth.

We need to make an end of all traffic in religion and teach men the truth as it is in Christ Jesus, leading them into the paths of that faith that fills the heart with happiness and of that religion that scatters joy all around us and teaches us not only to die well, but to live well.

In the midst of this irreligion and indifference that surround us we do not cease to labor and to pray for the spread of the Gospel of Jesus Christ. We believe that when this Gospel shall be well known, appreciated, and accepted it will be the only remedy for that terrible spiritual infirmity that fills with the shadow of death so many precious souls for whom Christ died, but who at present are ignorant of this comforting truth.

Puebla, Mexico.

"THE walls of the city of Puebla are said to have been erected amid the singing of angels, and the full name of the city is *Puebla de Los Angeles*. It lies foursquare, and its streets are paved in broad blocks, which look as if washed daily, so lustrous they shine in the sun. The streets are wide and exceedingly clean."

LEADING TO CHRIST IN MEXICO.

BY MARY DE F. LOYD.

AS we look about on our native congregation in Mexico city we can but wonder how these people were first brought to enter a Protestant church, as this is most positively prohibited by the Roman Catholic priests. Many and varied are the answers we receive to the question, "How did you become a Protestant?"

One young man said: "My family are from the state of Vera Cruz, but after my father's death we came to Mexico city to live. Here we met some old friends whom we had known in Vera Cruz, and they invited us to attend an entertainment that was to be given in the Methodist church. We accepted the invitation, and my mother was so pleased with what she saw and heard that she then and there decided that we, as a family, would attend the services held in that church."

The young man who gave this testimony was engaged to a beautiful Catholic girl, but the change in his life was so marked after he became a Protestant that he felt he could not marry a Catholic; so he came to us to beg us to receive the young lady in this mission school, that she might become a Protestant and be *one* with him in faith and purpose before he should marry her. *She* is with us to-day, and is earnestly trying to carry out his wishes, though she can no longer look forward to forming a Christian home with him, as "our Father" called him to a heavenly home only a few weeks ago.

One dear old lady who lived many miles from Mexico city said: "My son begged me to go with him to the Methodist church in the town where we were living, just to hear the

singing. I resisted for a long time, but finally went. The singing was beautiful, but the *sermon* sent conviction to my heart, and I had no peace till I found it in Christ Jesus."

A young man who at one time studied for the priesthood came to Mexico city in government employ. While meandering about the streets he heard the singing in the Baptist mission and entered out of idle curiosity. A woman in the congregation, seeing that he was a stranger, spoke to him and invited him to a preaching service in the Methodist church on Gante Street. As he was restless and ill at ease, he decided to go to the service indicated. He did so, and that *sermon* was the means of his conversion. To-day he is a Methodist pastor in charge of a circuit not far from this city.

About two years ago, a handsome lad saw in the street the pretty daughter of one of our native preachers, and followed her till she disappeared within the mission building, which, by the way, is so large a compound that it contains four parsonages, the mission press, the boys' school, a large church, a small chapel, and a free reading room; while the Woman's Foreign Missionary Society day and boarding school is so near that it can almost be said to be under the same roof. The youth in question dared not go to the home of the young girl, but found that he could at least get sight of her by attending the public services held in our church. In a very short time *these* claimed his attention more than the young lady did. He was converted, is to-day active in church work, and wants to study for the ministry.

Mexico city, August 15, 1901.

THE GOSPEL IN MEXICO.

BY REV. P. FLORES VALDERRAMA.

"LIGHT, more light!" we are told, were the last words of the great German poet, author of "Faust." This too has been the cry of evangelical Christians in Mexico during the last decade of the nineteenth century, because they remember the great religious struggle through which this rich portion of the American continent passed for more than fifty years. The only difference is this, that Goethe asked for more sun-

light to dissipate the darkness of death that had commenced to enwrap him, while we long for that Light which for all these nineteen centuries has been shining forth from Calvary, to enlighten the darkened conscience of this people.

They are divided into two large groups, one of them entirely under the control of the popish priesthood; the other carried to the extremes of the grossest rationalism,

and dominated, naturally, by the disastrous influence of infidelity. Soon after Mexico became independent of Spain, in 1821, these large groups appeared. One decided to perpetuate every religious tradition and error received from the Spaniards; the other determined to break off, at all hazards, the humiliating yoke of moral slavery, a thousandfold worse than that which bound the golden crown of Emperor Montezuma to the triumphant chariot of Emperor Charles V.

As the Lord of Hosts gave the victory to the religious reformers of the sixteenth century, although they had to contend with the most powerful armies of the European nations of that time, so the progressive party in Mexico conquered the enemies of liberty, permanently established a republican form of government, and gave a political constitution which recognizes every inalienable right of the people and proclaims as dogma every fundamental principle of modern democracy.

But what would it avail us Mexicans to know that our laws uplifted and supported religious liberty, if on the one hand there were only Catholics, bound to their religious traditions, and on the other infidels who had become enemies of all religion because Catholicism had failed to satisfy their religious aspirations and served only to enslave the people, and to stain with blood the soil of this country in perpetual internal wars? Laws never do any good if they are only written in codes, but not enforced. If the people are to be really benefited by them, they have to be observed, and so shield and defend the people against the oppression and tyranny imposed by intolerance. They have, in a word, to be guarded from being violated if they are going to help men to become true citizens who will, in their turn, be active elements in the progress of the nation.

While none among the liberals dared to take a step along the right way, the early missionaries and native preachers of the Gospel in Mexico became in fact the first open supporters of religious liberty. Through them what was but a dazzling yet vague dream of our political law-makers has become a precious, practical reality.

But the efforts of these Christian workers did not end here. The sole fact of making practical a right constitutes a triumph; but the preachers of the Gospel have indeed a

higher and nobler mission—to proclaim the power of the Gospel, to remedy all the long-standing evils in Mexico, and to unite under the folds of the Christian banner the poor victims of popery with the numerous slaves of religious skepticism.

Thanks be to God that our work has not been in vain. Through the effectual preaching of the Gospel by all evangelical denominations, and especially by our beloved Methodist Episcopal Church, many of those who once depended upon sacerdotal absolution from sin, or upon costly offerings to one of the numerous images for salvation, have received that change of heart for which David so longed in one of his most beautiful psalms. They have come to understand that true Christianity does not consist in the semipagan ceremonies of Romanism, and have moreover become possessors of that peace of soul which can be experienced only through absolute faith in the precious merit of our Saviour Jesus Christ.

We have been fighting this glorious battle, relying always on the Holy Spirit, but have not forgotten those who confound Catholicism with our Christian religion and have come to look upon both with complete indifference.

In order to combat this evil, so widespread in Mexico, and common to all educated people in all Catholic countries, we have had recourse to historical testimonies dealing with the progress of nations. It has been demonstrated to all classes of unbelievers that it is neither the race nor the climate that makes men more active, industrious, and virtuous, but the observance of the pure and simple doctrines of the Bible and the true desire of serving God rather than those who blasphemously consider themselves gods of earth.

The evangelical Churches have gathered together a great number of Catholics who have come looking for true communion with Christ; they also see with joy that many of the avowed disciples of August Comte and Herbert Spencer have been convinced that no philosophy, ancient or modern, can accomplish among men that which is brought about by the glorious doctrines of our precious Redeemer.

Before this meritorious work comes to an end many years will pass; but we take pleasure in referring to the great campaign the evangelical Churches are engaged in, and the glorious victories they have gained

through the powerful influence of the Gospel. We have not the least doubt but that God will continue dispensing his help to all Christian workers until every Mexican will say with the great apostle Paul, "We,

having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak."

Mexico city, August 15, 1901.

THE ANTICLERICAL MOVEMENT IN MEXICO.

IT is a revival, not a new birth, although it may result in the formation of a political party standing for definite ideas and in opposition to the adherents of other intelligible principles of government. The quarter of a century of almost uninterrupted peace which Mexico has enjoyed under the strong personal rule of President Diaz has brought her great material prosperity. Now she is preparing for the next step—greater freedom of popular government, through the enforcement of the provisions of her excellent federal constitution. To do this she must have the freest discussion of matters pertaining to the general welfare and consequent alignment of her citizens in accordance with their convictions.

When Mexico declared her independence of Spain she announced her adhesion to the Holy Catholic Apostolic Roman Church. In 1857 she adopted constitutional reforms which separated Church and State; but not until ten years later, after Maximilian's attempted empire was overthrown, were the reform laws made effective by Juarez, who "nationalized" the real estate holdings of the Church (including its edifices for worship), suppressed the monasteries and convents, placed the cemeteries under civic control, prohibited the celebration of religious acts outside of church walls, and even the wearing of distinctive religious garbs on the street, made marriage a civil contract, declared matrimony solemnized by the Church to be without legal effect, decreed freedom of worship to all religions, and forbade any restraint upon liberty of conscience.

The degree of enforcement of these stringent regulations has depended upon the character of the local authorities, some of whom have sympathized with the Church in her humiliation; while others, liberal in conviction, have been intimidated by the overwhelming sentiment of opposition to the program of reform.

The government, under the necessity of maintaining itself, has felt obliged to pursue a policy of conciliation toward the hier-

archy, whose adherents form a numerical majority of the citizens, and so has often failed to punish infractions of the law with promptness and vigor. Employees of the government even have found it inadvisable to be outspoken in matters of religion. Many liberals had grown despondent, fearing at least a partial return to power of those who have never accepted their defeat, but have untiringly used all the varied means of influence within their reach to regain control.

The spark needed to rekindle the courage of these patriots was struck out by the bishop of San Luis Potosi when, in the International Congress of Catholic Workers held in Paris last year, he said that our reform laws are a dead letter, for in spite of them the clergy advances vigorously, as is proved by the opening of convents; and woman is the ready instrument by which the subjection of Mexico is to be accomplished.

Instantly there was an awakening among the liberals. Clubs began to be formed at the principal centers for discussion and the moral support of the government. On the fifth of February last, anniversary of the adoption of the reform laws, there met in San Luis Potosi the first liberal congress, representing more than eighty liberal clubs. The great theater was filled with a brilliant and enthusiastic assemblage, and there were a number of sensational incidents during the sessions of six days.

One eloquent orator proposed the sending of a petition to the king of Italy that upon the death of Leo XIII he prevent the election of a new pontiff, and thus at the beginning of the twentieth century, and for the good of all humanity, abolish the infamous papacy. Two women delegates discussed the question, "How to imbue the masses with liberal ideas, counteract the influence of the priests in the home, and overcome the obstructionist education imparted by the clergy." A vote of thanks and congratulation was given to these ladies for their heroic support of the liberal movement.

One even proposed as a drastic remedy for the ills suffered that the solemnization of baptism and marriage in church be prohibited. This occasioned tremendous excitement, and some of the delegates retired. But the proposal was afterward incorporated in the fifty-two resolutions adopted by the congress, some of which are briefly as follows:

Our aims are not political or personal, but we advocate (a) respect for and exact observance of the laws; (b) a liberal and civic education for all; (c) the reestablishment of political honesty in the officers of government; (d) the abolishment of all that tends to make personal considerations superior to the reform laws.

All members of the clubs will help to celebrate worthily the national holidays.

No liberal will send any children who may be under his care to the church schools, nor contribute in any way to the support of the clergy.

Every club will appoint committees to watch the public school teachers and see that they do not violate the reform laws.

The clubs will advise their members to give careful instruction to their families regarding liberal ideas, and to organize social gatherings for a like purpose.

Let a law be passed limiting the number of priests to one for each 10,000 inhabitants.

Let articles 33 and 37 of the federal constitution be amended so that all who take upon themselves monastic vows, or who adopt the profession of ministers of the Roman Catholic worship, shall lose their rights as Mexican citizens and be classed with foreigners.

Since then the organization of clubs has gone on; some of them have established periodicals as their organs; and frequently there appear "manifests" from different clubs, signed by doctors, lawyers, merchants, and artisans. One that lies before the writer, from the capital of the distant state of Tobasco, and signed by the full names of 350 persons, speaks of the Roman Catholic clergy, and their teachings in opposition to the preaching of Christ, in terms of such vigor and plainness as would scarcely be tolerated in a Protestant missionary to Mexico speaking in the United States to his co-religionists.

The recent scandalous occurrences in high clerical and social circles in this country have doubtless been reported by the Associated Press. One journal of Mexico city, *El Imparcial*, advises the faithful to be more careful in the selection of their confessors, choosing those advanced in years and of good character. One school-teacher

suggests that women would better not choose a priest at all, but rather other women to be their confessors. Another periodical claims that under existing laws, since the civil authorities are competent to punish any acts which, though allowed by an ecclesiastical organization, may be an injury to society, there is room for the absolute prohibition of auricular confession and celibacy of the priesthood as being immoral and injurious.

No one can foresee the precise outcome of all this agitation against the clergy. But while doubtless it is maintained by some individuals who are the declared enemies of religion in any form, and who would not be sorry to see evangelical ministers as well left without place or work in the world, the great majority of the supporters consist of fathers, husbands, and brothers who have suffered all their lives from a corrupt system, and who have been roused to make strenuous effort to free themselves and their loved ones from the incubus of puerile and irrational teachings, superstitious practices, tyranny over the conscience, a system of espionage in the home, and a frightful and disgusting immorality. It is a noble indignation which inspires them; and they deserve the sympathy of all who love truth, purity, justice, and liberty.—*Mexico Correspondent of the Congregationalist.*

Mexico's Greatest Needs.

MEXICO needs the Gospel to-day no less than China. She must have it to save her from superstition, vice, ignorance, and priestcraft. While the hold of the Romish Church has been loosened upon the property of Mexico, of which fully one third was at one time in papal hands, and the laws of reform forbid the offensive religious processions in the streets, yet there has come no sufficient substitute for this corrupt faith to profoundly impress the great numbers who are drifting to infidelity. The complete separation of Church and State has led the officials to absent themselves from all religious services, and the example set by the rulers has become contagious. Distrust of all religious teachers is the result of the abuses to which the people were long accustomed, and confidence in missionaries comes only with intimate contact and acquaintance long enough to test their disinterestedness. Many of the worst conditions of paganism have to be overcome in giving the people of Mexico the Gospel of Christ. But they must have that Gospel as a substitute for the caricature of our holy religion which has deceived them.—*Bishop Hendrix.*

WYOMING AND ITS METHODIST MISSIONS.

BY REV. E. E. TARBILL, SUPERINTENDENT OF THE WYOMING MISSION.

WYOMING, is three hundred and fifty-five miles long and two hundred and seventy-six miles wide, and has an area of



E. E. TARBILL.

ninety-seven thousand eight hundred and ninety sq. miles, which is equal to the combined area of Maryland, Ohio, and Pennsylvania. It is divided into 13 counties, any one of which is larger than some States.

Broad plains and magnificent mountains cover the State. There is a strange mixture of bad lands, deserts, green fields, and peaks. Everybody knows of the Yellowstone Park—the grandest display of nature in the world.

Our climate cannot be surpassed for health and comfort. Our industries are farming by irrigation; stock-raising, principally horses, cattle, and sheep; and mining, chiefly of gold, silver, copper, iron, and coal. Our resources cannot be fully estimated. They are only waiting for development.

The population of Wyoming, according to the last census, numbers 92,531, an increase during the decade of 31,826. They come from almost all the States in the Union, and from many foreign countries. They are a hardy, industrious, and intelligent people. Cowboys, miners, ranchmen, professional men, and capitalists are always in evidence. The college graduate is everywhere. The literacy is second to that of no State in the Union. There is a school wherever three or four children can be gathered together.

The morality of the people is good, but it can be better, and it is improving. The saloon, with all its pernicious effects, is a

blot on the entire State, but it is apparent that public sentiment against this evil is growing. Gambling is licensed, but the recent session of the Legislature, after a hot crusade, passed a law, to take effect February 22, 1902, prohibiting gambling.

Divorce proceedings can be entered by a person from anywhere who swears that he has resided in the State six months. This bad law keeps a disgraceful divorce colony especially in Cheyenne, but the last Legislature extended such residence to one year—the time required for citizenship. This law has just become effective (September 1, 1901). Prostitution is general, and in almost all our cities the vice is tolerated in spite of prohibitory city and State laws. Many of the better class of citizens are determined that the State shall not be much longer under this shame.

But these things represent only one side of the morals of our State. There is a strong, healthy moral sentiment which will compare favorably with that of any other State, and undoubtedly in a few more years this sentiment will have so crystallized as to remove these evils from under the protection of law.

Most of the leading religious denominations are represented in Wyoming. The evangelical Churches having organizations report their members as follows: Presbyterians, 400; Baptists, 500; Congregationalists, 600; Episcopalians, 1,000; Methodists, 1,100; total, 3,600. These figures show the remarkable fact that not more than four per cent of the population are members of the organized evangelical Churches of the State. It is true that we have a sprinkling of evangelical Christians who belong to Churches not organized in the State, and we have others in isolated settlements where there is no organized Church of any kind; but these will not more than compensate for those nominal members who are not worthy of being counted.

When we consider the serious fact that only three or four out of one hundred of our population can be numbered as evangelical Christians, we are forced to the conclusion that Wyoming is in great need of a more aggressive, evangelistic missionary work.

Notice two facts still more startling. The

Mormons report 5,000 members, and the Roman Catholics 6,500. The latter are composed mostly of foreigners with foreign ideas and conduct. This Church as a Church already shows her hand in State affairs, as was instanced in the last session of the Legislature. She obtained what she asked for, and her hierarchy roundly denounced in the press those members of the Legislature who dared disobey her behests.

But a hierarchy more tyrannical and absolute than Romanism has ever dared to be in this part of America is the Mormon hierarchy. The writer heard an elderly lady say in a Mormon "testimony" meeting, "The worst thing a Latter Day Saint (Mormon) can do is to *buck* against the priesthood." No doubt she knew whereof she spoke! And this priesthood as a rule is illiterate, narrow, and bigoted. That the politics of the State should be dominated by such an influence (and we are fast approaching such a condition) is one of the greatest menaces to the liberties of our commonwealth. The priesthood rules not only in the Church, but also, when possible, in the State.

The Mormons are rapidly colonizing Wyoming. No less than one thousand have come into the State within the past year. They boast that they will rule the State. The welcome fact that they cause our deserts to blossom makes them materially a desirable class of immigrants. While they obey our laws, and keep their sectism out of the state house, they have rights equal to those of any other religious body. They are rapidly increasing in our State, and their influence is already felt in politics, and he who says that polygamy is not practiced, both secretly and openly, in Wyoming is not acquainted with the facts.

Since Romanism and Mormonism, two absolute ecclesiastical powers, are so dominant and growing in Wyoming, it behooves evangelical Churches to rally, and withstand more effectively these foes of the best morality and spirituality. They already outnumber evangelical Churches more than three to one.

Wyoming Methodist Episcopal Mission includes the whole of the State except Crook County and the Yellowstone Park, making the area of the mission ninety thousand square miles. During four years the superintendency has involved travel of seventy

thousand four hundred and ninety-six miles by rail, and eight thousand six hundred and sixty-three miles by team, total seventy-nine thousand one hundred and fifty-nine miles.

We have 19 pastors, 24 churches, 1,048 full members and 186 probationers. We have been paying debts and building churches and parsonages so that most of our pastors and congregations are comfortably sheltered. During the past four years we have built 8 churches, 3 parsonages, and cleared 9 churches of debt. Revival work is being done on most of the charges, the results of which are, in many instances, very gratifying. We are endeavoring to uplift the Methodist standard of morality and spirituality in the midst of ecclesiasticism and worldliness.

We are thankful to say that in the divorce and gambling crusades in the last session of the Legislature many of the leaders, both in the Senate and in the House, were Methodists. They stood like Christian men against the combined forces of popular vices. Taking the present condition of Wyoming Methodism as a whole, we have many reasons for gratitude.

But our needs are great and numerous. Our territory is entirely too large for one district. It should be divided into two. We need more preachers to occupy new fields. We should have at least five more men to travel as many new, large, hard circuits. It is sad to find parents who have not attended church for years, and children and young people who seldom or never hear a sermon—all because such privileges are not within their reach. The moral and religious life of such communities can easily be guessed.

We need reinforcements in evangelistic work. Many of our churches are small in membership, and so the help for a pastor in revival work is very meager against the large forces of indifference and sin. A sensible, consecrated evangelist, who is acquainted with frontier customs and hardships, would certainly increase our success. Unless Wyoming and the whole Rocky Mountain region has a revival, and that soon, Methodism cannot grow and prosper as it should. Spirituality is at a too low ebb.

We need and must have soon an increase of appropriation of missionary money, or Methodism in Wyoming is seriously hampered and injured. Our appropriation for

this year is reduced, while the truth is that, at a very conservative estimate, it should have been increased at least \$3,000.

In the western half of the State, where Mormonism is growing rapidly, we are doing the least, and are not prepared to do more. Methodism will wake up some morning and find Wyoming thoroughly Mormonized, and then perhaps she will hurl money into the State when comparatively little good can be done.

As to the outlook we are not discouraged. We believe that yet the purse strings of Methodist wealth will be loosened to help the West, where natural resources are developing, population is increasing, and a stanch civilization is growing. The Church must keep pace with the general progress if the highest moral and religious interests connected with material growth and prosperity are to be conserved.

Cheyenne, September 4, 1901.

METHODIST SUCCESS IN THE PHILIPPINES.

BY REV. HOMER C. STUNTZ, D.D.

IF the best test of apostolic succession be apostolic success, then those who began the work in the Philippines are unquestionably in that succession. The success has been truly apostolic, both in kind and in degree. Many are being added unto the Church daily of such as are being saved, and this has been the case for more than eighteen months. There is a heartiness among the converts, a readiness to sacrifice for the good of the little body of believers that is like that which was shown when "the multitude of them that believed had all things common, and they did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

It is less than eighteen months since the first regularly appointed missionary reached Manila. A good work was in operation then, nurtured into life by Bishop Thoburn, Chaplain Stull, Mr. and Mrs. Prautch, the Rev. J. C. Goodrich, and other consecrated helpers. But in these months the ingathering has taken place. There are now 1,400 probationers and full members in Manila and suburbs alone, with a gracious work going forward in the provinces. In India Dr. Butler and his band of workers had labored fifteen years before they had gathered as many members. In China it was still a longer period that elapsed before the number of them that believed had reached this total.

Great has been the aid received from the American and British and Foreign Bible Societies. Chiefly has the former helped us, as it is an American organization, and those who support us also support it. Without the aid received in translations of

Scriptures we could not have seen such results. It is the helper of all the missions. It is a sort of foster mother of all mission work. I hope all our pastors will remember this when they present the Bible Society collection in their churches.

The converts place their homes at our disposal, without charge, for all the services. Looking over the account books with Rev. Mr. McLaughlin, the treasurer, this week, I found that from the beginning the mission has only paid \$7.50 rent for rooms in which to hold services. And we are now holding thirty-seven services each week in this city alone! An average of six thousand native Filipinos are in attendance at these services, and there is not one penny of rent incurred. In four of the meeting places small chapels have been built, with very slight aid from the States—in some cases none at all. But in all sorts of weather we are welcomed into the homes of the people with one to three services each week, and not only no rent paid, but none would even be offered, as it would hurt the feelings of the people, who do what they do solely for the love they bear the Master.

The converts are continually surprising us by their grasp of evangelical truth. Only last Sunday one of the exhorters went with Brother McLaughlin to a large service held in a theater in Malabon, north of the city proper. He is a merchant in a small way, and until one year ago was a sacristan in the Tondo Catholic Church. He sang in their choir, and performed other services about the building, receiving \$8 per month pay. He and his wife also kept a little store. He had heard the Protestants abused, misnamed, ridiculed, anathematized, but re-

solved to hear them once. He came to a service at which our Brother Nicholas Zamora, the Spurgeon of the Philippines, was preaching. He came to make sport of the ignorant rabble. He was caught in the grip of the preacher's logic, carried along with him in his exposition of unfamiliar Scriptures, and finally left the place with beating heart and trembling limbs—under pungent conviction for sin!

After one or two sleepless nights he attended another service, at which he gave himself to Christ for salvation. He was clearly saved, and has walked in the light for one blessed year. His wife came to Christ almost at once, and they have had a year of blessing, though their names have been cast out as evil by the Church people among whom they were formerly of considerable importance.

He preached with unusual unction and power that morning, and Mr. McLaughlin asked him how it was that he had such liberty in delivering his message. He said: "Pastor, last night I went to bed with my mind filled with the thoughts which I had been trying to put in order for the sermon this morning. I could not sleep. After all was quiet I rose, went into an adjoining room, and prayed unto God that he would open my mind to understand these words of his son, and enable me to preach to the people so that they would repent and be saved. I had a long struggle. It was past one when the answer of peace came, but then I was sure that God would be with me to-day. He gave the power. To him be the glory."

That is as good as the early preachers of American Methodism did. It shows as clear a grasp of the way to bring down power from on high as any minister in America has. He will probably give us all his time and work as a Methodist preacher soon. Both he and his wife are good people, and are highly esteemed by their acquaintance. He is a natural orator, and can rise to real power in extempore delivery. I predict for him a useful career. Pray for Brother Candido Guzman!

Another of our exhorters is an interesting character. He is a boatman. It is his business to hire boats and carry freight up and down the many canals and estuaries which run this way and that throughout Manila. He lives in a miserable little shack of a house, and has the support of a number of

dependent relatives on his hands, but with all his work he finds time to study and preach at least twice a week for us, and always with acceptability. He makes considerable money in his business, but it is all consumed caring for others. He is a sunny, hopeful soul. As Browning puts it:

. . . "Luitolfo was a proper
Friend-making, everywhere friend-finding
soul.

Fit for the sunshine, so it followed him. A
Happy-tempered bringer of the best out of
worst."

It may not be wise for him to give up his business and give his entire time to the ministry, but he will do much valuable work as a local preacher.

One of our converts has tasted the cup of Romish persecution to its dregs. He and his father were imprisoned in the central jail of Manila, known as Bilibid, in 1895. The only reason assigned was that the father did not lift his hat to a certain friar for whose immoral life he had only contempt. Next morning the father was taken out on the Lunetta and shot, and for four weary years the son was held a prisoner and kept at the monotonous work of breaking stones in sun and rain, ten hours a day. Three times each week only were the prisoners fed, and then expected to keep the scanty allowance through three and one half days, until the next serving of rations. This young man has a deep dent in his chest bone made by the thrust of a musket-but in the hands of a Spanish soldier as a gentle hint of authority!

Soon after I came in April one of the Filipino young men was given charge of a circuit reaching out east of the city toward the Santa Mesa Hospital for American soldiers. It was not supposed that he was much of a preacher, and we hoped that he could hold things together there until we could spare an abler man. To our gratification this man has secured a membership of eighty, nearly all heads of families, and to-day they purchase a building, built as a store some months ago, to use as a chapel. They have raised two thirds of the money themselves, and paid it over. This young man has grown in preaching ability, has shown good organizing gifts, and has been led into deeper experiences of saving grace for himself.

The way those people went at the matter

of raising the funds for their chapel is a good illustration of the entirely unconventional way they have of getting at such things. At one of the services, when many had not been able to get inside the house of the brother who had the meeting that day, they fell to talking of the imperative need which was upon them to secure a larger place for their use. The leading man said, "Let us stop talking and do something," which, by the way, is occasionally a good thing! He said: "Let each *man* give five pesos (\$2.50). Let each woman give half as much, and each child one half a peso. If we were all to do that, where would we be?" They figured it up, and found that this would bring the amount up to within less than \$25 of the amount needed to purchase the vacant bamboo and thatch store building. Now they have that raised. We gave them \$12.50, and paid for their ground rent title.

This little company knows the Lord. It is the rule that some one is saved at every service, and often the services can hardly be closed because of the people who are seeking to know of Christ. Their little church will be a power for good in that end of the city. Already one or two young men of promise have entered the church there, and we have them in mind for the work of the ministry.

At a town near Malabon, north of Manila some six or eight miles, we have a case that illustrates at once our difficulties and our success. There is a man living there who has considerable property. He is the leading man of the place, and some months ago he invited our Brother Goodell to hold a service at his place. The service was held, and the man purchased a number of copies of the Tagalog Gospels, and asked for another service. When the workers went back to hold the second service they found that this man had built a shedlike building seating at least two hundred people on his own land in which to accommodate the people.

Soon he was converted. He then moved the building to a higher and better place, enlarged it to more than twice its former capacity, seated it and put it at our disposal—all at his own charges. Now it is filled with people every Sunday, and a great work is in sight at that place.

A few weeks ago he arranged with Brother McLaughlin to have his little child baptized at one of the Sunday services. Filipino

people have been accustomed to make a big thing of the christening of their children, and he had made quite elaborate preparations for the event. He had invited two *presidentes* of neighboring *pueblos* to stand godfathers to the child, and they were there with baptismal robes that would have made your eyes open, they were so rich.

But when they learned that our good friend had turned Protestant, and was intending to have a Protestant minister baptize the child, they refused to go on with it. They said, "We are Catholics. We came to stand godfathers to this child, and this we are ready to do if it is baptized by the priest in the church. Otherwise we shall feel that you have insulted us," etc., etc.

The poor fellow was in much perplexity. These men were lifelong friends. They were right in a manner. He had invited them. He had asked them to stand godfathers to the children, not knowing that it is not our custom. To refuse to have the child baptized as they expected would be to put their friendship to a severe strain. So he compromised in his own mind.

He said: "Very well. I will adhere to the agreement purely for the sake of maintaining my friendship with you. I will not go into that church. I shall never have anything to do again with the Church or with its priests. I am a Protestant. I am willing to announce it anywhere. I am a Protestant from now on. But baptism at the hands of the priest will not hurt the child. If you are willing to carry the child into the church and have him baptized, well and good. If not, then the child will not be baptized by the priest. For neither my wife nor myself will set foot in that church."

So the two friends took the little one and marched into the gloomy old building and had it baptized, without its parents. Then Brother McLaughlin and his Filipino helper held the preaching service as planned. This only illustrates the complex nature of conditions that confront us.

The training class of twenty young men meets twice each week, and there we are training the men who are to lead these hosts. Pray for us.

O joy for every nation;
 O golden age to come!
 When Jesus brings salvation
 World wide, true Harvest Home!
 O glorious Advent of our King
 Whose praise the angel reapers sing!

MOHAMMEDAN CONCESSIONS AND FAITH IN INDIA.

BY REV. HOMER WROTEN.

I HAVE been greatly interested recently in what has appeared in *GOSPEL IN ALL LANDS* relative to the conflict between Mohammedanism and Christianity. The authors of these two religious systems were not born far apart either in time or place. Christianity spread westward, Mohammedanism becoming thinner and thinner until England and America have but one color. Mohammedanism undertook the race westward with Christianity, but was forced to recoil until it has become thoroughly entrenched in Central and Southern Asia.

It becomes a study more intensely interesting as one meets and mingles with it. Preaching on the square, or in the open of the Orient, the missionary must be prepared for interruption and contradiction from the Moslem continually. He is more ready to combat our faith, perhaps, than any other religious representative.

A volume, *The Spirit of Islam*, recently came under my notice. The author is a true product of the East, and sees everything through Mussulman lens. He is no less a writer than Syed Ameer Ali, M.A., C.I.E., barrister-at-law and a judge of the High Court of Judicature in Bengal. He has written extensively on laws and customs among Mohammedans, and has furnished several well-written books upon the life and teaching of the Arabian prophet. He is to be read because of the position he holds and the authority with which he speaks. I write because aroused by the concessions he makes.

Two sentences in his preface are worthy of thought: "Theism is neither more nor less than the Islam of Mohammed shorn of the disciplinary rules framed for the guidance of the common folk." "The Islam of Mohammed, with its stern discipline and its severe morality, has proved itself the only practical religion for low natures to save them from drifting into a lawless materialism." This amounts virtually to saying that "Unitarianism, plus the rules of Mohammed, is the only effective method of dealing with depraved man."

By tacit assumption this writer does away with all necessity for a Saviour; ignores revelation by incarnation, and reconciliation by atonement. He employs the eud-

gels furnished by the higher critics most mercilessly. He trims all Gospel narrative to fit his conception of Jesus, and continually uses weapons which rationalistic Europeans have put into his hands to deny and ridicule the divinity of Christ. He addresses his book to skeptics, rationalists, and all classes of Westerners disaffected with the Galilean. He boasts that Mohammedanism is a rational system well calculated to meet the demands of German and English thought.

While he acknowledges Moses and Jesus and Mohammed prophets of God in that order of rank, and while he claims that what Jesus began Mohammed carried to glorious culmination, he yet makes incessant use of the Christ of history as the norm of manhood and standard of authority. To prove Mohammed perfect he attempts to show his likeness to the Son of Mary, and in whatever particulars the son of Abdullah appears to disadvantage he glibly furnishes excuse.

Ameer Ali makes capital from the fact that Mohammed was an orphan. Marrying a wealthy woman when he was twenty-five years old, he found what the author calls "that repose and exemption from daily toil which he needed in order to prepare his mind for his great work."

This appears quite necessary for the apostle to the Arabians, but Christians cannot help making the contrast between the two teachers. This woman, Khodija, was the inspiration of his life, and his hope when no man, not even he himself, had any confidence in him. During the fifteen years of his obscurity he was given to introspection, and emerging from this mystical period rapidly won the admiration of his fellow-countrymen. In contradistinction to Jesus Christ he accepted all honor bestowed upon him, and eventually fought to sustain it. By his fortunate marriage he became one of the two wealthiest citizens in Mecca. In his leisure solitude became a passion with him. He had dreams, and saw visions, until finally rocks and caves and trees and waves seemed to say to him, "Thou art the prophet of God."

The biographer speaks of him as awaking from *his trance*. His first followers were the

noted men of Arabian history—instead of the poor and lowly he began with the aristocratic. The author makes an argument based upon the fact that his near kinspeople had confidence in him, and followed him, while “the influence of Jesus was least among his nearest relatives.”

Granting that this is all true, it is only fair to say that a man's friends and relatives will often follow him in his guilt to the prison. Furthermore, if Jesus was the Son of God, as he claimed, he was no nearer his earthly relatives than anyone else.

He advances the point that Mohammed's disciples were convinced by moral evidences and never called for a miracle. There are not many who have lived on the earth who have by life and deeds encouraged pupils to ask for miracles. He calls him the great pioneer of Rationalism, one who never claimed to know hidden things. He boasts that he never asked for human worship, and disclaimed all wonder-working power. This only goes to say he was human, had no right to worship, and never had any power to work signs.

This gifted Mohammedan author does not even claim perfection for his master—a fact which surprises me. He goes so far as to give the particulars of his fall, his concession to idolaters, hoping to win them by compromise. He excuses him by saying that he immediately retracted what he had said. How different from the Son of man, who never took back a single utterance he ever made. By way of excuse he writes, “The life of Mohammed is not the life of a God.” “If he was once insincere—and who is not?—was not his misstep more than atoned for by his magnificent recantation?”

A large proportion of the book is devoted to the wars and conquests of the Moslem leader. His earthly victories are recounted with as much pride and in the same spirit a Union soldier would recount the battles of General Grant.

I quote the following from the volume, which does not sound like the Sermon on the Mount, “All true Moslems should hold in abhorrence every man guilty of crime, injustice, or disorder.” Mohammed came to the time when he decreed that “all future disputes between those who accept my charter shall be referred, under God, to me, His Prophet.” Christ refused to be a judge in their petty quarrels. This autocratic assumption sounds more like Schweinfurth

or Dowie. Mohammed made himself chief magistrate of the nation, which contrasts rather unfavorably with the One who refused to be crowned king. He became a self-constituted warrior-king. With his sanction traitors were beheaded, law-breakers executed, and not infrequently his prisoners suffered the penalty of war then in custom among the Arabs.

He began war upon the plea of self-defense. From the defensive which consisted in resisting attack upon his native city, he worked out into the defensive which anticipated attack until, for the glory of God, as he said, he became out and out aggressive. There is no improvement over Old Testament tactics in his methods of warfare. His biographer justifies him by the success he achieved. Indeed with Mohammed the end will always justify the means. This son of Ishmael not only constituted himself the chief of the commonwealth, but a divider of the spoils of war.

The material view of a Mohammedan is emphasized by this writer when he says, “We can hardly conceive what would have been the fate of Christianity,” if Constantine had not followed the cross to victory and to the throne. With Christians there is no cause for jubilee in this fact, but rather doubt as to any ultimate advantage gained thereby.

Under Mohammed's authority a secret embassy was once sent with commission each to kill a man who had proven traitorous and dangerous to the kingdom. At one time two hundred or two hundred and fifty men were slaughtered under his eye. In explanation of the fact that Mohammed, in all probability, once accepted a female Jewish slave the writer says, “It was perfectly consonant with the customs of war recognized in those days.” By way of excuse recourse is continually made to the customs and usages of the time.

Blind to the fact that the greatness of Jesus Christ is evidenced in the truth that no improvement has been suggested for his life or words, and that none is ever hoped to be made, this admirer of the Islamic prophet continually excuses his master's shortcomings in the usages of those days. How can a standard made from the fabric of an imperfect time and place be the infallible guide for all time and all places?

Another unfair argument is made by comparing what took place under the name of

Christianity hundreds of years after Christ had ascended with what transpired *under the eye* of the Arabian seer. I herewith quote one of his extravagant claims, "Islam furnishes the only solitary example of a great religion which, though preached among a nation and reigning for the most part upon a people not yet emerged from the twilight of an early civilization, has succeeded in effectually restraining its votaries from idolatry."

He chides Christianity for a fact in which they glory, namely, the worship of an incarnate God. He makes a vain effort to deduce sayings from the prophet which will compare favorably with the Sermon on the Mount. It is a collection of rules and regulations from the Koran in which no reference is found to purity of heart or to thoroughly purged motives.

The following is mentioned as the worst saying on record against the Prophet of Medina; when enraged at some one he once said, "May his forehead be darkened with mud." How silly! How absurd to attribute anything like this to him who spoke as never man spake.

Mohammed's demands consist in four principal and practical duties: (1) Prayer, (2) fasting, (3) almsgiving, (4) pilgrimage. Such importance is attached to almsgiving that this Eastern world is infested with Mussulman beggars. A pilgrimage is necessary if one can possibly make it. The journey to Mecca accumulates untold merit. Prayers are made facing Mecca, bodies are buried with head toward Mecca, and Mecca is jealously guarded from the pollution of any Christian.

While Ameer Ali argues the tolerance of Mohammedanism, we point to this sacredness of their Holy City, and to the frenzy it creates when one of them is converted to Christ, and to their cherished hopes of one day subjugating this Eastern country and ridding it of Christ's disciples, even as they are now striving to keep Arabia free from them.

Calcutta has many noted Moslems who have been to Mecca; they can be told because they have the right to wear the red beard. Their fasting continues from sunrise to sunset of each day for one month. In his prayer the Mussulman is little fettered by form or ritual, and spurns all thought of mediator or intercessor. It is said with much pride that according to their

system "each human being is his own priest," forgetting what our Scriptures say, "Christ has made us all priests unto God."

A Christian steps back abashed at such a sweeping statement as this, "No religion of the world prior to Islam had consecrated charity, the support of the widow, the orphan, and the helpless poor, by enrolling its principles as positive enactments of the system."

This writer claims that it is the glory of Islam to have embodied the beautiful sentiments of Jesus into definite laws; *while it is the glory of Christianity that Jesus's principles were never put into definite laws and never can be.* Because they were *principles* rather than *laws* they are capable of universal application. The Old Testament was *law and regulation*, but the New Testament was *light and life in Jesus Christ.*

The Mohammedan calls Christianity a religion wherein is justification by faith, to which we take no exception; but when he boasts "justification by works" we are willing to abide by a judgment based upon the fruits.

He says, "Except for the conception of the sonship of Jesus, there is no fundamental difference between Christianity and Islam." Exactly! But herein is all the difference possible. To acknowledge Jesus Son of God would be to surrender the whole position. The moment another system grants Christ's divinity that moment the whole religious field is evacuated.

When Ameer Ali writes that Mohammed's destruction meant the destruction of the entire body of people gathered around him, we can readily see its truthfulness; but we are forced immediately to recall how Christ's crucifixion cemented his followers together, gave them power, and became the *wisdom of God* to a lost race.

He argues the necessity of war on the part of the prophet and interprets the passage in which Christ says "Compel them to come in" to be inspired by the same spirit. When he says Islam never established an inquisition we are forcibly reminded of Armenian massacres.

To read this recent defense of the crescent one would conclude nothing had ever been done for the amelioration of women except under this banner. In spite of the fact that historical evidence can be deduced to prove that the miserable purdah system of India was instituted by Hindus to protect their

women against the ravages of invading Mussulmans, he stoutly contests that Indian women are benefited by the encroachments of Islam. He argues that polygamy is unavoidable because of decimated male population due to tribal wars, and because women are numerically superior. I never yet have seen a Mohammedan woman at a mosque, or place of prayer, or where their doctrines are taught in the open air.

It is written in the volume under consideration, "The Prophet of Nazareth deprecated matrimony in general, as did some of his most ardent followers such as Paul." Some Christian writers have gone so far as to say that Mohammed introduced polygamy. This is perhaps not true, but it is certainly a fact that he adopted and legalized it.

Many Mohammedans have gone so far as to discourage it (be it said to their credit), and I believe only about ten per cent of the Mohammedans in British dominions practice polygamy to-day. But instead of being due to Mohammed's personal example, or any prohibition contained in the Koran, it is rather due to the onward march of Christianity. During Mohammed's early years he tacitly allowed *temporary* marriage, and he never reached a higher plane than to restrain polygamy by limiting the maximum number of contemporaneous marriages.

There is a Koranic passage which runs thus: "You may marry two, three, or four wives, but no more." In this regard, however, as in many others, to be an ideal Mohammedan to-day a Moslem must live far better than his master. This is significant when we remember that Jesus Christ is a type toward which the whole world may strive to the end of time.

I have argued with men in the bazaars of India, who say it depends altogether upon your view-point whether polygamy is an evil or not. In this book I read: "There are races and communities on the earth among whom monogamy may prove a dire evil. Among inadvanced communities polygamy, hedged by all the safeguards imposed by the Prophet, is by no means an evil to be deplored."

Mohammed lived with one wife, Khodija, until fifty-one. Several months after her death he married again and continued to remarry until he had married eleven times in all. His biographer excuses him in two ways; first, we should not expect a *man* to live so much better than the customs of his

time, and, second, the most of his wives were widows whom he married out of sympathy. He married one of these eleven wives, Ayesha, when she was only seven years of age, and he must have been at least fifty years her senior.

In defense of polygamy he writes that the "*Jogis* of India, the matted-locked ascetics of the East generally, and priests of Buddha are celibates." In conclusion of his chapter on the Status of Women in Islam he states, "A Moslem marriage is a civil act, needing no priest, requiring no ceremonial." With Christian people this chapter will be read with more or less of disgust, mingled with pity.

I have quoted several portions and given a fair representation of this work by a strict Mussulman in defense of his adorable leader. As I said, in the beginning his chief compliment to Christ is that he makes him the continual standard for comparison. He never claims for his leader more than any other person could claim for some *man* who had a singular history and accomplished some great things. He does not even claim him a *perfect man*.

He goes on to nearly seven hundred pages, explaining slavery under Mohammedanism, the poetical and philosophical spirit in Islam, the political teaching of the Arabian, his literary and scientific achievements, etc. There is one reason why Mohammedanism may be more successfully combated than other religions—it is more tangible because able to define its position. It is also greatly to be feared, because it has truth mixed with blighting error far in advance of other oriental religions, and is defiantly aggressive.

Calcutta, August, 1901.

A LEADING attribute of Islam is fatalism. The effect of the doctrine upon Moslem character is very marked. It leaves the course of things to Kismet and Allah. It induces resignation, quietude, and apathy. The influence of this doctrine, though terrible in war, is directly opposed to any hopeful progress toward a high civilization. This attribute provokes the worst oppression; for a Moslem people will endure quietly oppression from their rulers which would drive any other people to revolution. And yet, though so bad in some aspects, this belief gives a quiet strength to the Moslem character and faith which is rare to find. The man who believes himself backed up by Allah and Kismet stands firm. The ills of life are endured with patience. Danger is encountered with unflinching courage, death is met without fear or regret.—*Cyrus Hamlin*.

THE EPWORTH LEAGUE AND MISSIONS.

(General Missionary Committee : S. Earl Taylor, Wm. I. Haven, Charles V. Vickrey.)

The District Missionary Committee.

BY C. W. KENNEDY.

TO secure the organization and the greatest possible efficiency of missionary committees of local chapters there should be a District Missionary Committee in each district. The problem before us is how to reach the last Epworth Leaguer in every district in Methodism; only when he is interested will the organization be complete.

This can best be accomplished by the personal effort of the District Missionary Committee in effecting the organization of every local chapter for aggressive missionary work and in stimulating their zeal and directing their effort.

In the appointment of this committee the first vice president should select those who have not only a wide intelligence and a deep interest in missions, but also time to give for personal visitation and correspondence with each chapter. The committee should be large enough so that each member may have charge of not more than ten or twelve local chapters.

The first thing necessary on the part of the committee by way of preparation is *prayer*, earnest, definite, prevailing prayer, that will bring the suppliant into close, personal touch with Christ, and that will bring a blessed anointing of the Holy Spirit in equipment for service.

There must also be a knowledge of world-wide missions and especially of the missionary operations of our own Church. The committee should study in detail the present missionary movement among our young people and have conception of its possibilities. Preparation for this work can only be had through much prayer and study.

The chairman of the District Committee especially should have the world-wide vision and a thorough grasp of the local situation. The committee should meet and outline policy and discuss plans. The district should be divided and assigned to the various members. Then by personal visitation each chapter should be efficiently organized with a strong Missionary Committee, and plans for future work in the chapter should be outlined. Perhaps several visits during the year will be necessary for complete organization.

Besides visitation correspondence will be necessary to see that the plans outlined are carried out and to assist in enlarging the work. If this supervision be thorough, it will result in every chapter being thoroughly organized for the work.

The District Committee should further see to it that missions have a prominent place on the programs at the district and subdistrict institutes. They might also arrange for missionary rallies of a group of chapters and for visits from campaigners and returned missionaries.

But if our young people are to be aroused and the needs of the great world-field so brought home to

their hearts that they will have an intense zeal for the coming of His kingdom, something more than organization will be necessary.

The District Missionary Committee should be much in prayer. The missionary work of each local chapter should be upon their hearts, and day and night should they cry unto God for the success of the work. Organized effort should be backed up by earnest prayer.

By having a passion for His kingdom, an intense longing to see each individual Leaguer intelligently interested in missions and by daily bearing the needs of the work before the throne of grace the District Missionary Committee can do much toward making the year 1901-1902 in our Epworth League work a year for missions.

Why the Epworth League Should Be a Missionary Force.

BY REV. FRED H. MORGAN.

ONE may as well ask why the Church should be a missionary force.

Every department of the Church should be a missionary force just as much as the whole. The children in the infant department should, in the very beginning, be trained to think and pray and give for the spread of the Gospel, and from the day when their missionary instruction commences it should be continually kept before them, thus making them intelligent, sympathetic, and generous supporters of Christ's kingdom at home and abroad.

Just as loyalty and patriotism begin in the nursery and home, is inculcated in the kindergarten and school, and develops into the highest and noblest type of loyal manhood, so does such training develop the broadest, fullest type of Christian manhood, whose ambition for his Master's kingdom reaches out into all the world.

The Epworth League touches our youth at just the point where intelligent enthusiasm begins to manifest itself, and if this enthusiasm be rightly directed, it will become one of the most potent forces in our Church.

Here are the future fathers and mothers of the Church; here are our future leaders, preachers, missionaries, and givers.

Impressions made earlier in life, and carefully nurtured, may now be strengthened by wise treatment. The missionary library and missionary meeting will arouse to the highest pitch their enthusiasm, and they will study missions, pray for missions, and give for missions with all the devotion of their young hearts.

I do not mean that the League should be made a huge machine for raising missionary funds; that is, directly. The money will come, but I believe that a better result will be obtained in the spiritual enlargement and the broadening out of our young people.

What we want more than their gifts is their prayers. "Prayers," you say, "are vain without material offerings."

True, but the *praying* church will soon become the *giving* church, and I am confident that when our young people get to *praying intelligently* for missions they will *give*, and the giving will be like that of the Macedonian church, who "first gave their own selves"—they will look upon all they have as the Lord's, and themselves as his stewards.

Such intelligent prayer for missions implies familiarity with the subject of missions; a knowledge of the various fields; a study of the problems of and a sympathetic interest in the workers.

One of the saddest truths forced upon me since my return to America is that, throughout the Church, there seems to be a dearth of information, even as regards the great fields of our own Church.

Pastors who are supposed to keep their people informed and interested in missions are themselves ignorant, save as to matters so palpably plain that there can be no excuse whatever for lack of information.

To illustrate: one preacher of the Methodist Church, in good standing in one of our largest Conferences, was passing through Singapore a few months ago, and, learning of the fact, I hastened to call on him. Imagine my surprise when I found that he didn't even know that there was such a field as Malaysia, and that we had any missionaries in Singapore. He knew we had missions in China somewhere, and in India and Japan, but nothing whatever of where they were located.

Possibly some further light might be thrown upon the subject when I say that I found him in the English Club playing billiards.

The conflict between Christ's kingdom and the powers of heathendom is world-wide. The missionary, as the representative of the Church, is on "the fighting line," and nothing so heartens and inspires him as to know that his line of communication is intact, and that even though supplies may fail for a time, away back in the home land, the Church has her eye upon him and is praying for him—and never forgets him.

The Epworth League may become a missionary force thus, by keeping before the Church the great theme of missions.

The pastor whose League is enthusiastic for missions will have to *wake up* and inform himself; the enthusiasm will be contagious, and the whole church will feel it; the collections will increase, and missions will speedily take their rightful place in the church.

Thus the end will be attained, *not* by making the League a collecting agency primarily, but by the *leavening* influence whereby it quickens and enthuses the Church as a whole.

Indirectly other results will follow in the retention of our young people and their enthusiasm in the Church.

Our League takes them at just the time when, unless they be enlisted and given something to do, they will drift out into the world. They want and must have something to do. Their pulses throb and

beat with the bounding enthusiasm of youth, and to what better use can it be put than an organized effort for the extension of the Redeemer's kingdom? Hedding, N. H.

The Ideal Missionary Study Class.

BY REV. K. J. LUNDSTROM.

IN every sense of the word it is true that the study class will never be better than its leader, yet it is not necessary that the leader should be a person of great experience in missions. Previously he may never have given it much thought, but he must be a consecrated Christian, now willing to sacrifice time and means for the cause. He should master every lesson, never come to the class without necessary preparation, and by reading other books be able to give more details than are found in the text-book.

He should be permeated with a thorough missionary spirit, ready to give up his own comfort for the good of the class, and always on the outlook for practical work; proposing collections for needy fields, holding prayer meetings, pleading with God for the success of missions in special lands, writing to missionaries, encouraging them in their work, getting knowledge not only of their need and difficulties, but also of their successes and the future outlook. With Neesima, of Japan, the leader should understand that all advancement must be done on the knees.

The class should not be larger than that every member may take some active part in each study; a class of seven, including the leader, is the best, and one of more than ten ought to be divided in two. Never insist upon anyone joining the class against his or her will; do not advertise the class too much; urge everyone to come, but begin in a modest, humble way, telling your friends about it, and the class will soon have a healthy growth.

It is perfectly impossible to interest every Leaguer in the matter of missions, and it takes both patience and tact to convince some people—even professed Christians—that Christ really intended his great commission (Matt. 28. 19) for every person, home or abroad. Sometimes worldly-minded persons become interested in the study of missions. Give such persons a warm welcome, and make them a matter for special prayer. If the leader is the right man, such persons will soon be at the mercy seat.

The class should always begin its session precisely on time and end on time. Each member should at the previous meeting get a slip of paper from the leader telling his part in the next study. Meet, if possible, once a week at the home of a member, but the leader must insist that the class meets for study, not for gossip or a social time. Open by asking a member to read a selection from the Bible (three minutes), then ask another to lead in prayer (three minutes). This prayer should be to the point, a real intercession and not a sermon, a pleading and not an address.

Thereafter the leader should review the previous lesson, giving the connecting link with the present study (five minutes). If the lesson consists merely

of worldly history or geographical descriptions, do not tire the class by quizzing, but give an address of twelve to fifteen minutes, carefully prepared, emphasizing the most interesting part, excluding what is of little importance or uninteresting. The leader should never read from a paper, but give his address without the manuscript.

If missions or the character of the people or customs are the study, quizzing should be the rule, but not more than fifteen minutes. The members of the class, in order to be benefited by the study, must always read the lesson at home at least once, better twice, before coming to the class. Sing a stanza of a popular hymn, for example, "Jesus, Lover of my soul," or ask for three or four sentence prayers one minute each.

Special reports from books read, occupying about three minutes each, are now in order from three to four members, thereafter showing of pictures illustrating the lesson, but do not exceed four minutes for this. Ask two members for reports from the World-Wide Mission Field, taken from the last periodicals or papers, or discuss general missionary matters for not more than eight minutes. The leader takes now two minutes for giving out the lesson slips for next study, thereafter ending with a short prayer. In such a way a very profitable hour can be spent, and every member will wish for the coming of the next lesson.

This outline must, of course, be modified according to circumstances. Wherever a point of deep interest to missions presents itself always have a short sentence prayer for the blessing of God. Urge the class to interest itself in a special mission field; for example, to support a native teacher.

If the class has seven members, 15 cents a week from each member for one year will support a local preacher in India or China, and much pleasure and benefit will be derived from such undertaking. The class motto, "PRAY, GIVE, STUDY," should be the cheerful desire of every heart, and the leader's endeavor should be to make the class really love the heathen world and still more the Redeemer, who by his blood has made it possible for every individual to be saved.

We Must Have Knowledge of Missions.

BY CAROLYN M. SPENCER.

THERE is nothing truer in my experience than this little quotation, printed on the back of a pamphlet on missions recently received: "Know, and you will feel. Know, and you will pray. Know, and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house."

For this reason I would urge upon every Epworth League the organization of a mission-study class and the purchase of a missionary library.

The study class may be small—perhaps only two or three will join it—but in the study of missions numbers are not necessary to enthusiasm; that must surely come with the study. In my experi-

ence of two years in study classes I have never heard a member say the work was uninteresting.

The missionary library is something the study class needs and will use. The history of missions is a unit, but we need to know the different fractions of it to make up the whole.

There is a mission for the Epworth League to perform in calling the attention of the Church to what is being done now in the mission fields, to awaken the interest of church members, to obtain aid in the cause when the Leaguer himself cannot furnish the means for successful mission work.

Here, again, the quotation applies. We Leaguers can let the members of our church "know" about missions, and, because we are enthusiastic, this enthusiasm will spread to those with whom we come in contact. When we have roused that enthusiasm in others then is the time to introduce one of the books from the missionary library into the home of the enthusiast.

Who knows what may not be done through these two channels, the library and the study class?

Those young people who begin to "know" may not only begin to "feel ashamed of the sluggishness and selfishness which make them think only of their own people and of their father's house," but they may show the results of their feeling and thinking in action, perhaps by the offering of their lives to the service of the Master in the place where the need is greatest—in India, Africa, China, or Japan.

The Divine Measuring Rod.

LET us measure our duty in giving. What shall be the measuring rod?

1. Capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity do good unto all men."
3. Convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. Necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.
5. Providence of God. "Let every man lay by him in store as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—*Selected.*

A Bible Study on Giving.

Unto the Lord.—Gen. 28. 20-22; Lev. 27. 30; Prov. 23. 26; Matt. 5. 23, 24; 25. 37-40.

To Those in Need.—Matt. 10. 33-37; Rom. 10. 13-15; Gal. 6. 2, 10; James 2. 15, 16; 1 John 3. 17.

Ourselves.—Matt. 10. 1, 8; Mark 8. 35; Rom. 12. 1; 2 Cor. 8. 1-5; 1 John 3. 16.

Our Possessions.—Matt. 19. 20-22; Mark 12. 41-44; Luke 3. 10, 11; 12. 15; 1 Tim. 6. 17-19.

In His Name.—Matt. 18. 5; Mark 9. 41; 2 Cor. 8. 9; Col. 3. 17; 1 Pet. 4. 9, 10.

MISSIONARY CONCERT—MEXICO.

Mexico and Its People.

MEXICO is a federal republic, divided into 27 states, 2 territories, and the federal district. The legislative power is vested in a Congress, consisting of a House of Representatives and a Senate, the members receiving salaries of \$3,000 a year. The constitutions of the several states are very similar to those of the United States. The courts are organized on the plan of those of the United States, but the law is more like the Roman than the English common law. Justice is administered impartially.

The executive is a president, who holds office for four years. The present president is General Porfirio Diaz, who was first elected in 1876 and held the office for four years. General Gonzales was president from 1880 to 1884, and General Diaz has been president since 1884, having been reelected in 1888, 1892, 1896, 1900. He has shown remarkable ability as a ruler, and has done much for the welfare of his people.

"Including classes for instruction in the arts and trades there are in the republic 10,746 government schools with an average attendance of 545,000, and the government expends about \$6,000,000 for education. In the city of Mexico the federal government maintains an Academy of Fine Arts, School of Civil Engineering, School of Medicine, Law School, Academy of Commerce, Academy of Arts and Trades, Conservatory of Music, Military College, School of Mines, two normal schools for teachers of both sexes, also schools for the deaf, dumb, and blind. In the various states there are many similar institutions supported by the state governments. There are 130 public libraries in the country and 350 periodical publications, including the dailies and weeklies."

The population, by the census of 1895, numbered 12,630,863. Of these 19 per cent were of a pure, or nearly pure, white race, 43 per cent of mixed race, and 38 per cent of the Indian race. "The foreign population in 1895 numbered 50,888. The nationalities most numerously represented were the Guatemalan, 13,962; United States, 11,331; Spanish, 12,859; French, 3,599; British, 2,450; German, 2,155; Italian, 1,932; other European, 1,197; Asiatic, 993; South and Central American, 408." The population in 1895 was reported as divided religiously into 12,380,245 Roman Catholics, 40,445 Protestants, 8,972 Jews and persons of other faiths, and 61,911 of no professed faith.

The prevailing religion is the Roman Catholic, but the Church is independent of the State, and there is toleration of all other religions. In 1863 the "religious houses" were closed and the church property confiscated. The leading Protestant Churches of the United States have sent missionaries to Mexico and probably now have sixty-five thousand adherents.

Dr. John W. Butler in his *Sketches of Mexico*, issued in 1894, says: "Several of the evangelical Churches

in the United States entered the mission field in Mexico toward the close of 1872. They did so in about the following order: The Presbyterian, Methodist Episcopal, Congregational, Baptist Southern Convention, Southern Methodist, Southern Presbyterian, Reformed Associate Presbyterian, Baptist Northern Church, The Friends, and the Cumberland Presbyterian. Besides these there were several independent missions, such as the Church of Jesus, part of which, about 1884, was formally taken up by the Episcopalians; an English mission originated by the late James Pascoe, but since his death dismembered; and finally the work of a Mr. Harris of Orizaba. These report 609 congregations, 16,034 communicants, 49,512 adherents, 185 foreign workers aided by 546 native workers."

Dr. A. W. Halsey, one of the secretaries of the Presbyterian Board of Foreign Missions, has lately visited Mexico, and reports as follows:

"Protestantism in Mexico is making great advances, and, although it is still a Catholic country, the liberal policy of President Diaz and his government has done much to help our churches. Men are selected as heads of public schools with regard only for their ability, and Protestants are selected as well as those of other religious faiths. This liberality has come only in comparatively recent years. In connection with a large Protestant meeting was an incident that is suggestive of the work done by Protestant missions. After the conference a large party left for their homes on one train. At one of the stations where it stopped a man who was selling pulque, the native liquor, tried to get aboard. 'You cannot sell pulque on this train,' he was told. With a grunt of disgust he turned away, muttering 'Protestants.'"

The general condition of people in Mexico, viewed educationally, is put by Dr. Halsey concisely thus: "Mexico is now very progressive, but there is one serious drawback in Mexico. It is the illiteracy of the people. There are 13,000,000 inhabitants of the country, and of these 10,000,000 can neither read nor write, and of those who can read not one in twenty has a book of his own. Before many years a very different story will be told of the educational condition of the people."

BOOKS OF REFERENCE CONCERNING MEXICO.

- History of the Mexican People, by H. H. Bancroft.
- Mexico and the Mexicans, by Howard Conkling.
- Appleton's Guide to Mexico, by A. R. Conkling.
- Face to Face with the Mexicans, by F. C. Gooch.
- Mexican Handbook, by L. L. C. Hamilton.
- The Awakening of a Nation, by C. F. Lummis.
- Travels in Mexico, by F. A. Ober.
- Picturesque Mexico, by Marie R. Wright.
- Mexico Past and Present, by H. M. Johnson.
- Mexico in Transition, by William Butler, D.D.
- Sketches of Mexico, by John W. Butler, D.D.
- Two Thousand Miles Through Mexico, by J. H. McCarty, D.D.



MEXICO

AZTEC IDOL.

PINE PALM.

PEAK OF POPocatepetl.

BANANA.

AZTEC WRITING.

AGAVE OR Maguey.

THE CITY OF MEXICO.

SACRIFICIAL KNIFE MASK &c.

TROCENES IN THE MARKET PLACE.

THE CATHEDRAL.

MEXICAN COSTUMES.

VERA CRUZ.

HUNTING BIRDS.

HORNED TOAD.

AZTECS.

SACRIFICIAL KNIFE MASK &c.

AXOLOTL.

NEAR CHAPULTEPEC.

BRINGING SILVER FROM MEXICO.

THE LAKE OF TEZCUYO.

Methodist Episcopal Missions in Mexico.

REV. WILLIAM BUTLER, D.D., who had founded the Methodist Episcopal Mission in India, was appointed in 1872 to found the Methodist Episcopal Mission in Mexico. He arrived in Mexico city February 22, 1873, and during six years labored earnestly and successfully in the establishing and upbuilding of the mission in several of the most important cities, especially in Mexico city and Puebla. The mission was organized into a Conference January 15, 1885, and now reports 140 congregations, 23 native ordained preachers, 37 native unordained preachers, 57 native teachers, 45 native workers of the Woman's Foreign Missionary Society, 2,729 members, 2,777 probationers, and 11,137 adherents, with churches and chapels valued at \$151,000, and other property valued at \$379,000.

The following are the names of the present foreign missionaries, their address, and the year when they commenced their work in Mexico:

Rev. John W. Butler, D.D., Mexico city, 1874.
 Mrs. Sara Aston Butler, Mexico city, 1878.
 Rev. Levi B. Salmans, M.D., Guanajuato, 1885.
 Mrs. Sara Smack Salmans, Guanajuato, 1885.
 Rev. George B. Hyde, M.D., Silao, 1886.
 Mrs. Alettha Halstead Hyde, Silao, 1886.
 Rev. Francis S. Borton, D.D., Puebla, 1891.
 Mrs. Helen Barnett Borton, Puebla, 1891.
 Rev. Ira C. Cartwright, Leon, 1891.
 Mrs. Margaret M. Cartwright, M.D., Leon, 1891.
 Rev. Henry A. Bassett, Mexico city, 1897.
 Mrs. Jennie Sumner Bassett, Mexico city, 1897.
 Rev. Samuel Quickmire, Pachuca, 1901.
 Mrs. Samuel Quickmire, Pachuca, 1901.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Miss Mary De F. Loyd, Mexico city, 1884.
 Miss Harriet L. Ayres, Mexico city, 1886.
 Miss Anna R. Limberger, Puebla, 1891.
 Miss Effa M. Dunmore, Guanajuato, 1892.
 Miss Carrie M. Purdy, Puebla, 1895.
 Miss Ida Bohannon, Pachuca, 1900.
 Miss Lucy E. Bumgardner, Orizaba, 1900.
 Miss Helen Hewitt, Pachuca, 1900.
 Miss Alice M. Moore, Guanajuato, 1901.

The Meeting of the Mexico Conference.

THE Mexico Annual Conference of the Methodist Episcopal Church was held in Mexico city January 17-21, 1901, Bishop Hamilton presiding. Rev. Endicott Gardner was received from the Presbyterian Church on his credentials and transferred to the California Conference. Petronilo Constantino, Pedro S. Paz, and Miguel Rosales were continued on trial. Abram M. Avila, Gabriel Rumbia, Miguel Rojas, and Vicente Mendoza were ordained deacons and admitted into full membership. Agustín Rivera and Miguel Rosales were ordained elders under the missionary rule. Eduardo Carrero was reported as supernumerary. The Conference treasurer reported \$1,719.54 as the Aggregate of the Benevolent Collections Ordered by the General Conference.

The Educational Reports evidenced a marked advancement in the different schools.

The Mexican Methodist Institute at Puebla, Rev. W. S. Spencer, president, reported: "The year has been one of great success with respect to the intellectual work. In the primary department there were matriculated so large a number of students as to make a new teacher necessary. The normal department, under the able direction of Professor Andres Cabrera, has done painstaking work and graduated four promising young men, all of whom completed with success the six-year course of instruction. Dr. F. S. Borton, who is in charge of the theological department, returned from a visit to the United States with renewed strength and fresh inspiration for his work, and is in close sympathy with the Mexican youth and entertains for them lofty ideals. All the older boys have been given into his care for religious instruction. During the past four years 12 young men graduated, and of these 7 are now ministers of the Gospel, or preparing, and 4 are teachers of youth. Five of the students go out from Sunday to Sunday to care for little congregations and have done good work. A temperance society has been organized to which many of the students belong. The attendance during the past year was the largest in the history of the school, the matriculation reaching nearly two hundred. Self-support has also reached a larger sum than in any former year. A commercial course has been added to the curriculum and has several students."

The Queretaro Methodist Institute, Rev. Benjamin N. Velasco, president, reported: "A greater number of students matriculated the past year than in any former year, there being 76 boarding and 8 day pupils, coming from most of the states of the republic. The teachers constantly devote themselves to the physical, intellectual, and moral education of the students. Besides complying strictly with the program of public instruction laid down for the national schools, a religious education is given, based on the broad principles of the Gospel of Christ. The majority of the students belong to a lyceum, which is an important factor in their literary and social education. The Epworth and Juvenile Leagues contribute to the moral and spiritual development of the students. They distribute many tracts and give a breakfast every Sunday morning to as many of the city's poor as accept the invitation. Each week a special service for the students and teachers of the institute is held, which contribute greatly toward the development of religious and brotherly spirit. Self-support has increased, the income of 1900 being \$3,300 as against \$2,163 received in 1899. The generous and timely gifts of Bishop McCabe, amounting to \$5,445.77, have been used in greatly improving the building and grounds, so that now there are ample dormitories well ventilated, a large dining room seating 100, a large audience room, etc."

The Girls' School in Mexico city (Hijas de Juarez), Harriet L. Ayres, acting principal during 1900, reported that the death of Miss McKibben had been a great loss to the school; the principal of

the school was absent most of the year on account of her health; the work of the school during the year was carried on satisfactorily, the native teachers working lovingly and earnestly. The Epworth League organized several years since was united with the Church League with good results.

The Puebla Girls' School, in charge of Misses Limberger and Purdy, reported a larger amount of self-support than ever before, amounting to \$5,237.55 for the year. The school has a kindergarten, three primary grades, a preparatory and normal department. Four girls graduated in the normal school. A young ladies' temperance society was formed and many pledged themselves to lives of temperance and purity. The Epworth League holds weekly prayer meetings.

The Guanajuato Girls' School (Colegio Juarez), reported by Miss Effa M. Dunmore, had a gracious revival during the year. The school occupies three houses, two of which are occupied by the boarding pupils. A Loyal Temperance Legion has been organized, and its members and the Junior League take turns in visiting the Good Samaritan Hospital on Sunday afternoons to read the Scriptures, sing hymns, and pray with and comfort the sick. The school has received much public favor, especially from the government officials and the governor of the state. Many of the girls have been brought to the school through the influence of the medical work.

The Pachuca Girls' School (Hijas de Allente) was reported by Miss Ida Bohannon: "Our property has been greatly improved, but additional sleeping apartments are greatly needed. A beautiful spiritual life is felt among the girls, which is more strongly cemented by the daily prayers held at noon. The Epworth League meetings, held weekly, are very helpful. The Temperance Society holds its regular sessions. The English department, under Miss Helen Hewitt, enrolled 58 students and has made a most gratifying success. We are sadly in need of apparatus and new text-books."

The Report on the State of the Church said: "From the first coming of the Good News the degenerate ideas of Romanism have not ceased to oppose the regeneration of the masses, but many who in other times were invincibles now yield before the irresistible force of the two-edged sword, no longer opposing themselves to the free propagation of the Gospel. Wherever our blood is spilt for the cause of Christ we there at once establish a temple or a school."

The statistics reported 2,864 members, an increase of 121; 2,571 probationers, an increase of 158; 2,806 Sunday school scholars, a decrease of 29. The 37 churches were reported as worth \$137,100, and the 27 parsonages worth \$183,150. During the year there had been 121 adults and 205 children baptized.

The receipts from collections were as follows:

Pastors' support.....	\$5,799
Support of bishops.....	56
Conference claimants.....	492
Current expenses.....	1,872
Sunday school expenses.....	653
Benevolent collections.....	2,678
	<hr/>
	\$11,550

The Missionary Society of the Methodist Episcopal Church paid out in 1900 for the benefit of the Mexico Mission \$50,942.77.

The following shows the membership of the different charges:

CHARGES.	Probationers.	Members.	S. S. Scholars.
<i>Central District.</i>			
Ayapango.....	122	70	130
Atlatla.....	71	20	40
Celaya.....	28	10	25
Chicoloapam.....	70	10	53
Guanajuato.....	177	120	256
Leon.....	4	27	35
Mexico, English.....	34	7	50
Mexico, Spanish.....	263	201	250
Miraflores.....	200	20	60
Pachuca, English.....	85	5	104
Pozos.....	37	85	48
Puebla and Colonia.....	240	250	130
Puebla, English.....	...	...	20
Queretaro.....	30	85	110
Salamanca.....	22	29	25
Silao and Romita.....	45	24	80
Tepetzingo.....	42	48	34
<i>Hidalgo District.</i>			
Huejutla.....	15	250	...
Nextlalpam.....	54	25	100
Pachuca and Acayuca.....	141	182	130
Real del Monte.....	74	60	90
San Agustin.....	30	50	50
Tezontepec.....	97	108	45
Tlacuilotepec.....	23	30	...
Tulancingo.....	4	12	8
Zacualtipan.....	32	120	60
<i>Mountain District.</i>			
Apizaco.....	85	32	80
Atlixco.....	7	13	12
Cholula.....	10	24	10
Chietla and Atzala.....	58	30	44
San Martin.....	90	87	60
Tetela.....	16	28	28
Teziutlan.....	40	70	24
Tlaxcala.....	200	64	120
Xochiapulco.....	10	52	40
Zacaola.....	21	22	50
<i>Oaxaca District.</i>			
Culcatlan.....	4	15	15
Oaxaca.....	29	30	18
Huitzo.....	95	99	65
Soledad.....	33	35	15
Tuxtepec.....	35	10	115
Zachila.....	32	82	40
<i>Orizaba District.</i>			
Atzacan.....	69	8	57
Huatusco.....	35	2	25
M. Ocampo and Atoyac.....	20	4	...
Orizaba and Cordoba.....	37	18	55

The following were the appointments:

CENTRAL DISTRICT.—J. W. Butler, P. E. (P. O., Apartado 2291, Mexico city). Ayapango and Atlatla, Agustin Rivera. Celaya and Salamanca, Pedro S. Paz. Chicoloapam, R. I. Baez. Cipres and Cuernamaro, to be supplied. Guanajuato, L. B. Salmans and E. W. Adam. Leon, I. C. Cartwright. Mexico, English, H. A. Bassett. Mexico, Spanish, T. del Valle. Miraflores, F. Manriquez. Pachuca, English, B. S. Haywood. Pozas, A. Zambrano. Puebla and Colonia, Vicente Mendoza. Puebla, English, F. S. Borton. Queretaro, Jose Chavez. Silao and Romita, Ignacio Chagoyan. Silao and Romita Medical Work, George B. Hyde. Tepetzingo, Jose T. Ruiz. Mexico



THREE MISSION WORKERS IN MEXICO CITY.

P. F. Valderrama.

John W. Butler.

John S. Turner.

Methodist Institute at Puebla: William S. Spencer, president; F. S. Borton, Andres Cabrera, and George A. Manning (layman), professors. Queretaro Institute: B. N. Velasco, president; Gorgonio Cora, and J. V. Cuervo, professors. Publishing Agent, J. S. Turner. Editors of *El Abogado Cristiano* and books, J. W. Butler and P. F. Valderrama.

HIDALGO DISTRICT.—V. D. Baez, P. E. (P. O., Pachuca). Huejutla and Tlacuilotepec, to be supplied. Nextlalpam, L. G. Alonso. Pachuca and Acayuca, E. Zapata and P. Constantino. Real del Monte, Carlos Amador and Jose Zambrano. San Agustin, Santiago Lopez. Tezontepec, Norberto Mercado. Tulancingo, David Verduzco. Zacualtepec, L. N. Diaz.

MOUNTAIN DISTRICT.—P. F. Valderrama, P. E. (P. O., Mexico city). Apizaco, Paulino Machuca. Atlixco, E. Mendoza. Cholula, E. Paniagua. Chietla and Atzala, to be supplied. Jilotepec, T. Diaz. San Martin, Pablo Aguilar and C. Osorio. Tetela, Tomas Garcia. Teziutlan and Tlapacoyam, P. V. Espinoza. Tlaxcala, Miguel Rojas. Xochiapulco, S. I. Lopez. Zacaola, Epigmenio Velasco.

OAXACA DISTRICT.—J. M. Euroza, P. E. (P. O., Oaxaca). Cuicatlan, M. Feroso. Oaxaca, G. Rumbia. Huitzo, M. Rosales. Soledad, M. Constantino. Tehnantepec and Tlaxiaco, to be supplied. Zachila, Juan C. Martinez.

ORIZABA DISTRICT.—B. S. Haywood, P. E. (P. O., Orizaba). Atzacan, A. M. Avila. Huatusco, Plutarco Bernal. Orizaba y Cordoba, Jose Rumbia. Tuxtpec, V. Osorio and R. F. Salazar.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—Guanajuato, Efa A. Dunmore. Mexico city, Mary De F. Loyd and Harriet L. Ayres. Pachuca, Ida Bohannon. Pachuca, English work, Helen Hewitt. Puebla, Anna R. Limberger and Carrie M. Purdy. Orizaba, Lucy Bumgardner.

Since Conference, Rev. B. S. Haywood, presiding elder of the Orizaba District, and Rev. William S.

Spencer, president of the Mexico Methodist Institute at Puebla, have been obliged to resign their appointments on account of their health and return to the United States.

Three Mission Workers in Mexico City.

DR. JOHN W. BUTLER entered the Mexico Mission in 1874, a young man of twenty-two years, and for more than a quarter of a century has been a leader in that field. Much of the prosperity of the Mission is due to his wise and energetic oversight. He is presiding elder of the Central District, editor of books and periodicals, treasurer and corresponding secretary of the Mission.

Rev. P. F. Valderrama is a native of Puebla, Mexico, and was led to Christ by Dr. C. W. Drees, now superintendent of the Porto Rico Mission. He is an eloquent preacher and able worker. He is presiding elder of the Mountain District, with headquarters in Mexico city, and assistant editor of books and periodicals.

Mr. John S. Turner was for several years in the Friends Mission in Mexico. Last year he joined the Methodist Episcopal Mission. He is in charge of the press and is doing excellent missionary work.

Present Condition of Protestantism in Mexico.

BY REV. J. W. BUTLER, D.D.

THE Young People's Convention, held in Puebla in the month of July, gives a good idea of the present condition of Protestantism in Mexico. There were 563 delegates present, representing the Epworth League, the Christian Endeavor, and other young people's societies of the various evangelical bodies working in our sister republic.

When our Mission was planted in that fanatical city, in 1874, we heard all kinds of threats against

the lives of our workers, and many solemn, earnest prayers went up to heaven in behalf of Brother Drees and his helpers. When our first place of worship was dedicated, a few months later, it was reported that all of our workers were to be assassinated. Though the government furnished police escort as we passed from the hotel to the hall, and lined the street with soldiers, the fanatics threw stones over the heads of the soldiers and broke out many of the front windows. But in July last over five hundred and sixty-three Christian workers went about the streets and were entertained in the hotels without any injury or even word of insult during the five days of their sojourn there.

There are now over six hundred Protestant congregations in Mexico, with upward of twenty thousand communicants, and almost seventy thousand adherents.

There are some fifteen thousand children in our day schools, while our presses are sending out about ten million pages of religious literature annually.

Temperance, educational, medical, and evangelistic work is being pushed with great energy and marked success.

Former Methodist Episcopal Missionaries.

The following missionaries were formerly connected with the Mexico Mission:

Missionaries.	Arrived.	Left.
Rev. Wm. Butler, D.D.	Feb., 1873	Feb., 1879
Mrs. Clementina Rowe Butler	Feb., 1873	Feb., 1879
Rev. Thomas Carter, D.D.	Mar., 1873	Feb., 1874
Mrs. Emeline English Carter	Mar., 1873	Feb., 1874
Rev. Wm. H. Cooper, D.D.	*April, 1873	Feb., 1875
Rev. Charles W. Drees	May, 1874	Nov., 1886
Rev. Samuel Porch Craver	Jan., 1876	April, 1895
Mrs. Laura Gassner Craver	Jan., 1876	April, 1895
Rev. Samuel Wesley Siberts	Feb., 1876	July, 1896
Mrs. Mary Siberts	Feb., 1876	July, 1896
Mrs. Adaline Combs Drees	Sept., 1877	Nov., 1886
Rev. John M. Barker	Oct., 1878	Mar., 1881
Mrs. Alice Bixler Baker	Oct., 1878	Mar., 1881
Rev. George S. Umpleby	Nov., 1879	Nov., 1883
Mrs. Izina Cole Umpleby	Nov., 1879	Nov., 1883
Rev. Almon Witter Greenman	May, 1880	Nov., 1889
Mrs. May Gammon Greenman	May, 1880	Nov., 1889
Rev. Duston Kenble	May, 1881	Sept., 1886
Mrs. Margaret Day Kemble	May, 1881	Sept., 1886
Rev. Lucius Chambers Smith	Feb., 1884	†Mar., 1896
Mrs. Sarah Orchard Smith	Feb., 1884	Mar., 1896
Rev. Wm. Green	Mar., 1887	May, 1895
Mrs. Emma A. Green	Mar., 1887	May, 1895
Rev. W. P. F. Ferguson	June, 1887	June, 1888
Rev. Frank Dean Tubbs	Sept., 1888	May, 1894
Mrs. Lottie Kerr Tubbs	Sept., 1888	May, 1894
Rev. Harry G. Limric	Sept., 1888	1894
Rev. Wm. E. McLennan	Dec., 1889	April, 1891
Mrs. Lila Keely McLennan	Dec., 1889	April, 1891
Mrs. Nellie Neise Limric	Jan., 1891	1894
Rev. Wm. Copeland Evans	Dec., 1894	Oct., 1897
Mrs. Theresa Cenroyd Evans	Dec., 1894	Oct., 1897
Prof. Alexander W. Newlin	April, 1895	†Aug., 1895
Mrs. A. W. Newlin	April, 1895	Aug., 1895
Rev. Wm. Sawyer Spencer	July, 1897	June, 1901
Mrs. Florence Gafford Spencer	July, 1897	June, 1901

* Joined on the field.

† Died.

The Methodist Mexican Institute in Puebla, Mexico.

BY REV. FRANCIS S. BORTON, D.D.

PUEBLA is growing rapidly. Many scores of new private and public buildings are in course of erection. It is already the headquarters of two great railroads; new and splendidly equipped hotels are being built. The foreign population is increasing rapidly, and in a few years more the population of the city will have increased very largely.

Our mission property is situated in the path of the more marked advance of the city westward. It is a fine property, and worth a great deal more than it cost originally. But it is wholly inadequate to our present needs. We have over sixty boarding pupils in our institute, the largest number in the school's history, with a varying attendance of from one hundred and fifty to two hundred day pupils.

We could easily double the number if we had room, or accommodations or professors for them. So crowded are we for room that the dining room is used as the department of music!

In some of the rooms in the dormitory we have three or four boys crowded into the space intended for two at most, and the class rooms and rooms for study are altogether inadequate to our needs. We have a large garden and recreation ground, one half of which could furnish room for the erection of a new building 75x100, and two stories high, and the sustaining walls of our main building are sufficiently strong to bear another additional story if we had the money with which to build.

We have a little library room, but the books are mostly out of date, many of them are old works on theology, in English, and the few really good ones in Spanish have been donated or purchased for the school by the various missionaries. By means of the generosity of Dr. J. F. Goucher, of Baltimore, the writer has been enabled to secure some good books for the library.

But we need \$100 with which to buy very much needed works of reference. We need \$50 with which to buy 100 Spanish Bibles for use in the school. We need a new piano and organ for the music department. At present we have one old piano that has been condemned for the last eight years. Our organ is an old affair that has been in use for over ten years. We need a building or a hall in which to hold the college reunions. For this purpose we are forced to use the church building, and in Mexico there is a strong prejudice against this.

We need money with which to found scholarships and prizes. We need money for a gymnasium. We have at present a turning bar, which consists of two uprights with a piece of gaspipe. This is our gymnasium.

What are we doing in our school in Puebla? We are educating young men for teachers and preachers and Christian business and professional men. We are leavening the lump of Mexican Romanism in a way that only we who are here can truly estimate.

Puebla, October, 1901.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session October 15, 1901, Mr. J. H. Taft, Vice President, presiding. Devotional exercises were conducted by J. W. Marshall, D.D.

The reports of the Committees on Finance and on Lands and Legacies were adopted.

Furloughs were granted to Rev. U. L. Walker and wife and Mr. F. M. Allen and wife, of Liberia.

A recommendation was made to the General Missionary Committee for an appropriation for the work among young people under the direction of Mr. S. Earl Taylor.

Minimum prices were placed upon mission property offered for sale in Buenos Ayres, Argentina.

The outgoing of Rev. J. M. Spangler to Rosario, Argentina, was approved.

The return to the United States from Japan of two of the daughters of Mr. J. L. Cowen was authorized.

The return of the family of Dr. W. B. Scranton, of Korea, from Switzerland to the United States was authorized.

Approval was given to the recommendation of Bishop Moore as to the use of the money to be received from sale of mission property at Wonsan, Korea.

The plan proposed by the Finance Committee of the Japan Conference for holding mission property in Japan was approved, subject to the advice of L. Skidmore, Esq., legal counsel of the Board.

Rev. David H. Lee, of the Bengal Conference, was recognized as a missionary of the Missionary Society.

Authority was given Mrs. W. A. Moore, of Basim, Berar, India, to return to the United States with her three children.

The request for a grant of \$1,200 for the Calcutta Boys' School was referred to the favorable consideration of the General Missionary Committee.

The proposed founding of a college at Manila, Philippine Islands, to be known as the William McKinley Memorial College, was approved, and the plans relating to it were referred to a committee consisting of Drs. J. F. Goucher, J. M. Buckley, A. B. Leonard, and Messrs. E. B. Tuttle and E. L. Dobbins, with direction to report to the Board at the earliest practicable date.

Rev. Preston S. Hyde was approved as a missionary to India in place of Rev. J. E. Faucett, who cannot go, provided he pass the necessary examinations.

Miss Grace Woods and Miss Fanny Bennett were approved as missionaries to India of the Woman's Foreign Missionary Society.

It was ordered that the General Missionary Committee be requested in making appropriations for the next fiscal year to set apart not less than \$50,000 for the Contingent Fund, and a sum for the Incidental Fund not less than the amount expended from that fund during the past year.

Rev. J. F. Hayner, of Tientsin, China, having died, provision was made for the return to the United States of the widow and children.

Permission was given Mrs. W. C. Longden to send her son Raymond to the State Normal School in Fredonia, N. Y.

Several appropriations were made for the benefit of the Foreign and Home Missions.

The following were elected representatives of the Board in the next General Missionary Committee:

CLERICAL.—J. M. Buckley, J. F. Goucher, S. F. Upham, J. R. Day, G. P. Eckman, W. V. Kelley, S. W. Thomas. *Reserves*: A. K. Sanford, C. S. Wing, F. M. North.

LAY.—Alden Speare, J. F. Rusling, J. S. McLean, E. B. Tuttle, E. L. Dobbins, Charles Scott, J. H. Taft. *Reserves*: Anderson Fowler, G. J. Ferry, Summerfield Baldwin.

The following rules were adopted relating to

SPECIAL GIFTS, ETC.

1. Missionaries sending letters or circulars to special contributors in the United States shall ask them in all cases to forward special gifts through the Missionary Society. If this rule is observed, all special gifts will pass through the treasury of the Society and be made a matter of record. Special gifts are sent out from the office at the beginning of every month.

2. All money received as contributions or special gifts for current work, whether from persons on the field, or in the United States, or elsewhere, shall be deposited at once with the Mission Treasurer.

3. Itemized bills shall be presented to the Mission Treasurer for the application of such funds, to be receipted when paid, audited by the Finance Committee, and placed on file by the Treasurer.

4. Money received for tuition in schools and as medical fees shall be deposited with the Mission Treasurer, to be paid out by him on itemized bills, approved by the Finance Committee.

5. All contributions for building and property received by missionaries in the field shall be deposited with the Mission Treasurer, to be drawn out only with the consent of the Finance Committee.

6. All income from rentals, etc., of property owned by the Society shall go to the Mission treasury as heretofore, to be paid out only on the authority of the Board.

Notes on Missionaries, Missions, Etc.

Secretary Leonard arrived in New York September 28, returning from Europe. He is in excellent health.

Rev. Frederick Brown and wife sailed from England October 2, returning to Tientsin, China.

Rev. Rockwell Clancy, wife, and daughter sailed from New York October 9, returning to India.

Rev. J. F. Hayner, of the North China Conference, died October 1, after a brief illness. He went to China in 1893.

Rev. A. W. Leonard, son of Secretary Leonard, married in Morristown, N. J., October 9, Miss Mary Luella Day, and sailed with his bride from New York for Europe October 16. Mr. Leonard is pastor of the English Church in Rome.

Rev. J. M. Spangler, D.D., wife, and four children sailed from New York for South America October 16. Dr. Spangler has been appointed pastor of the church at Rosario, Argentina.

Rev. A. W. Rudisill, D.D., and wife sailed from New York October 30, returning to Madras, India.

Rev. Edward James and family sailed from Vancouver October 7, returning to Central China.

Rev. Preston S. Hyde sailed from New York October 30, for India. He goes out to become pastor of the English Church in Lucknow.

Bishop Hartzell has sailed from England for south-east Africa.

Rev. W. H. Selleck has been appointed superintendent of the Alaska Mission and pastor at Juneau.

Rev. David A. Carsen, missionary at Garraway, Liberia, was married to Miss Louise M. Stead at Cape Palmas, August 5, 1901.

Rev. J. F. Jenness, of the South America Mission, arrived in the United States last month. He has been transferred to the California Conference and appointed to Palo Alto.

Dr. Geo. W. Isham, a member of the General Missionary Committee, has been appointed financial secretary of the Nebraska Wesleyan University.

It is expected that in November Mrs. Neeld, Mrs. Core, and Rev. D. O. Ernsberger will return to India; Rev. C. W. Gordon and family and Mrs. Mary B. Shuett will return to Angola, Africa; Dr. N. S. Hopkins and family and Mrs. Headland will return to North China.

The Demise of Miss Isabella Thoburn.

BY REV. S. KNOWLES.

IT is with great grief we have to announce the death, from cholera, of Miss Thoburn, at Lucknow, on Sunday night, September 1, at 8:30 o'clock. On that Sunday morning, at 11:30, we were conducting services in Hindustani in the Butler Mission Hall when a telegram was put into our hand. It was from Mr. West, saying Miss Thoburn was very sick of cholera, and asking for our prayers.

The congregation was then singing the last verse of the translated hymn "Forever with the Lord," and at its close the large assembly joined in earnest petition that God would spare his precious servant to our work; but it was not to be, for she passed away to her everlasting reward that night.

The funeral took place on Monday morning at 9 o'clock. The first service was conducted at the Home by Revs. Bare and West, and the final one at the cemetery, near the paper mills, by Rev. Messmore. The funeral procession was the largest ever witnessed in Lucknow.

Miss Isabella Thoburn, youngest sister of our beloved Bishop Thoburn, came to this country in 1870. For thirty-one years she had been at the head of the Lucknow Training Home for zenana workers; and

many are the young assistant missionaries, now laboring so faithfully and successfully in the Hindu and Mohammedan homes of India, who owe their consistent lives, their knowledge, and inspiration for the work to the wise and happy teachings of Miss Thoburn.

As the principal of the Lucknow Woman's College our departed sister has done more, perhaps, than any other missionary lady for the higher education of native Christian girls, and many are the daughters of this alma mater who can now take their places with their brothers in the high school, the college, and hospital.

The beautiful new buildings and magnificent hall attached to the old Lucknow Home sprang into existence, beauty, and usefulness through the wonderful enterprise and matchless zeal of our ever-to-be-honored fellow-laborer.

What good our dear sister did outside of all these things in the privacy of hospitable domestic life, the services of the sanctuary, the homes of the people, and the many meetings and Conferences of our Mission who can tell?

But one thing I know, that her gentle Christian manner, her wise counsels, and her bright faith have often made a loving picture from which I have carried away thoughts of goodness and beauty never to be forgotten.

"Rest in peace, thou gentle spirit,
Crowned and throned with Christ above;
Souls like thine with God inherit
Special life and unmatched love."

Naini Tal, September 4, 1901.

The Boys' Missionary Brigade.

MRS. MARY S. KING, wife of Rev. George W. King, pastor of Trinity Methodist Episcopal Church, Worcester, Mass., has the honor of having organized the first Boys' Missionary Brigade.

The brigade is composed of 20 members, boys of the Sunday school from ten to sixteen years of age. Small round mite boxes are furnished the members. They have the continents painted on them so that the different mission fields can be seen.

The mite boxes are toy worlds, with strings attached to them by which they are suspended, purchased at a toy store for five cents each. They are about three inches in diameter, made of composition similar to pasteboard. Mrs. King cuts a small opening in the side to receive the money. A small card, on which is written "B. M. B., The World for Christ," hangs below, fastened with white and purple ribbons, the colors of the brigade. It requires some work, but it pays. The boys are growing in missionary knowledge and zeal.

It would be an excellent plan to organize such a brigade in every Methodist church. Who loves the cause of Christ enough to give the time and labor necessary?

Mrs. Mary S. King, 4 Mt. Pleasant Street, Worcester, Mass., says she will take pleasure in answering any questions respecting the Boys' Missionary Brigade, of which she is president.

St. Paul River Industrial Mission.

BY J. B. MCGILL, PRINCIPAL.

THE St. Paul River Industrial Mission, located at White Plains, Liberia, promises a great future if it can receive the needed support. It is a school that teaches cabinetmaking, carpentry, blacksmithing, and farming, as well as the usual branches of an English education.

There are 58 pupils in the day school, about half of them residing in the Home. To feed and clothe the 30 children is very perplexing. Only \$20 is required to furnish a child with food and clothing for a year. We could have a hundred students if we could support them.

Send help through Bishop Hartzell, who is in charge of the Methodist Missions in Africa, and who understands our great need, the good work we are doing, and the better work we wish to do.

Methodist Mission at Cape Palmas, Liberia.

BY REV. J. A. FOUST.

WE sailed from New York January 19, 1901, and arrived in Monrovia February 23, after having been delayed a week in Liverpool. After some days we met the Annual Conference, held by our good Bishop Hartzell at Clay Ashland, a town about fourteen miles northeast of Monrovia.

At that Conference the bishop appointed me to Cape Palmas Church, which owing to having been without a pastor for some time was in a bad condition. Many of our members have joined other churches.

We are thankful that through the help of the Lord we have managed to get our people together and are now on the way to success. Though we have not been able to hold a protracted meeting on account of the rainy season, many have joined the Church and the interest grows daily.

Up to this time we have raised \$400 as a Twentieth Century Thank Offering. This money is being used on local improvement and debt paying.

The people for the first time have taken upon themselves the responsibility of pastoral support. They set the salary this year at \$400 and will pay every cent of it. This church also supports a young man in the College of West Africa, at Monrovia, selected from this Sunday school. In matters of education we are greatly behind in Cape Palmas. The bishop is doing all that the funds at his disposal will admit of, and that is to maintain a day school here with one teacher.

The Protestant Episcopal Church maintains two well-equipped high-grade seminaries, one for boys and one for girls. In these schools boys and girls are supported free of board, books, and clothing. All persons attending these schools must become members of that Church.

Our young people want education, and not being able to go to Monrovia, three hundred miles away, and pay the bills have to join the Protestant Episcopal Church to get it. We are losing our young people, who are Methodists and want to remain so.

but they want and must have educational advantages which we at present cannot furnish. They love the old Methodist Church, but cannot afford to go ignorant for the privilege of remaining in her ranks.

The Methodist Mission in Peru.

BY REV. M. J. FUSEY.

WE are all tolling away in this soil of humanity crusted over with Romanism; and, in spots, we are surely breaking up the fallow ground, but we are weak in workers. Where three years ago there were 11 members of the families on the field and 6 of them paid workers, at the present time there are 3 persons on the field.

The day is dawning in Peru. There never was less opposition to Protestantism than at present. There *seems* to be none, but of course it lurks. There is an increasingly strong desire for peace among all classes. The past year has been one of unusual prosperity. The exports of the country increased forty-three per cent over 1899. Capital is flowing into the country for investment. The liberal political party is growing and shows such strength that makes it quite influential.

While we are laying the foundation walls of the New Jerusalem in Peru, we need only the sword of the Spirit in one hand, brotherly love in the other, and common sense in the mind. The field is open for careful work as far as we have ability to do.

Bishop McCabe's visit left us an inspiration that is still invigorating us. Out of his wonderful "Bank of Faith" there came to our native church in Lima a fine new organ. My, what an uplift it was to Mrs. Wood and the congregation. They rally round the organ now.

That congregation observed the national holiday, July 28, with a grand temperance rally. That is Christian citizenship that will save the country. The temperance work of our churches is very effective here.

Our native pastors, Brothers Vasquez, in Lima, and Irigoyen, in Callao, are in labors abundant. What trials they have with this unstable humanity! Their congregations average respectively fifty and seventy in attendance. The meetings are still in a measure private, but there is very little disturbance from outside.

Some soldiers recently interrupted a service in Lima, and some boys from upstairs suspended a rat into the room in the midst of a service, but the old spirit of persecution is dying out gradually. Pentostitists, or Protestants, are gaining a little prestige. Young men of a respectable class frequently attend the services and give respectful attention.

Pastor Irigoyen, in Callao, made 186 pastoral calls in August, received 8 on probation within a few months, and distributed 1,578 tracts since January. He will soon go to Ecuador to build up a congregation in that opening field. Brother Algorta, a fine new worker from Lima, will take his place. Pastor Vasquez has been of valuable service in furnishing data to Congress for a new marriage law.

Our High School in Callao, with its elementary departments, has never been more prosperous. In attendance and tuition received the results are greater than ever before. There have been enrolled thus far this year in the High School 68, in English Elementary 106, and in the native schools 100.

The large majority of these children come from Catholic homes. What are we doing with them? We are educating them. Carefully keeping within the law, we yet constantly instill, by example and precept, moral and temperance instruction; read the Bible to them and pray with them; and open up before them a better way of living and a new meaning to life. To say the least, our schools are a tremendous uplifting force. We are driving in wedges that will some day burst the rock of Romanism.

We have no English pastor here, but we are running an English Sunday school of over seventy-five, an Epworth League of twenty, and Sunday school afternoon preaching services. Seven young people have recently been received on probation. We hold the fort here, for we see the signal waving in the sky. Our Master is coming in great power to this dark land soon. Send us reinforcements.

Callao, September 9, 1901.

The Trials of a Hindu Woman Seeking Christ.

BY MRS. H. C. HAZEN.

A POOR, ignorant, low-caste woman of India and her husband heard the Gospel of salvation, and decided to become Christians. The village soothsayer warned them that their fathers' gods would be angry, and, as they heeded not, their infant child suddenly died. Convinced that their gods would punish them still further if they persisted in being Christians, they went back to idolatry.

A few years afterward, through the efforts of a Bible woman, the woman and her eldest daughter began to learn to read. So meager was her vocabulary at first that the simple verse "God be merciful to me a sinner" conveyed no idea to her mind. *Devan*, to her meant a man of the Maravar caste. *Kirvadi* had to be changed to *Irukkam*. Sinner meant nothing to her. But if ever one was taught of the Spirit, that woman was.

It was a great pleasure to see her rapid improvement both in knowledge and in appearance. She was troubled with no doubt; she eagerly accepted each new truth, and in a few months she again decided to be a Christian. Her husband and the ever-watchful soothsayer reminded her how the gods had killed her child when she formerly attempted to leave her forefathers' religion. Her reply was: "Has no one else's child ever died? Have the mothers of all the babies that have died been Christians? I do not believe it was because I was a Christian that my baby died."

Very soon her only cow sickened and died. The wise old soothsayer was at hand to say, "Did I not tell you the gods would punish you if you do not leave this strange religion?" For just a little she was staggered, then she rallied and said: "My cow is not the only one that ever died in this village. It

was not the gods, but some enemy that has done this. Jesus endured greater loss than this for my sake; I will endure this patiently for his sake."

The soothsayer threatened still greater disasters. A caste meeting was called to determine what could be done with this woman. The husband attended the meeting and was treated to some rice and curry. Before he reached home he was taken violently ill, and in three days he died. The relatives denounced the woman as the cause of her husband's death, took her only son from her, and entreated her to return to her fathers' gods before they should be all annihilated.

The poor woman came to the bungalow and poured out her grief with evident sincerity; but still her faith shone brightly. "I am convinced now that all these things are happening because I am a Christian. It is not the gods, but wicked men. What can I do, a woman alone? I will not deny my Saviour, but you must not come to my village, and I must not come to the bungalow for some time. I have suffered much, but it is nothing when I think what Jesus suffered for me. He died by the hands of cruel men, and I am willing to do the same. But they will not kill me until the very last one. I must live to see my relatives die, one by one, because I will not give up Jesus."

We waited a month, and then sent to the village to inquire about the woman. They had given her two weeks to fast and mourn for her husband, then finding her mind as firmly fixed on Christ as before, they had sent her to Burma. Poor, ignorant, degraded woman that she was, she had learned her lesson better than some of us have, and her face shone with a brightness that puts ours to shame.

Her case illustrates how difficult, how almost impossible, it is for these women to come out publicly and acknowledge Christ as their Saviour. This accounts for an ever-increasing number of those who may be called "Secret Christians," but who cannot long remain secret, for their lives testify for Christ, and they are called by their neighbors "Bible Folk." Sometimes their books are torn or burned before their faces, oftentimes they are beaten, always reviled. A few who were dependent upon their own labor for a living have been boycotted. If they made cake, all were forbidden to buy. If they dyed threads, all were forbidden to give them work. If money were due to them, it need not be paid, for they are counted as dead as long as they worship Jesus. So we do not urge them overmuch to make such a public profession as shall sever them from their families; but trust that they may be used of the Lord to bring new light and life to their dark homes.—*Life and Light for Woman*.

DR. N. WALLING CLARK, President of the Reeder Theological School, in Rome, Italy, arrived last month in New York with his family. He has a six months' furlough, and his address will be Madison, N. J. Mrs. Clark is a daughter of President Buttz of Drew Seminary.

The General Missionary Committee of the Methodist Episcopal Church will meet in Christ Church, Pittsburg, Pa., Wednesday morning, November 13, 1901, at ten o'clock.

**Missionary Society of the
Methodist Episcopal Church.**
Mission Rooms, 150 Fifth Ave., New York.

Foreign Missionaries.

Those marked * were not sent out or appointed by the Missionary Society, but received into Conference on the field.
All the male missionaries are married except those marked †.

INDIA.

Bishop J. M. Thoburn, D.D. (Kingston, O.).
Bishop F. W. Warner, D.D., Calcutta.

North India:

†Rev. B. T. Badley, Lucknow.
Rev. Chas. L. Bars, Lucknow.
Rev. J. Blackstock, Shalabhanpur.
Rev. John C. Butcher, M.D., Naini Tal.
Rev. Lewis A. Core, Moradabad.
Rev. S. S. Dease, M.D., Bareilly.
Rev. W. P. Empey, Moradabad.
†Rev. R. L. Foster, Naini Tal.
Rev. Jos. H. Gill, Pauri, Garhwal.
Rev. Geo. C. Hewes, Budaon.
Rev. J. L. Humphrey (Little Falls, N.Y.).
†Rev. P. S. Hyde, Lucknow.
Rev. Samuel Knowles, Naini Tal.
Rev. Wm. A. Mansell, Bijpaur.
Rev. Jas. H. Messmore, Sitapur.
Rev. F. L. Neeld, D.D., Shalabhanpur.
Rev. J. W. Robinson, Lucknow.
Rev. N. L. Rockey, Dwarahat, Kumaon.
Rev. T. J. Scott, D.D., Bareilly.
Rev. D. L. Thoburn, Lucknow.
Rev. J. W. Waugh, D.D. (Delaware, O.).
Rev. J. N. West, Lucknow.
Mrs. Helen J. Wilson, Bareilly.

Northwest India:

Rev. W. W. Ashe, M.D., Kishengarh.
Rev. Philo M. Buck, Meerut.
Rev. D. C. Clancy, Ajmere.
Rev. Rockwell Clancy, Allahabad.
Rev. F. S. Ditto, Mussoorie.
Rev. R. Hoskins, Ph.D., Cawnpore.
†Rev. M. Kelslar, Allahabad.
†Rev. E. B. Lavalette, Aligarh.
Rev. James C. Lawson, Aligarh.
Rev. James Lyon, Rurki.
Rev. H. Mansell, D.D., (Pikheepsie, N.Y.).
*Rev. J. T. Robertson, Cawnpore.
*Rev. C. H. Plomer, Aligarh.
Rev. Jas. B. Thomas, Agra.
Rev. J. E. Scott, D.D., Muttra.

South India:

†Rev. K. E. Anderson, Bangalore.
†Rev. W. H. L. Batstone, Vikarabad.
Rev. J. B. Butler, Bowringpet.
Rev. A. E. Cook, Bidar.
Rev. C. W. De Souza, Bangalore.
†Rev. D. O. Ernsberger, Ralchar, Deccan.
Rev. J. H. Garden, Vikarabad.
Rev. George K. Gilder, Ralpur, C. P.
Rev. R. C. Grose, Hyderabad, Deccan.
Rev. W. H. Hollister, Kolar.
†Rev. Wm. L. King, Haldarabad, Deccan.
†Rev. H. G. Ozaune, Gulbarga, Deccan.
†Rev. E. C. Parker, Secunderabad.
†Rev. Ellis Roberts, Lingsugur, Deccan.
†Rev. A. W. Rudisill, D.D., Madras.
*Rev. F. E. N. Shaw, Vepery, Madras.
*Rev. Matthew Tindale, Madras.

Bombay:

Rev. D. G. Abbott, Khandwa.
Rev. A. E. Ayers, Camp Baroda.
Rev. W. W. Bruers, Poona.
*Rev. H. W. Butterfield, Igatpuri.
Rev. H. R. Calkins, Bombay.
*Rev. W. E. L. Clarke, Kampti.
Rev. J. O. Denning (Evanston, Ill.).
Rev. F. R. Felt, M.D., Narsinghpur.
Rev. Daniel O. Fox, Poona.
Rev. E. F. Fresse, Ahmedabad.
*Rev. Wm. H. Grenon, Jabalpur.
Rev. T. S. Johnson, M.D., Jabalpur.
Rev. L. E. Litzell, Bombay.
*Rev. W. A. Moore, Basim.
Rev. Dennis Osborne, Poona.
*Rev. Geo. W. Park, Nadiad.
Rev. Wm. E. Robbins, Baroda.
Rev. Wm. E. Stephens, Bombay.
Rev. Geo. I. Stone (Tinsville, Pa.).
*Rev. Wm. D. Waller, Karachi.
*Rev. F. Wood, Bombay.

Bengal:

Rev. William P. Byers, Asansol.
Rev. Benjamin J. Chew, Calcutta.
*Rev. Joseph Culshaw, Calcutta.
*Rev. George S. Henderson, Calcutta.
Rev. H. Jackson, Mazafarpur.
Rev. David H. Lee, Calcutta.
*Rev. Frank E. Lieden, Bolpur.
Rev. Jas. P. Melk, Pakur.
Rev. John E. Robinson, D.D., Calcutta.
Rev. Geo. E. Stokes, Calcutta.
†Rev. Homer Wroten, Calcutta.

Burma:

Rev. Charles B. Hill, Rangoon.
Rev. A. T. Leonard, Pegu, Burma.
Rev. F. B. Price, Rangoon.
Rev. Julius Smith, Rangoon.

MALAYSIA (Straits Settlements).

*†Rev. A. J. Amery (Madison, N. J.).
*†Prof. C. S. Buchanan, Singapore.
Rev. Wm. T. Cherry, Singapore.
*†Prof. W. E. Curtis (returning).
Rev. John R. Denyes, Singapore.
†Rev. Wm. E. Horley, Kuala Lumpur.
†Rev. J. M. Hoover, Penang.
†Rev. H. L. E. Luerling, Ph.D., Ipoh, Perak.
Rev. Ernest S. Lyons, Singapore.
†Rev. S. S. Myrick, Singapore.
*†Rev. Geo. F. Pykett, Penang.
Rev. W. P. Rutledge, Singapore.
Rev. Wm. G. Shellabear, Singapore.
Rev. B. F. West, M.D. (Crawfordsville, Ind.).
†Rev. E. P. Van Dyke, Singapore.
†Rev. J. F. Wilson, Penang.
*†Prof. S. H. Wood, Ipoh, Perak.

Philippine Islands:

†Rev. W. G. Fritz, Manila.
†Rev. W. A. Goodell, Manila.
†Rev. T. H. Martin, Dagupan.
Rev. F. A. McCarl, Manila.
Rev. J. L. McLaughlin, Manila.
Rev. H. C. Stuntz, D.D., Manila.

CHINA.

Foochow:

Rev. E. B. Caldwell, Foochow.
†Rev. H. R. Caldwell, Foochow.
Rev. W. H. Lacy, Foochow.
Rev. W. A. Malo, Foochow.
Prof. Ben H. Marsh, Foochow.
Rev. G. S. Miner (Meadville, Pa.).
Rev. J. Simester, Foochow.
J. E. Skinner, M.D., Foochow.
Rev. M. C. Wilcox, Ph.D., Foochow.
Rev. J. H. Worley (Junction City, Kan.).
Miss S. M. Bosworth, Foochow.
Miss Kate E. Kauffman, Foochow.
Mrs. Julia W. Plumb, Foochow.
Hinghua:
Rev. W. N. Brewster, Hinghua.
†Rev. F. L. Guthrie, Hinghua, via Foochow.
†Rev. O. Hinger, Hinghua, via Foochow.
†Rev. T. B. Owen, Hinghua, via Foochow.
W. W. Williams, M.D., Hinghua.

Central China:

Rev. R. C. Beebe, M.D., Nanking.
Rev. Arthur J. Bowen, Nanking.
†M. R. Charles, M.D., Wuhu.
E. H. Hart, M.D., Wuhu.
Rev. F. G. Henke, Nanchang.
Rev. Edward James, Nanking.
Rev. C. F. Kupter, Ph.D., Kiukiang.
Rev. W. C. Longden, Chungking.
Rev. Robert E. Maclean, Kiukiang.
Rev. J. F. Newman, Nanking.
Rev. D. W. Nichols, Nanchang.
Rev. Harry F. Rowe, Wuhu.
Rev. G. A. Stuart, M.D., Nanking.
†Rev. Wilbur F. Wilson (Victor, N. Y.).
Miss E. L. Abbott (Dowagiac, Mich.).
Miss L. C. Hanzlik, Nanking.
Mrs. Louise Walley, Kiukiang.

North China:

Rev. F. Brown, Tientsin.
Rev. G. R. Davis (Delaware, O.).
Rev. F. D. Gamewell, Ph.D. (Summit, N. J.).
Rev. I. T. Headland, Peking.
Rev. W. T. Hobart, D.D. (Evanston, Ill.).
N. S. Hopkins, M.D., Peking.
Rev. H. E. King (Coldwater, Mich.).
Geo. D. N. Lowry, M.D., Peking.
Rev. H. H. Lowry, D.D., Peking.
Rev. J. H. Pyke (Kokomo, Ind.).
Rev. G. W. Verity, Tientsin.
Rev. W. F. Walker, D.D., Peking.
Miss Alice Terrell, Peking.

West China:

†Rev. Joseph Beech, Chungking.
Rev. H. Olin Cady (Chicago, Ill.).
H. L. Canright, M.D., Chentu.
Rev. J. O. Curnow, Chungking.
†Rev. Osman F. Hall, M.D., Chungking.
Rev. Spencer Lewis, Chungking.
Rev. W. E. Manly (Palmerfield, Ia.).
J. H. McCartney, M.D., Chungking.
Rev. Q. A. Myers, Chungking.
Rev. J. F. Peat (Edwardsville, Ill.).

JAPAN.

†Rev. R. P. Alexander (returning).
Rev. Alton M. Brooks, Tokyo.
Rev. Charles Bishop, Hiroasaki.
Rev. Benj. Chappell, Tokyo.
Rev. J. G. Cleveland, Ph.D., Sendai.
Mr. James L. Cowen, Tokyo.
Rev. G. F. Draper, Yokohama.
Rev. Charles W. Huett, Sapporo.
Rev. Julius Soper, D.D., Tokyo.
Rev. D. S. Spencer, Tokyo.
Rev. M. S. Vail (San José, Cal.).
Rev. J. W. Wadman, Hakodate.
Rev. W. S. Worden, M.D., Tokyo.
Miss Jennie S. Vail, Tokyo.
South Japan:
Rev. J. C. Davison, D.D. (E. Orange, N.J.).
Rev. E. K. Fulkerson, L.L.D., Nagasaki.
Rev. H. B. Johnson, B.D., Fukuoka.
†Mr. J. V. Martin, Nagasaki.

Rev. A. E. Rigby, Nagasaki.
Rev. H. B. Schwartz, Kagoshima.

KOREA.

Rev. H. G. Appenzeller, Seoul.
Rev. S. A. Beck (Bloomington, Neb.).
Rev. D. A. Bunker, Seoul.
Rev. Elmer M. Cable, Seoul.
D. Follwell, M.D., Pyeng Yang.
Rev. G. H. Jones, Chemulpo.
W. B. McGill, M.D., Wonsan.
†Rev. C. D. Morris, Pyeng Yang.
Rev. W. A. Noble, Pyeng Yang.
Rev. W. B. Scranton, M.D. (Clifton Springs, N. Y.).
†Rev. Wilbur C. Swearer, Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D. (San Juan, Porto Rico).
Rev. J. P. Gilliland, Concordia.
Rev. A. W. Greenman, Ph.D., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., Buenos Ayres.
Rev. W. F. Rice, Lomas de Zamora.
Rev. J. M. Spangler, D.D., Rosario.
*Rev. Wm. Tallon, D.D., Rosario.
†Rev. F. Thomson, D.D. (returning).
Rev. S. W. Siberts, Mercedes.

CHILE.

Rev. W. F. Albright, Antofagasta.
Rev. Geo. E. Allan, Iquique.
Rev. Floyd C. Allen, Iquique.
Rev. G. F. Arms, Concepcion.
*Mr. E. P. Currier, Santiago.
Rev. F. M. Harrington, Coquimbo.
Prof. Ernest F. Herman, Concepcion.
Prof. C. H. Holland (Sugar City, Colo.).
Rev. W. C. Hoover, M.D., Iquique.
Rev. J. H. La Fetra, D.D., Santiago.
Prof. F. W. La Fetra, Santiago.
†Mr. C. W. Ports, Santiago.
Rev. John L. Reeder, Concepcion.
Mr. H. B. Shinn, Iquique.
Rev. C. H. Wertenberger, Santiago.
Rev. E. E. Wilson, Valparaiso.
Mr. C. S. Winans, Iquique.
Miss Adelaide G. Burch, Miss D. M. Richard, Mrs. J. A. Hanna, Miss J. Carlisle, Miss May Tweedie, Miss W. S. Woods, Mr. A. S. Watson, Concepcion.
Miss Harriet L. Fields, Miss Estella Rugg, Miss M. C. Smith, Miss Grace White, Miss E. M. Stockton, Miss Clara M. Iwan, Santiago.
Miss Jeanette Carpenter, Miss May E. Finney, Iquique.

PERU.

Rev. M. J. Pusey, Callao.
Rev. T. B. Wood, L.L.D., Lima.
URUGUAY.
Rev. S. P. Craver, D.D., Montevideo.
Miss E. C. Long, M.D., Montevideo.

MEXICO.

Rev. H. A. Bassett, Mexico.
Rev. F. S. Borton, D.D., Puebla.
Rev. J. W. Butler, D.D., Mexico City.
Rev. Ira C. Cartwright, Leon.
Rev. Geo. B. Hyde, M.D. (St. Albans, Vt.).
Rev. S. Quickmire, Pachuca.
Rev. L. B. Salmans, M.D., Guanajuato.

EUROPE.

Rev. A. J. Bucher, Frankfurt, Germany.
Rev. T. Constantine (St. Paul, Minn.).
Rev. W. Burt, D.D., Rome, Italy.
Rev. N. W. Clark, D.D. (Madison, N. J.).
Rev. A. W. Leonard, Rome, Italy.
Rev. F. H. Wright, Naples, Italy.
AFRICA.
Bishop J. C. Hartzell, D.D. (P. O. address, 150 Fifth Ave., New York).
Liberia.
Rev. J. C. Sherrill, Mr. Joe A. Davis, Miss A. Davis, Mr. F. M. Allen, Monrovia.
Rev. J. A. Simpson, Greenville.
Rev. D. A. Carson, Miss M. E. Banta, Miss R. Malr, Miss J. Arms, Garryaway.
Rev. U. L. Walker, Rev. J. A. Faust, Cape Palmas.
Rev. J. B. Robertson, Sinoe.
Rev. Wm. G. Smart, Funchal, Madeira.
†Rev. Geo. B. Nind, Funchal, Madeira.
On furlough: Miss A. McAlister, Mr. D. E. Osborne, Rev. A. P. Camphor, †Rev. John Harrow.

Angola.

†Mr. W. S. Miller, Rev. R. Shields, Rev. W. P. Dodson, Pungo Andongo.
Rev. S. J. Mead, Rev. A. E. Withey, †Rev. H. C. Withney, Rev. H. McAlister, Mr. D. E. Osborne, †Rev. C. W. Gordon, Mrs. Mary B. Shuett.

Southeast Africa.

Rev. J. L. De Witt, †Rev. J. M. Springer, Rev. E. H. Greeley, Mr. G. A. Odium, Rev. R. Wodehouse, †Rev. R. E. Beetham, Miss H. E. Johnson, Umali, Rhodesia. Rev. M. W. Ehnies (Painesville, O.).
Rev. E. H. Richards, D.D., Inhambane.
Rev. Frank D. Wolf, Inhambane.

GOSPEL IN ALL LANDS.

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DECEMBER, 1901.  
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MEETING OF THE GENERAL MISSIONARY COMMITTEE.

THE General Missionary Committee of the Methodist Episcopal Church met in Christ Church, Pittsburg, Pa., November 13-19, 1901. Those present constituting the Committee were the fourteen representatives of the Mission Districts, the fourteen representatives of the Board of Managers, the corresponding secretary, first assistant corresponding secretary, recording secretary, treasurer, assistant treasurer, and fourteen of the twenty-one bishops of the Church—forty-seven in all. The names of these are given connected with the report in this magazine. Of the seven bishops who were absent three were detained at home on account of their health, and four were on episcopal duty, one in Europe, one in Africa, one in China, and one in India.

The hospitality of the Methodists of Pittsburg, and especially of Christ Church, was of the most liberal character, and their cordial welcome and generous entertainment will long be remembered by the Committee.

The plans adopted for a profitable meeting for the community were well formed and faithfully executed. In addition to the business sessions, which were open to the public, there were several mass meetings at night, which were well attended, and the speakers were those well qualified to instruct and interest.

The report of the treasurer was awaited with some anxiety and received with satisfaction. The receipts of the treasury for the regular work of the Society were \$1,233,186.05. To this, if we add the receipts of Special Gifts for work designated by the donors, \$111,704.80, and the receipts for the Twentieth Century Thank Offering, \$14,160.53, we have a total of \$1,359,051.38, being the largest amount ever paid into, or through, the treasury during any one year except in 1898, when there were special collections for the debt. Notwithstanding this, the cash debt at the commencement of the year of \$49,812.84 had been increased to \$96,556.85, on account of pressing and imperative demands of the regular work, and part of these came as a result of the troubles in China.

If the General Committee could have appropriated an amount equal to the entire receipts it would have been able to make an advance in the appropriations and thereby supply most pressing needs, but it is not permitted to appropriate for the coming year any more than the receipts of the Society received for the regular work the previous year. Hence it was found necessary to make the appropriations for most of the missions eight per cent less than those made a year previous, the total appropriations for the work being made in the proportion of 43 per cent for home and 57 per cent for foreign missions.

It was proposed that one million of dollars additional to the regular collections be asked from the Church, and that a Commission be appointed to carry out the plan. It was objected that this would be likely to interfere with and decrease the regular collections and that what was most needed was a large increase in these collections, an increase to be maintained in the year to follow. It was finally determined to ask the Church for an increase of at least 50 per cent from the Conferences, and that the Board of Managers should appoint a special committee which should have in charge the plans for increasing the collections. The cry for 1902 is *One and a Half Million of Dollars for Missions from Collections only.*

The pastors are the chief means by which the increased liberality of the Church can be secured. They can give the information and stimulus to the people by the circulation of our missionary periodicals and the earnest and faithful and frequent presentation of missions in church, Sunday school, prayer meeting, and elsewhere, and by public collections and private solicitation seek to obtain from every member of the church and congregation a contribution to the missionary cause.

METHODIST EPISCOPAL MISSION IN THE MADEIRA ISLANDS.

BY BISHOP J. C. HARTZELL, D.D., LL.D.

ON the northwest coast of Africa, about four hundred miles west of the Strait of Gibraltar, and fifteen hundred miles south of England, the Madeira Islands are located. They were among the first discoveries of Prince Henry the Navigator four centuries ago. Because of their beauty and wealth they are called "The pearl in the Portuguese crown." The principal island has a population of about one hundred and twenty thousand, Funchal, its capital city, containing nearly fifty thousand. Wine, fruits, wicker-work, lace, and ornaments beautifully wrought from native woods are the principal exports. The islands are in the ocean highway from England to West and South Africa, and from Europe to South America. Fifteen hundred vessels, with seventy-five thousand sailors, are in the port each year. Funchal is a great coaling station for ocean vessels. Each year several training ships and war vessels of England, the United States, and other nations spend some time in port.

These islands have been under the rule of Roman Catholicism from the first, and, as under Portuguese rule everywhere, that corrupt form of Christianity is the religion of the state. While religious liberty is guaranteed under the constitution, yet there are laws which make it a penal offense to say anything against the doctrines of Roman Catholicism, or to proselytize its people to Protestantism.

The battle for full religious liberty has been bravely fought for generations. Formerly Protestants could be buried only in the middle of the public highway, amid every form of execration by priests and people, or their bodies were taken out and dropped into the sea. The remains of an old Inquisitorial dungeon are yet seen. The story is told that a Protestant boy who had injured his hand was sent to the hospital to have it dressed, but that the physicians were privately told to "fix" him. When he awoke from the influence of the anæsthetic he found that his hand was gone, and he heard the remark, "We have fixed him."

Great changes have taken place since then. Civil marriage and civil registration of children are now lawful, and other important changes have come about, but still the bigotry of Roman Jesuitism is intense, and

the annoyances to which those who seek to give the word of God and the Gospel of Jesus Christ in its simplicity are subjected are very great. There are many well-educated and excellent Portuguese people in Funchal, and the mass of the peasants throughout the island are simple-hearted, faithful, and earnest, and only need the full privileges of education, secular and religious, to show again the excellent qualities of their forefathers, when Portugal led the world in discovery and largely in science.

The first Protestant movement in the Madeira Islands was under Dr. Robert Reid Kalley, a Scotchman of great ability and force of character, who was also an eminent physician. He and his wife started for India as missionaries, but on account of her dangerous illness they landed at Funchal. Being a man of means, and the climate delightful, he at once began work as a Christian teacher, colporteur, and physician, making no charge for his services. The interest awakened among the people was wonderful. He established night schools, and rented a beautiful villa up in the mountains where thousands of people came from all parts of the island to receive his advice as a physician, and to hear him read and expound the word of God. At first his work was looked upon with favor, as it resulted in many more people attending to their Church duties.

Later on the priests turned against him, and a terrible persecution arose. The culmination came in 1836, when, on a given day, on the sound of a bell, it was pre-arranged that he should be killed, and his property, including his library and many most valuable manuscripts, should be destroyed. Between twelve hundred and fifteen hundred Portuguese had become Protestants and the persecutions among them had been dreadful. Many had been thrown into prison and had their property taken from them, and as fast as possible they had left the island and had gone to other countries.

On that dreadful day Dr. Kalley, disguised in the dress of a sick woman, was carried through the howling mob to the beach, where an English steamer was providentially lying, on which he found safety. The prisons were full of Protestants. Many sad events occurred among the persecuted peo-

ple. Men and women were beaten in the streets. More than a thousand people left the island, the government glad to furnish them with passports for the West Indies, Brazil, and other countries.

As the scattering of God's people from Jerusalem in the infant Church spread the truth of the Messiah, so the scattering abroad of these persecuted Portuguese extended the kingdom of Christ, and to-day practically all the evangelical work among the Portuguese peoples of the world is the result either directly or indirectly of the Madeira persecutions. After the Protestants had gone there was a public thanksgiving

but they returned, and the anti-Jesuit movements now going on in Portugal, as well as in Spain, are having their effect at Madeira. An anti-Jesuit paper has just been started at Funchal. The King of Portugal is known to favor a larger religious liberty, but unfortunately the queen is said to be completely in the hands of the Jesuits.

Funchal is growing in importance as a commercial center, and thus being brought into touch more and more with world-wide influences, its people will demand larger liberty in worshiping God.

I first saw the Madeira Islands in January, 1897, on my first episcopal tour to Africa.



CITY OF FUNCHAL, MADEIRA ISLANDS.

in the Romish Church for the casting out of "The Wolves" from their midst.

But some seed yet remained. Thirty years later the Free Church of Scotland began a permanent mission, and while its growth has been small its workers and work have stood as faithful witnesses for Christ; and it has regular services in English and Portuguese in Funchal, and is doing work among the Portuguese at a few other centers. There have also been, from time to time, individual missions, which have had their influence; but practically the island, as a whole, has not been touched by Protestantism.

The present time is most opportune for enlarged work. The Jesuits were expelled from all Portuguese possessions in 1833-34.

The picture of the harbor of Funchal, and of the great city spread out in a series of valleys surrounded by mountains, the heights of which were hidden in the clouds, with the infinite variety and beauty of tropical verdure everywhere, could never be forgotten. It is one of the few landscape views of the many I have seen on different continents which abides permanently with me. My next visit was on returning from the west coast to England; the next again was with Mrs. Hartzell, on our way to South Africa, and again in March, 1901, when returning from Liberia.

My interest in the people, and the religious work among them constantly grew, and it became evident that as far as I could have an episcopal residence in passing to

and fro between my widely extended fields on the African continent and the United States, it would be at Funchal, where I would necessarily spend some time of each year.

A number of distinctly providential events led to the conviction that the Methodist Episcopal Church ought to become one of the permanent factors in Protestant evangelical work in the Madeira Islands. We were entertained at the Park House, a private home where for many years Mr. William G. Smart and his devoted wife and the three Misses Newton, his sisters-in-law, had conducted a place of Christian entertainment for missionaries of all Churches passing to and fro, and for others who desired to spend the winter months in a healthful climate.

Work among the sailors had also been conducted for over twenty years, and a sailors' rest and reading room maintained. There was a school for Portuguese children, and instructions were given in English to Portuguese youths and adults, and from time to time religious services were held. In addition mission work had been carried on among the Portuguese in the mountain regions, especially at San Antonio de Serra, where land had been purchased and buildings begun. This location is within a short distance of the center of Dr. Kalley's great work.

As frequently occurs in individual missionary effort, Mr. Smart was embarrassed financially in carrying forward his three-fold work. Among his guests on our arrival were Mr. William Hall and his wife, of England, devoted Christian people. For several weeks each day there was united prayer that God would in some way solve the problem of the work, so that it should be carried forward. The coming of Mrs. Hartzell and myself was accepted as indeed providential, and, after thoroughly studying the work a permanent organization was effected January 19, 1898, at Funchal. Mr. Smart and his wife, the three Misses Newton, and several other English-speaking people, and nearly a score of converted Protestant Portuguese were present or represented. Those who were members of Protestant Churches were received on profession of faith, and the remainder as probationers. Mr. Smart was commended to the church at Monrovia, and to the Liberia Annual Conference, soon to meet, for reception

into the ministry and ordination. It was a day of great spiritual rejoicing on the part of all who participated.

During the next six weeks Mrs. Hartzell remained at Madeira while I went to Liberia to hold the Annual Conference. The request of the infant church at Madeira was granted, and Mr. Smart was received on trial at the Conference and elected to orders. During these six weeks a number of important events occurred, showing how fully the Lord approved the beginning of the work. Prayer and consecration meetings were occasions of great profit under the leadership of Mrs. Hartzell. One noble young man, who had just reached his majority, consecrated himself to the Christian ministry, and since then has been attending school preparatory to his lifework. The work at the Serra gave evidence of growing strength.

Sunday, March 6, 1898, will add another historic day to the work of Protestant evangelism in that beautiful island. The large parlors of the Park House were filled, a good part of the audience being people from the Serra. After I had preached in English I gave an address, through an interpreter, to the Portuguese. The holy communion followed. Then came the ordination of Mr. Smart. The whole service was one which could never be forgotten by any who attended because of the manifestly divine power which rested upon all. There were some Roman Catholics present, one of whom said, on leaving the house, "This is truly the work of God."

That was little more than three years ago, and since that time we have done what we could with our limited resources in money and workers. The proprietor of the Park House, which is a large and well-appointed building located opposite the public park, in the heart of the city, is a Roman Catholic. When I asked him if he would lease me the property for a series of years his reply was as follows: "Yes, sir, I will. I am a Roman Catholic, but I believe in religious liberty. You may have the property for residence and church work for five years with the privilege of re-leasing. I don't believe there is another Roman Catholic in Funchal who would lease you the property." The property could have been rented at a very much higher price for a public gambling house. The annual rent is \$500.

The sailors' rest and reading room will be

moved into the lower story of the building and thoroughly fitted up. The British and Foreign Sailors' Society and the American Seamen's Friend Society will cooperate in



METHODIST MISSION HOUSE AT FUNCHAL.

this work. Recently I was asked to make an address in the Egyptian Hall of the Mansion House, London, at the anniversary of the British Society. The lord mayor presided, and there were many representative people present. My reception as an American missionary and bishop, both privately and publicly, was very gratifying.

There will be space also in this building for schools for Portuguese children and for an English school for Portuguese adults and youth, a room for Young Men's Christian Association work for the benefit of those English-speaking people who are on business or are visiting the island, and accommodation for our own and other missionaries passing to and from Africa who may want to stop for the purpose of study or for their health.

The work in the mountains at San Antonio de Serra has steadily grown. I bought additional land and doubled the capacity of the building, so there is plenty of room for missionaries and teachers and for schools and church. We need a separate chapel for public services. The pressing demand now is for \$1,000 to complete the building.

The work was begun at the Serra in 1895 by Mr. Smart and his faithful wife and sis-

ter-in-law, Miss Lucy Newton. The latter maintained the school under the most discouraging circumstances, being often threatened with violence. In 1897 it was reported that some one connected with the school had said that the Virgin Mary ought not to be adored. The officer who gave the "information" was accompanied by a priest dressed in the garb of a traveler. The result was that the school was ordered to be closed, and over twenty men, women, and children were summoned to the court, several miles away, in the hope that testimony might be secured from them that something had been said against the religion of the state. The effort entirely failed, although the witnesses were taken one by one before the mayor and court and severely questioned. Mr. Smart was many times threatened with physical violence, and on one occasion a great stone was rolled down the mountain side and fell just in front of his pony.

When I took over the work and received the transfer of the land the school was opened again, and I visited the governor and told him what I had done. He said, "You know the law, I suppose." I said: "Yes, sir, and I do not intend to violate it or that any of our missionaries should; but I am here as an American citizen to do the work of a Christian missionary, and to give the Bible and schools to Portuguese citizens who of their own accord desire to receive them. When we violate the law it will be time enough to arrest us, but otherwise I desire that there shall be no foolish interference." The governor was very pleasant, and said to me that he had learned that



METHODIST MISSION HOUSE, SAN ANTONIO DE SERRA.

America was rapidly becoming Roman Catholic. On saying good-bye I advised him to get reliable statistics as to religious matters in America or he might be led astray.

Not long afterward the Roman Catholics determined to build a mission not far from our Mount Faith, as we now call our Serra Mission. At the "blessing of the stones," or, as we would say, the laying of the corner stone, the address was made by a distinguished priest who had said he would annihilate the "Calvinistas," as Protestants are contemptuously called. An officer of the government walked four miles to see him, and said, "Do not say one word against these people, for I have seen their bishop, and he is an American, and America is too big a country for us to have any trouble with." He followed the man's advice.

On March 24, 1901, at Serra, twenty-eight adults were received into fellowship. The responses to questions as to doctrines held by Protestant Churches were made clearly and intelligently. I explained the Protestant views of responsibility to God in the use of money, and later in the day a voluntary thank offering was made, amounting to nearly \$35.

My heart was specially touched by the circumstances connected with the baptism of two children. Most of these people are land-tenants. Some of them have lived on the same lands from childhood, and their fathers before them. The landlord of the two fathers wrote them saying he had heard of the proposed baptism; and directed his overseer to call these two men and communicate to them that if they had their children baptized outside Catholic principles they would be immediately put off the land, as he did not wish any tenant of his to act contrary to Christian principles!

The following are quotations from the reply dictated by one of the men, and taken down from his own lips:

I have received an order by the hand of your overseer to say that I am to have my child baptized in the Roman Catholic Church. My intention is to register it in the Civil Record, as was done in the case of my little boy three years ago, which the law of my country permits. Some time ago, when the priest was saying mass in this parish church, he denounced me in the presence of the whole congregation, saying that my name had been struck from the Church roll because I used to go to hear the Gospel of our Lord Jesus Christ, which says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24. 14).

I give thanks to God that he has shown me his light, which I desire to follow according to my conscience. And I so love the word of the Lord Jesus

Christ that I have learned to read it in my native tongue; and great is the love I bear in my heart for my Saviour, Jesus Christ, to whom I pray morning and night and all the hours of the day, having him constantly in my thoughts.

I am very sorry to hear by the letter written by your excellency's grandson that you have the intention of turning me off your lands, where I have all my life worked so hard for your excellency. I beg of you not to do me the great injustice of turning me and my wife and children into the public road only because of my love to God and my wish to worship him in spirit and in truth, and trust only in the precious blood of Jesus Christ shed for me on the cross of Calvary. By this same blood I beg of your excellency to have compassion on me, for on my conscience I cannot do what you ask me.

A few days after the baptism the tenants were called together and informed that they must adore the Virgin Mary, and take their children to the priest to be baptized. What the outcome will be I cannot tell, but for such heroic devotion to conscience and principle there can be but one sentiment. We dare not forsake these people. We must pray God to give them strength and comfort in the trial of their faith, and also pray that full religious liberty may soon come to all the people in the Madeira Islands.

The love which these people have for the simple word of God is to me a marvelous revelation. I had read in books of how plain peasant peoples in different countries feasted on the word of God, but I had never seen such illustrations. A midwife, who is still a Roman Catholic, but who learned to read under Dr. Kalley, asked for a Bible that she might read to her patients while she watched with them at night. One woman asked Mrs. Smart to go with her and read to her while she was pasturing the cows. An officer of the parish had been rebuked by the priest for coming to our services. His reply was, "My conscience is clear," and he came for a Bible and took it away under his arm that he might have it read to him. Some of our people called after him and said, "You will soon be one of us."

Every night, no matter what the weather, a company of men come to sit about a table learning to read the Bible. *The Methodist Handbook of Doctrines and Service*, compiled by the Rev. G. B. Nind, and recently published, is in growing demand as the number of those who can read increases.

One of our four Bible readers is Matheus Furtado, over sixty years of age, who was taught to read by Dr. Kalley, and from

whom he received a Portuguese Testament. This precious gift he kept from the priests, though often threatened with violence, and he gave it to me to keep as a memorial of our Mount Faith Mission work. He now has a Testament with large print. Every Sunday, both before and after service, the people gather about him in large numbers and listen with rapt attention as he sits and reads the precious word. It is a wonderful

picture, demonstrating how the "common people" not only in Christ's time, but in all time, hear the pure word gladly.

Pray for our work in these islands. And if, after reading what I have written, any will help, send the money to me, or to Dr. A. B. Leonard, Methodist Mission Rooms, New York, and it will be thankfully received.

Funchal, Madeira.

AFRICA AND THE TWENTIETH CENTURY THANK OFFERING.

BY BISHOP J. C. HARTZELL, D.D., LL.D.

FOR fifteen hundred years the Christian Church has been waiting for the continent of Africa to open to the Gospel of Christ. Only within a comparatively few years has that prayer been answered. To-day all Africa is not only waiting but calling for teachers and preachers, schools and Christian churches.

For more than a generation the negro millions of America and their friends throughout the nation have been praying that the way would open for educated and consecrated black men and women from America to go to Africa and have a share in the redemption of their fatherland. To-day that prayer is answered. If I had the means I could put one hundred excellent black men and women from our schools in the South in different sections of Africa as missionaries, and there would be abundant opportunity for them to work for Christ.

Liberia was the first foreign mission field of the Methodist Episcopal Church. Its history has been varied, and at the end of half a century of missionary effort that field was looked upon by the Church as the forlorn hope of our foreign missions. Under Bishop Taylor the tide turned, while the events of the last five years, in the development of West Africa, and in the improvement as to health conditions and government in Liberia, have made it possible to inaugurate an advanced movement in every department of the work. To-day Liberia is one of the most hopeful of our foreign mission fields.

Our greatest need is an increase in the number of intelligent leaders. Some of these can be taken from America, but the hope there, as in every foreign field, is in the raising up of intelligent and aggressive leadership on the ground. We now have

over twelve hundred pupils in our thirty-four schools, the center of which is our College of West Africa, Monrovia. We must have larger accommodation for this college, and especially a building for our theological school. President Camphor is now in America pleading for money for that building.

The outlook in our native heathen work in Liberia is very encouraging. The great demand is two or three substantial buildings that will give permanency and strength in large centers. Miss Agnes McAllister, who has given thirteen years of faithful service in the very midst of the heathen, while taking a vacation in America is pleading for money for these buildings.

I plead with our churches and people in America to give a hearing to these two splendid representatives of consecrated missionary work.

Our West Central Africa Mission Conference, starting from St. Paul de Loanda, two thousand miles south of Liberia, a city on the coast of eighteen thousand people, has a territory of nearly three hundred thousand square miles where ours are the only Protestant missionaries. The natives are of a high type. Livingstone said that they and their language were among the best he had met with in Africa. There is an opportunity to add to our property a splendid lot and large building adjoining our present property at St. Paul de Loanda at less than half its cost. The province of Angola has a great future. Our inland stations are more than five thousand feet above the sea. With that additional property at the capital city we have a base of operations through which to command that enormous territory for generations to come.

At Malange, more than three hundred

miles interior, we are struggling to complete our mission building, and we must have a chapel. The railroad is within seventy-five miles, and this will be a great commercial center for many years to come, to which multiplied thousands of native carriers will come from the far interior to exchange their goods.

At Quessua, five miles distant, we have a large tract of land with a splendid mountain stream running through it, affording water for irrigation and water power. Here is our opportunity for a large industrial mission station, which can rapidly develop and in time become self-supporting. Here we must have a mission building and chapel. In all these buildings much iron must be used as a matter of economy. Once built they will abide, while wooden buildings are destroyed by the white ants.

In the East Central Africa Mission Conference the large donation from the British South Africa Company gives us good buildings, which with some repairs ought to last many years. At New Umtali a great opening has come not only among the natives, but among the Europeans. This is the only important European center in eastern Rhodesia.

It is over two hundred miles from the coast, lies among the mountains, and will be the third important center of white population in all Rhodesia. It had six hundred white people at the beginning of the war and will soon have many more with the restoration of peace. It lies in a rich mining and agricultural section. Here we have the beginning of a good European church. Our school numbers fifty scholars, and in the very near future will develop into a seminary where white teachers and missionaries can be trained for Africa. I have a standing offer that the government will bear half the expense of a school building, the property all to belong to the Church.

Beira, on the east coast, is to be a large city and seaport, from which the railroad now extends four hundred miles inland, soon to connect with the line from the Cape to Cairo and open up vast regions for commercial enterprise and settlement. There is no church in this growing city. This is the natural seaport for American Methodism on the east coast.

After reading the above specimen facts, no one who believes in the redemption of Africa will fail to regard the following as a

very modest request for money to be used in buildings at the strategic centers named. We ask our people in making the twentieth century offering to consider Africa and correspond with Dr. Leonard, Mission Rooms, New York, or with myself at the same address. Ethiopia is indeed, as never before, stretching out her hands unto God.

Buildings Needed in Africa.

Liberia Annual Conference :		
Building for Theological School, Monrovia.....	\$10,000	
Building for Heathen Station, Garraway.....	5,000	
Building for Heathen Station, Barraka.....	5,000	
St. Paul River Industrial School Building.....	5,000	\$25,000
West Central Africa Mission Conference :		
New Property, St. Paul de Lo- anda.....	\$10,000	
Building Mission House and Chapel, Malange, Angola.....	5,000	
Mission Building and Chapel, Quessua, Angola.....	8,000	
Mission Building, Lacalla, An- gola.....	2,000	25,000
East Central Africa Mission Conference:		
Seminary Building and Church, New Umtali, Rhodesia.....	\$10,000	
Church and School Building, Beira, Portuguese East Africa.	10,000	20,000
Total Twentieth Century Thank Offering asked for Africa.....		\$70,000

Secretary Leonard writes: "The foregoing statement made by Bishop Hartzell, concerning the needs of our work in Africa, is worthy of a careful perusal by all who are interested in the evangelization of Africa. The various objects he names for which twentieth century thank offerings are requested are a necessity to the successful carrying forward of our work, and have the hearty indorsement of the Missionary Office."

In a sermon on foreign missions a preacher told this old legend: When God first made the birds they could only walk; but their wings were fashioned and laid beside them. The birds took up these wings, and, binding them to their breasts, carried them as a burden. But presently, the wings having grown to their sides, they soared up into heaven. "Brethren!" said the speaker, "the Church now bears foreign missions on her heart as a burden. When will she learn that her Lord intends missions to be as wings to her, carrying her joyously forward to the blessed day of his appearing?"

A CRY FROM HEATHENISM IN LIBERIA ANSWERED.

BY BISHOP J. C. HARTZELL, D.D., LL.D.

SOME years ago a native of Grebo stood in the door of our mission station at Wissika, on the Cavalla River, in Liberia, and heard our native Christians pray and testify, and he said, "That is what I want." He sought and found Christ, and giving up the name of Keda Nea, took the name of Edmund Walter Valentine. He studied diligently and became a preacher and a missionary to his people. In March last I received through him the following letter:

HALF CAVALLA, LIBERIA, January, 1901.

To Bishop Hartzell and Liberia Methodist Conference, to meet in Clay Ashland, March 5, 1901.

We the King and chiefs of Half Cavalla do need the Doctrine of yours to be taught to ourselves and children. We need the school to be opened here and also the church to be built. Your doctrine is always being heard and read by our children, which they before our ears, that it is a pure and powerful way which leads to the road of Eternal life. So fall not to open with us. We cannot stop you from enlightening our native country, no one to stop you from doing but the government whom we know will stop nobody from doing good.

We are tired of revolting; looking to God for help,

Yours truly,

KING HNE,	CHIEF NANO BOA,
CHIEF DADE,	CHIEF NANO GREBO,
CHIEF SEBO,	CHIEF BLIO KPADA,
CHIEF KODADO-BUO,	CHIEF TAGU GEDEE.
CHIEF MADO BOA,	

The following was my reply:

MONROVIA, March 11, 1901.

To King Hne and Chiefs Dade, Sebo, and others.

MY FRIENDS: I have received your letter sent by the hand of Mr. Edmund W. Valentine, whose Grebo name is Keda Nea. Your appeal to me to send a Methodist teacher and preacher among your people opens my heart toward you and those you rule. I am especially pleased that you have learned through your children who have heard Methodists sing and pray. I am very glad that you believe that Methodism is a "pure and powerful way leading to eternal life." We teach that God loves all people and wants them to be saved from sin on earth and dwell with him in heaven.

In a few weeks Rev. B. K. McKeever will come to you, representing me, and he will bring with him Rev. J. A. Faust, Rev. A. Tubman, and Rev. H. H. Evans: they are all God men and Methodists; Keda Nea, already a Methodist, will be with them. I want you to talk your hearts to them and say just what you want, and what you will do yourselves to furnish a house for a school. Methodists have little money and can only help a little. If you satisfy those that I send

that you are ready to do what you can to furnish a house, I will appoint Keda Nea your teacher and send you books. I want this Methodist work to grow among the natives who need Christian teachers.

Praying that God, who is the Father and King of us all, will bless you and your people,

I am your brother,

J. C. HARTZELL,
Bishop of Africa.

On May 18, 1901, Mr. Edmund W. Valentine wrote the following letter to me from Cavalla:

MY DEAR FATHER IN GOD: In great pleasure I write to inform you, that what I came for, during the Conference, is now clearly complete at home; the presiding elder (Rev. McKeever), Rev. Evans, and Rev. Tubman were here to see, and ask the Chiefs if they truly need Methodism and believe that it is a pure and powerful way leading to eternal life. They said yes, that is their request and belief, and promise that they will furnish me an house, where I shall teach school.

After this, the chief, who is next to the King, got up and said, instead of the King (for the King was not well and absent): "We accept our strangers, the Methodist Ministers and their big father who bring them down to Cavalla to see us, and you Ministers, we embrace you all amicably, the whole country is put in your hands, whatever good you chose, you are at Liberty to do it. We have said it long time, and is still in our mouths, we can't change our words and minds, and this is all I have to say."

Then the Presiding Elder asked him to shake hands, he went, and shook hands, and all the chiefs followed, and did the same; so I was appointed by the Presiding Elder as a School Teacher among my Heathen brethren.

May the Lord Bless, and double my mind that I may be One of those who draws the Heathen easily from *Darkness*.

These are the names of the chiefs, who met the Presiding Elder: Yedaabuo, Kodado-buo, Bodo Lebe, Bedo Nyema, Bodo Tweya, Tagu Gedee, Gbae Hodo, Nano Grebo, Nano Boa, Wa Yei, Dade, Yedawie, Gbeno Wea, Wede Kwee.

EVERY man is a new starting point for good or for bad in the history of the human race. I am heir of all the ages past. I am also a starting point for ages to come. I have inherited forces without having been consulted. I shall also transmit to other ages by the effect of my life to-day, and by the influence that I am exerting upon those who touch me at every point, forces which will either make or mar the human race, which will be for the uplifting or degradation of untold thousands of my kind.—G. Campbell Morgan.

KOLAR AND ITS METHODIST MISSION.

BY MRS. EMMA H. HOLLISTER.

KOLAR, like most places in India, has an interesting history. It is supposed to have been built by Kolahala, one of the Ganga line of kings, early in the Christian era. It has passed through so much of change and warfare that little of the ancient remains. From century to century it passed successively into the hands of various petty rulers, until in 1768 it was captured by the English, who held it but a short time and surrendered it to the Maharattas.

In 1786 Lord Cornwallis, who by the surrender of his forces at Yorktown had virtually brought to a close the American Revolution, was appointed governor general of India and commander in chief of the army, and in 1791, on his way to Bangalore, he captured Kolar, which was in the direct line of march. When peace was declared a year later Kolar was restored to Tippu Sultan, and became again a part of Mysore territory.

The old mud-walled fort, built in the fifteenth century, has been leveled in quite recent years, so that only traces of it remain; and the moat surrounding it has been for the most part filled.

Skirting the western edge of the town is a range of hills, spoken of collectively as "the hill of a hundred horns" (peaks). Hindu mythological history runs thus: When the god Rama sought to rescue his wife, the beautiful Satee, who had been seized and carried by a giant to Ceylon, he called to his aid Hanamun, the monkey god. Hanamun rallied his millions of monkey forces, and to and from the Himalayas, eighteen hundred miles distant, each monkey hastened carrying rocks to bridge the strait between Cape Comorin and Ceylon. When sufficient stones had been carried to make a passageway Hanamun stretched out his hand, and all the monkeys in the rear dropped their stones, thus forming the ranges of hills in various parts of southern India.

The hills around Kolar are mostly rocky and barren, though in places the summits are level; and on these level tops were formerly seven thriving villages. Three of these still remain.

Here, according to Hindu tradition, lived Jamadagni, a holy man, whose every want was supplied by Surabhi, the cow of plenty. This cow, with the other holy products, had

come from the churning of the milk ocean when the gods sought Ambrosia. To obtain possession of the cow, Jamadagni was murdered, and here his son slew the father's murderer. The "Kolahala," or joyful shouting, when this murderer was slain gave to the town near the foot of the hill its name. While this story is believed by many, it is likely the town was named for Kolahala, its founder.

On this hill, for a time, dwelt the Pandavas, five brothers, who were descendants of the moon. Beaten in gambling by the descendants of the sun, they were banished for twelve years, and during their wanderings dwelt here in a cave. The cave is large and roomy. Outside the opening is a black stone, said to have been the drum of one of the brothers. This belief is fostered by the fact that the rock gives out a musical sound when struck.

On the eastern side of the hill is a sacred spring. This spring is believed to have its origin in the goddess Gunga. Man's ingenuity so arranged that it bursts forth from the mouth of a large stone bull. On feast days the place is thronged with Brahmans, who come from the town to bathe in its sacred waters.

Kolar is the chief town in Kolar District and has a population of more than thirteen thousand. There are government offices and a government high school and normal school. About four fifths of the population are Hindus; the rest are Mohammedans. There are numerous temples, only two of which are worthy of note, one a large temple dedicated to Siva, is similar in shape to the many large temples of southern India. The other, which dates back to the eleventh century, is built of huge blocks of granite, some of which are rudely carved.

Low and broad, it bears little resemblance to most Hindu temples. Its presiding deity is Kolaramma, the goddess of the scorpions. A pit under the temple is said to be full of scorpions, and the credulous declare that, if disturbed, their hissing is plainly heard. An attendant of the goddess is supposed to have her foot on all scorpions. None can escape unless she allows. Every worshiper drops a pie (small copper coin) into a hole above the pit to appease the scorpions dur-

ing his worship. Silver scorpions are frequently among the offerings brought to this temple.

The tomb of Haider Ali's relatives lies west of the city. This was begun by his father about 1720 as a tomb for his wife. Here, in a large stone vault, surrounded by a garden, are buried the grandfather and grandmother, father, mother, and two stepmothers of Haider Ali, besides other members of the royal family.

Some \$85 monthly are paid by government to maintain the tomb, its garden, and the adjoining mosque. This pays the salaries of the head man, the priest who officiates at the mosque, the musicians who play at sunrise and sunset for the peace of the dead, and the servants who keep up the grounds; in all, about fifty men and boys.

Kolar has a number of the large wells peculiar to this part of India. These are usually from sixty to one hundred feet square at the top, with walls in the form of steps, descending to a depth of from thirty to fifty feet, and built of large granite blocks and slabs. One round well in the compound of the district offices has a circumference of three hundred and sixty feet.

Kolar has an elevation of two thousand seven hundred and eighty-six feet and is one of the most healthful stations in the Mysore Province. Ragi, a millet, and rice are the principal grains grown in this vicinity. Turkeys are raised in large numbers for export to Bangalore and other large cities. Kolar mines, the largest gold mines in India, are eighteen miles from Kolar town.

During the great famine of 1877, when one fifth of the population of Mysore Province perished, Miss Anstey, a consecrated English woman, gathered together several hundred children and adults. With her own wealth, famine funds, and the generous gifts of English friends she erected suitable buildings, and for thirteen years carried on the work thus begun. God greatly blessed her labors, but in 1890, feeling the burden of the work more than she could carry, she made it over to the Methodist Episcopal Mission.

The mission bungalow and Deaconess Home are situated in what was formerly the government garden of the walled town. The moat that surrounded the fort passed to the north of the garden, and a part of it is now included in the mission property. The compound contains over twenty

large tamarind trees, which are probably all over one hundred years old.

Of the boys and girls gathered in Miss Anstey's time, some have become the older members of our Christian community, many have died, and many have removed to other places.

We have now a Boys' Orphanage under the Missionary Society of the Methodist Episcopal Church and a Girls' Orphanage and Boarding School under the Woman's Foreign Missionary Society. Every effort is being made to make the Boys' Orphanage self-supporting. Useful trades are taught, and garden and farming lands furnish work in various forms for all.

Three years ago the property was divided and about seven acres made over to the Woman's Foreign Missionary Society. Since that time the beautiful and commodious William A. Gamble Deaconess Home has been erected, and orphanage buildings for the girls are now being built. This will leave the buildings now occupied by the girls for the boys, and give much needed room for the work. Besides the Girls' Orphanage and Boarding School the ladies carry on a large zenana and village work and a number of village schools.

Our Kanarese church has a membership of eighty. They are improving in the matter of self-support, and this year are raising nearly two thirds of the pastor's salary. We have a prosperous Epworth League and a large and flourishing Junior League. That distinctive feature of Methodism, the class meeting, is not neglected, and classes are held in different parts of the town, so that all the members may be reached and receive needed counsel.

With all growing work there are growing needs. One which we hope to see supplied ere long is the erection of a suitable place of worship. The schoolroom in the building occupied by the girls is also used for church services. It serves the purpose for the Christian community, but, inclosed by a high wall, it is not an attractive place for strangers.

Many Hindus and Mohammedans hesitate to enter the mission compound, much more an inner walled inclosure. We expect to obtain a site in a locality that shall be suitable for the Christian people, and also where outsiders will freely gather to hear the word of God.

Kolar, India.

RIGHTS OF MOHAMMEDAN CONVERTS TO CHRISTIANITY.

(Bishop Warne writes: "I send you an important decision in the courts of India on the rights of converts to Christianity. It shows the advantages we have in doing mission work in a land where there is an impartial government and good laws.")

FROM time to time points of law arise in the courts between Christian missionaries and representative bodies of the indigenous religions, touching the civil rights of natives who have become converted to Christianity. A decision of far-reaching importance on one of these interesting points has just been given by the Chief Court of the Punjab in a Delhi appeal case, entitled "Gul Mahomed *vs.* Mussammat Wazir Begum."

Briefly the admitted facts are these: Gul Mahomed, as his name indicates, a Mohammedan, embraced the Christian religion a year ago, and had both his children baptized. Being a widower, he conceived he had no one to consult in the matter; but his mother-in-law, Mussammat Wazir Begum, took another view, and though unable, of course, to prevent his conversion, was advised that she had a clear right to prevent the proselytizing of her two grandchildren, a boy and a girl, too young to have any opinion or wishes of their own. Accordingly she made claim to the guardianship of the little ones, and the district judge of Delhi rejected the application as regards the boy, but allowed it as regards the girl, holding, with what seems doubtful logic, that the father had lost his right of guardianship in the one case but not in the other, by forsaking the Moslem religion.

From this half-and-half decision both sides not unnaturally appealed, and the Chief Court was flooded with arguments by learned counsel on behalf of the missionaries and of the local Mohammedan leaders.

Now one of the principles of British law in India is that no one shall suffer for his religious convictions, so far as the Legislature can prevent it. This sound maxim was not always legally recognized, but Act XXI of 1850 declared in unmistakable language: "So much of any law or usage now in force as inflicts on any person forfeiture of rights or property by reason of his renouncing any religion *shall cease to be enforced in law.*" Nevertheless, according to counsel for the grandmother in the present case, the father had forfeited his rights of guardianship over his children by his "apostasy."

As it happens, the learned author of *Mohammedan Law* takes the view that "the effect of Act XXI of 1850 is confined to questions of inheritance;" but however eminent the authority of Mr. Amir Ali in his own province of ancient Mohammedan law he is obviously no better qualified than any English judge to interpret the plain wording of an English enactment; and the words in question are "rights *or* property," not "rights *of* property."

The Chief Court had, therefore, only to decide what is meant by "rights," and in the absence of any definition in the Act itself they very sensibly took the term to mean "*all* rights," and, therefore, among others the parental right of guardianship. Judgment was accordingly given in favor of the father and against the grandmother.

At the same time the court had to deal with another contention by the grandmother—that a Mohammedan child, born of a Mohammedan marriage, has an inherent right to be brought up as a Mohammedan. "This," said the chief judge, "is a contention which we cannot accept. No doubt, the professors of every creed would consider it a right of the children born of parents professing that creed to be brought up in it, but no such right on behalf of infants unable to claim it for themselves can possibly be recognized on behalf of the religious body to which the parents may have belonged at the time of the child's birth against the parents of such infants. Such a claim would never be allowed to override the natural right of the parents should they change their religion, and it is a claim which could hardly be seriously pressed when put forward on behalf of children altogether too young to understand any of the questions involved."

The judgment of the court went even farther than this. Ordinarily the father's "guardianship" of the girl would not include the right of actual custody until the girl had attained puberty, but the court held that in the present case it would make for strife if the girl were to be placed in the custody of a Mohammedan grandmother and at the same time remain under the supervision or guardianship of a Christian father; and there being no legal presumption that

either of the two religions was better than the other for the girl, the court had only to consult the girl's happiness, which seemed to lay in her being left with her only surviving parent. Costs were given for the father and against the grandmother throughout. A full report of the judgment appears in the June number of the *Punjab Record* just issued.—*Civil and Military Gazette.*

Visit to the West China Stations of the Methodist Episcopal Mission.

BY REV. SPENCER LEWIS, SUPERINTENDENT.

I HAD made the round of the stations during the month of March, during which the Mission had been scattered and much history made, being accompanied on the journey up by Mr. Johanson, and a part of the way by Mr. Torrance of the China Inland Mission. Again in early May I had visited three points recently opened in the district of Pisan. This time I planned to take in those new points on my way up or down.

I sent on my food, bedding, and books with my servant to the top of a mountain fifty li away, but owing to the pressure of things which must be done before starting did not get off till 5 p. m., not reaching my inn till 11 p. m., where I had some difficulty in awaking my sleepy servant, who, however, soon had spread before me my midnight repast. That night there was a good rain, much needed, so that the balance of the rice was being set out the next day.

My entrance into Pisan was with unexpected attention from the magistrate. On my first visit to the village of Batang in his district a few weeks before there had been a good-sized but well-behaved crowd to listen to the preaching. The day afterward the gentry of the district put in a charge before the magistrate against the innkeeper who gave his place for the meeting of having "gathered a crowd to the injury of the public," and the magistrate had ordered the innkeeper to move out of the place.

Of course this was really an attack on me and the work I was doing, for if anyone had "gathered a crowd to the injury of the public" evidently I was the one. If a man were compelled to move out because he had opened his place for the preaching of the Gospel, no one could be found to do the same elsewhere. The avowed purpose of the gentry was to prevent us establishing ourselves there, and, of course, elsewhere in the district.

At this point many would say that we ought to have meekly folded our tents and silently stolen away, and so we would if we cared no more for these people than our critics. But God had purposes of good for these people and we were to be his interpreters.

I at once complained to the taotai at Chungking that the action of the Pisan magistrate was contrary to the treaties. I also wrote to the magistrate and

said that if one in his position violated the treaties in this manner what might not the people be expected to do. The young man, who has never held similar office before, has probably never seen the treaties. Knowing that I had complained of him before the taotai, he became alarmed lest he lose his place, and asked pardon and promised good behavior in the future, which promise he has kept.

To return to the account of my journey. Not to do things by half, the magistrate had sent out a small military official with ten soldiers to meet me several miles away and escort me into the city. On my arrival I found a crowd of people in the new place which the converts had rented, repaired, and furnished. Not everything had been done as I would have done it, but they had suited themselves with their own money and I did not criticise, but added my subscription to theirs for the purchase of more benches.

After preaching awhile to the crowd packed in like herrings I took dinner with a lot of the believers. The magistrate sent over some cooked food, but as I could not dispose of two dinners I declined with thanks. Learning that I intended calling on him he sent his own sedan chair with soldiers, returning the call shortly after.

Toward night we had another meeting, receiving twelve on probation out of sixty or seventy inquirers.

In the evening I took dinner with the magistrate and two of the gentry, the official chair being sent again and guns fired as a salute on my departure. Before dinner three or four of the gentry came in and voluntarily confessed their wrong in having taken part in the Batang accusation. Of course I told them that if the charge were dropped nothing more need be said about it.

At the dinner the wine was omitted in deference to my teetotalism. They seemed surprised that we could have a social time together just as though we were of the same nationality. We parted on a better understanding.

The next morning the escort was continued for eighty li to Ma Fang Chiao, and from thence a smaller number to the next city. Being armed with nothing more than pipes and umbrellas they did not greatly terrorize the inhabitants.

At Ma Fang Chiao the converts had rented a room about 30 by 50 feet. I have since had a room partitioned off for a preacher's room and a school has been started, I subscribing 1,000 cash a month toward the teacher's wages. The believers had also prepared a feast here. If this sort of thing had been kept up, as it was not, I might have been growing more corpulent than ever. Not many women were present at the meeting, on account of the bad talk about them. One of them, the wife of a probationer, is studying along with her husband and knows more characters than he does. It was interesting to find that before her marriage she had lived near the China Inland Mission in Chungking, and had received not a little instruction from Miss Ramsay and others. We received here four probationers. They have no one but one of their own number to lead meetings, except when Chen is there for a few days at a time.

From here to Nuichiang, three hundred and ninety li (over one hundred miles), we have no work started, but we hope that this long gap will soon lessen. I made the distance in three days, reaching there Saturday and meeting by appointment Mr. Johanson, who had visited the stations on the way down. He reported the people in the Tsicheo District wild over the stories of child stealing.

Our rented place in Nuichiang had been given up last year by a former native preacher, and we had failed to obtain another. It had been proposed that we get a place in a roundabout and secret way, but we would have it openly or not at all. We have no membership in Nuichiang, but received the first probationer this time.

Our indebtedness is to the Friends' Mission, though they may not be aware of it. Pen had been several years in a silk and satin shop in Chungking and used occasionally to hear preaching at the Friends' chapel. I found that he had been studying diligently and had quite a fair knowledge of the truth. He is only a little over twenty and wishes to enter our Chungking Institute. In our chapels at Chungking we are sowing beside many waters.

A score or more of inquirers were reported in several villages, but only a few were present at the meetings held in our inn Saturday night and Sunday. We are so short of preachers that we are using here an old man over seventy, partly deaf and blind. He cannot preach much, but the Lord seems to be using him. I told him he must visit the inquirers in the villages, and he has since done so, probationer Pen acting as his voluntary helper, and reports a large increase in the number of inquirers.

On Monday we reached Tsicheo and remained there till Wednesday morning. This was our first station on this road and opened four years ago. A year ago we had to dismiss our preacher there for bad practices at the yamen, and the work had had a set back. For several months they were without a preacher. The present preacher is a former school-boy who has the making of an excellent preacher if he keeps near the Lord.

I received here ten on probation, two of whom had previously been dropped, and baptized three. The school has numbered over fifty, but had been reduced by the rumors. Tsicheo is quite a literary place, and it would not be difficult to get a better class of pupils than generally attends day schools. The preacher has been spending a good deal of his time in the school, especially teaching mathematics and Christian books. He gave me an order for 10 sets of arithmetics to be paid for by the pupils.

While there we succeeded in renting a place large enough for a foreign family, and hope to have a missionary family stationed there next year. When it was known that we had rented, an attempt was made to get rid of us by buying the place, but we had prevented that by making an agreement for five years. Our preacher was level-headed and held the owner to his agreement, and has moved over and taken possession.

When Mr. Johanson arrived at Tsicheo, on his way down, he was insulted on the streets, and there

were threats to attack our place on a fixed date. In every direction people were beating, and often murdering alleged kidnappers, though it was not clear that any children had been stolen, and the magistrate was doing nothing to check them. Indeed he had put two men to death himself with scant shrift.

Mr. Johanson had insisted on a proclamation, and had got one from the magistrate saying that he had examined into the matter and found that the foreigners had nothing to do with the child stealing. One man had testified to having seen the iron stove in which the foreigners roasted the children for eating. Not less than a score or two, some said more than one hundred people, most, if not all, innocent, were murdered in the Tsicheo District alone in a few weeks. It reminds one of the unreasoning craze about witches which once prevailed in America. A mere accusation was usually sufficient. The accused were killed first and examination made afterward.

A medicine seller was robbed and beaten because his baskets were long-shaped, for why should they be long-shaped unless they were for carrying children? Another man at the North gate of Tsicheo gave some sweetmeats to a child, and this was such proof positive of his guilty intentions that he was set upon and beaten to death. Another man, just across the river from Tsicheo, was treated as a kidnapper and badly beaten because he was leading along his little nephew.

The people brought three or four dead bodies to the magistrate in one day. The story went about that even though they killed the kidnappers the foreigners could bring them to life again by the application of sticking plasters. To prevent this they cut the bodies to pieces in some cases, and were even said to have eaten them, though this is doubtful.

A further journey of eighty li brought us to Tien Ku Chiao, where we have a chapel which will hold 150 people, built with the gift of a friend at home, supplemented by the gifts of the Christians. It is in the country, several li away from a village. We were led to open work there through several of the community having become members with other missions at other places, though these have not been the moral support that might have been expected.

The people are poorer and more ignorant than the people in the cities, but simpler. This is the first year we have had a preacher stationed there, and the work is now more promising. We opened the year with no school, but preacher Chu has himself gathered and taught a school, which at last reports has 27 pupils, teaching only Christian books.

Another eighty li brought us to Yanghsien, where we had our first baptisms after two years' preaching of the Gospel. Five were baptized and three received on probation. I omitted to say that three were baptized and 15 received on probation at Tien Ku Chiao. The kidnapping rumors had preceded us, and there were cries to "beat" and "kill" as we rode through the streets of Yanghsien. However, we had no trouble, and had packed crowds at the services.

An interesting incident was the handing in of a

paper with the names of seventy or eighty inquirers, fifteen or twenty of whom attended the meetings. Of course we told them that we could not accept them in this wholesale fashion. A suspicious fact was that many of them were from the yamen. However we will preach the Gospel to them, and hope for some grains of wheat from their midst. A letter just to hand reports about seventy in ordinary attendance, and that they want a larger place, so that it would seem that the interest has not abated.

In one hundred li more we reach Chiencheo, which has been opened for three years without very large results. We baptized none and received none on probation, though a recent letter speaks of more than a score of new inquirers. We spent the Sunday there and held the Quarterly Conference for the Tsicheo Circuit, which extends all the way from Nuichiang to Chiencheo, about one hundred miles. We have now on the circuit 50 members and 46 probationers, and far more inquirers than both together.

While there a widow, whose brothers were trying to force her into matrimony so they could have her property, offered to present us a large farm, with extensive buildings, for a consideration, but I did not consider it expedient to accept.

At prayers Sunday morning occurred something amusing. The preacher asked what offering Cain made unto the Lord, and a probationer replied, "His only son Isaac."

I was in Chentu nearly a week, holding meetings every night, as is my custom at all the stations. Our work there has not made much progress during the last two years, but there seems to be a better class of probationers coming about now. We received seven in full and nine on probation. Including five foreign members there are now 50 members and 18 probationers.

Mr. Johanson is alone at our place there when not away visiting country stations. Mr. Torrance is also alone at the China Inland Mission, and these two make up the Protestant community in Chentu at present.

We came home *via* Tungchuan, the distance from Chentu being three hundred and fifteen li, and over a road which I had not been over for more than a decade. There was no Protestant work for this distance then, and there is none now. I received a hearty welcome at Tungchuan from the Friends' preacher, and was given a very greasy feast by a former pupil of Mr. Cady's in Chentu. I learned here of the promising outlook and the considerable number of inquirers at the stations of the Friends' Mission.

A journey of less than a day and a half down river brought us to Sulling, where Mr. Curnow is working alone for a time. There has been little growth here, but there were two baptized and nine received on probation this visit and a goodly number of inquirers. Since then Brother Curnow has bought property on which to build a chapel and school, and is in great need of money for these buildings.

At Hocheo, our next station, there were no additions, but on the day I was there 34 names of new inquirers were taken, and since then the increase has been steady and phenomenal. A week ago 150 were reported, and now 220.

Our last station was Batang, back in the Pisan District. They have never had more than occasional visits there, but have done wonderfully considering. Nine were received on probation. Getting back to Chungking Saturday morning, we had love feast, communion, and reception of 12 in full and 12 on probation.

A total of 32 have been received in full and 125 on probation during the quarter, which is substantially the report for a year. The indications are that we are at the beginning of a great movement. Several hundred new inquirers have been added during the last month, and the ratio is accelerating. At last the reaping time has come, but the laborers are O so few! Pray ye the Lord of the harvest to send more laborers speedily.

Chungking, China, July 22, 1901.

Missionary Preparation.

AT the meeting of the International Missionary Union, held in Clifton Springs in June last, the foreign missionaries present were asked to give in a sentence what each regarded as the most essential preparation for foreign service. The following were some of the responses:

"Be practical," "Study the Bible," "Get a thorough education," "Take a theological course," "Seek the gift of the Spirit," "An aptness in presenting simple Gospel truth," "Try your gifts at home, in city mission work or elsewhere," "The habit of prayer," "Study the field where you intend to go," "Get a preliminary knowledge of all fields," "Get in correspondence with live missionaries on the field," "Come into contact with missionaries at home," "Study missionary biography as an inspiration," "Be settled in theology before you go," "Have a practical business experience," "Be willing to do anything which is needed," "Acquire a knowledge of simple drugs and of pulling teeth," "Missionaries should get the idea that the natives can teach us something," "Do not try to upset the work of your predecessor for at least three years," "Take with you plenty of patience and flannel," "It is essential to understand the people," "A good knowledge of nursing is an important preparation." Missionaries from India said that a study of the language before going out to India would be of immense value, but those from China said that the time would be wasted in studying Chinese here.

Questionings.

WHAT have I learnt where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?

THE EPWORTH LEAGUE AND MISSIONS.

(General Missionary Committee: S. Earl Taylor, William I. Haven, Charles V. Vickrey.)

The Epworth League Mission Study Class.

THE Epworth League made a record last year in the number of its Mission Study Classes. In no other denomination has the enthusiasm that characterized their work ever been equaled.

To meet the demand two courses are presented for this year: the course on China that was so successful last year, having for a text-book *Dawn on the Hills of Tang*; the other a course having for its text-book *The Evangelization of the World in this Generation*, and covering the general missionary field.

The text-books themselves are interesting, and the best of their kind; but the most valuable contribution to the interest of the class work last year was probably the special helps and suggestions that were sent out from the Central Epworth League Office each week to the leader of each Study Class.

These helps consisted of lesson outlines and suggestions for the class hour, letters from missionaries on the field, samples of Chinese printed matter, plans and data for making missionary charts and maps, references to interesting articles in current magazines and missionary books, topics for special reading and investigation, and other kindred helps.

The same plan will be continued with the Study Classes this year, with a larger confidence and wider experience, based upon the gratifying work of last year.

Many of the Epworth Leagues that had classes last year have reorganized for another course of study this winter, and in addition to this a large number of new classes are being formed. Chapters that have not yet started their Mission Study Work will do well to write to the General Missionary Committee, 57 Washington Street, Chicago, Ill., for plans and helps in class organization.

The Christian Stewardship Enrollment.

"I DESIRE to be enrolled as a Christian Steward who will hold all that God shall give me in trust for him. I will pay not less than one tenth of my income regularly and directly to his cause." Such is the wording of the card, the signing of which places one on the Christian Stewardship Enrollment.

Dr. Berry, in his recent editorial on this subject, made much of the fact that the Christian Stewardship Enrollment is not a new organization or society. It is simply an enrollment of Epworth League members or others, who will sign and endeavor to get others to sign the above card.

One of the four cardinal points outlined in the policy for the Epworth League this year is the encouragement of scriptural habits of giving; and the Christian Stewardship Enrollment has been decided upon as the broadest, deepest, and most practical plan of furthering the principles of scriptural giving among the young people.

It is expected that every chapter, as early as possible, will hold a special meeting on the subject of Christian Stewardship. For use at this meeting a special program has been prepared, called "The Ministry of Money; or, The Grace of Giving."

This program is divided into two parts, one part contains songs, responsive readings, and a general outline of the program for the use of every member of the League. A second part, containing material for the use of the speakers, is so printed that it can be cut apart and distributed to those who participate in the meeting. Samples of this program may be had of the Methodist Book Concern, New York or Chicago, for five cents. Every chapter should make use of it, as it is a remarkably strong presentation of the financial obligations of the Church member. A series of the best pamphlets on the subject of giving have been collected by the General Missionary Committee of the Epworth League and will be sent in an envelope upon receipt of twenty-five cents. All orders should be addressed to the Methodist Book Concern, 57 Washington Street, Chicago. Sample circulars and a pledge card giving information concerning Christian Stewardship Enrollment may be had, free of charge, from Mr. S. Earl Taylor, 57 Washington Street, Chicago.

The Missionary Library.

BY J. E. McCULLOCH.

THE time has come when our Church can no longer depend solely upon missionary tracts and magazine articles for the instruction of its young people on missions. If the members of the Epworth League and of the Sunday school are to have an abiding missionary conscience and an intelligent interest in the supreme duty of the Church, they must read and study missionary books. If it is to be of real value the literature to be read should not be cheap and half a century old, but up-to-date, interesting, instructive, devotional, inspiring.

To meet this need the Student Missionary Campaign Library has been carefully selected by a committee of prominent educators who are thoroughly familiar with missionary literature. The library, consisting of seventeen volumes, contains biographies, history, lectures, convention reports, and, in fact, every kind of choice missionary literature—books more thrilling than any fiction, and surpassed in their influence on character only by the New Testament itself. Herein is a continuation of the "Acts of the Apostles," and the miracles of Providence are scarcely less wonderful than those witnessed by the apostles Paul and Peter.

The purpose of the Epworth League and of the Sunday school should be, first of all, to make an earnest, prayerful study of the Bible; but, in addition to this, the young people ought constantly to study the marvelous movements of Providence in modern missions. To study the Bible only will

cause a person to think of the Jehovah of Israel and of the Christ of Galilee; but by studying modern missions one is forced to think of the Father of all mankind and to believe in the LIVING Christ.

It is not enough to know God's dealings with the apostles of the first century; we should also familiarize ourselves with the "Acts of the Apostles" of THIS century. After reading about the Pentecost of Jerusalem, turn to the missionary library and read about the wonderful Pentecost of Hilo, Hawaii, where the windows of heaven were opened in 1838, and on one day Titus Coan baptized one thousand seven hundred and five persons and in five years had the largest church in the world—seven thousand five hundred and fifty-seven members.

Read the account of the marvelous Pentecost of the "Lone Star Mission" of India, where in 1878 Dr. Clough baptized two thousand two hundred and twenty-two persons in one day. Have Pilkington give you the thrilling account of the great revival of Uganda where in 1893, in the center of the world's thickest darkness, an average of six thousand persons came daily, seeking instruction in the Gospel.

Then read the inspiring history of the Methodist Mission of India, where in the same year, 1893, eighteen thousand were added to the Church. And have your faith strengthened by the inspiring news of the great awakening now in progress in Japan, where in the last few months several thousands have become Christ's disciples.

These miracles of missions are of God as truly as the resurrection of Lazarus and the Pentecost of Jerusalem, and they will do more than anything else to strengthen our belief in the power of the Gospel and to inspire in us an apostolic faith in the living, ruling Spirit of God. Reader, why be faithless? Read missions and believe in Christ. Why should

not every Epworth League and Sunday school in our Church have this missionary library placed within reach of the members. The price of the library is \$10 and is remarkably low, being only half what the books list at publishers' prices.

HOW TO SECURE THE LIBRARY.

1. Let the President of the League or the Superintendent of the Sunday school appoint the most suitable member to take the "Contributor's Blank" and make a personal canvass of the members, asking that each write his name opposite the book or books he is willing to contribute. By getting seventeen persons to give sixty cents each, the average price of the books, you can pay for the library and postage for the money order.

2. In some churches a person may be found who will donate the whole amount for the library. But it is better to have as many as possible contribute, for by giving a book a person's interest in the library is developed.

3. Sometimes the committee may, by request, get the League or the Sunday school to contribute half the price of the library, if not the whole amount.

4. Sometimes the committee may, in person or by written request, induce the Board of Stewards to contribute the amount from the funds of the church. The first of these methods is preferable, both because it is more practicable, and because it affords the best means of developing interest in the library.

Whatever method is used, the officers of the League and of the Sunday school should never give up the effort till the library is placed within reach of the members. The libraries are to be ordered of Mr. Willis W. Cooper, General First Vice President of the Epworth League, 57 Washington Street, Chicago.

The Battle Song of Missions.

BY LAURA M. LATIMER.

OUR eyes have seen the glory of the breaking of the day;
Our ears have caught the bugle notes that come from far away;
We see the lights on mountain heights, in burning words that say,
Prepare, prepare the way.

We have heard the sound of marching feet by pagan temple wall;
We have seen in valleys dark and deep the heathen idols fall;
Where the Aztec bloody priests have stood, I hear the Gospel's call,
For God is marching on.

But the brave ones fall in every land, as the army marches by,
And the martyrs' blood, from every strand, to God for vengeance cry;
The air is filled with a heavenly band who bring salvation nigh,
For God is marching by.

Hail to the soldiers, with shield and sword, who muster for the right;
They are clothed in the armor of His word, and with the Saviour's might;
For he comes, he comes, the risen Lord: the light breaks through the night,
His day is marching on.

MISSIONARY CONCERT—AFRICA.

The People of Africa and Protestant Missions among Them.

THE possibilities of Africa as to its development for trade and civilization and as a field for missionary endeavor present problems of deep interest to statesmen, merchants, philanthropists, and Christians.

Nearly all the territory is under the control of European governments, and taking the estimates given in the *Statesman's Year Book* for 1901 as probably the best, we have the following as the division of the population:

Great Britain in Africa.....	49,338,355
France in Africa	32,635,010
Belgium in Africa (Congo Free State).....	30,000,000
Germany in Africa.....	14,200,000
Portugal in Africa.....	8,197,790
Italy in Africa East Coast).....	450,000
Spain in Africa.....	136,000
Turkey in Africa.....	21,041,400
Abyssinia.....	3,500,000
Morocco.....	5,000,000
Liberia.....	2,060,000
	<hr/>
	166,558,555

UNDER CONTROL OF FRANCE.

Algeria.....	4,430,000
Algerian Sahara.....	50,000
Tunis.....	1,500,000
Sahara Region.....	2,500,000
Senegal.....	3,500,000
Military Territories.....	4,000,000
French Guinea.....	2,200,000
Ivory Coast.....	2,500,000
Dahomey.....	1,000,000
Congo.....	8,000,000
Somali Coast.....	200,000
Reunion.....	173,200
Comoro Isles.....	53,000
Mayotte.....	11,640
Nossi-Be.....	9,500
St. Marie.....	7,670
Madagascar.....	2,500,000
	<hr/>
	32,635,010

UNDER CONTROL OF GERMANY.

Togoland.....	2,500,000
Kamerun.....	3,500,000
German Southwest Africa.....	200,000
German East Africa.....	8,000,000
	<hr/>
	14,200,000

UNDER CONTROL OF PORTUGAL.

Cape Verde Islands.....	114,130
Guinea.....	820,000
Prince and St. Thomas Islands.....	24,660
Angola.....	4,119,000
East Africa.....	3,120,000
	<hr/>
	8,197,790

UNDER CONTROL OF GREAT BRITAIN.

Ascension Island.....	490
Basutoland.....	250,000
Cape Colony.....	2,365,800
Mauritius.....	371,655
Natal.....	952,400
Orange River Colony.....	207,500
St. Helena.....	4,270
Transvaal.....	1,094,150
Gold Coast.....	1,473,900
Lagos.....	85,610
Gambia.....	15,000
Sierra Leone.....	74,840
Bechuanaland Protectorate.....	200,000
Central Africa Protectorate.....	900,000
East Africa.....	2,500,000
Uganda Protectorate.....	3,000,000
Zanzibar Protectorate.....	150,000
Nigeria.....	35,000,000
Rhodesia.....	718,000
Somali Coast.....	75,000
	<hr/>
	49,838,355

UNDER CONTROL OF TURKEY IN PART.

Tripoli.....	800,000
Benghazi.....	500,000
Egypt.....	9,741,400
Egyptian Soudan.....	10,000,000
	<hr/>
	21,041,400

The 166,500,000 population of Africa are divided religiously about as follows:

Pagans.....	128,000,000
Mohammedans.....	38,000,000
Christians.....	5,000,000
Jews.....	500,000

The Christians are divided about as follows:

Coptic and Ethiopic.....	3,000,000
Roman Catholics.....	1,200,000
Protestants.....	800,000



In the extreme south of Africa, and in Sierra Leone and Liberia in West Africa, are large self-supporting Christian churches, composed of immigrants or descendants of immigrants from Europe. With these exceptions all of Africa is a mission field.

PROTESTANT MISSIONS.

All the leading Protestant Churches of Great Britain and Continental Europe and most of those of Canada and the United States support missions in Africa, and the Protestant working force in these missions number about 1,000 male and 400 female foreign missionaries, aided by about 6,000 native workers.

It is believed that the Protestant churches have gathered native communicants in their Africa missions about as follows:

Anglican.....	25,000
Baptist.....	4,500
Congregational.....	66,000
Lutheran.....	60,000
Methodist.....	75,000
Moravian.....	4,500
Presbyterian.....	25,000
Undenominational.....	10,000
	270,000

The ablest and most complete work on mission work in Africa is *The Redemption of Africa* by Frederick Perry Noble, published by the Fleming H. Revell Company in two volumes. From it is taken the following:

"The grand total of Protestant native communicants in Africa and Madagascar cannot be less than 270,000, and the Roman converts from Islam and paganism must number at least 300,000. On the basis of native adherents the Protestant communion has 800,000 and the Roman Church 400,000."

"The Protestant organizations working in Africa hail from America, the Antilles, Britain, Canada, Dutch Guiana, Egypt, Finland, France, Germany, Holland, Madagascar, Norway, South Africa, Sweden, Switzerland, and West Africa. The Anglican communion is represented among Africans by more organizations than is any other Protestant body, but Presbyterianism pushes it hard. Next come Lutheran, Methodist, Baptist, and Congregational societies."

"Africa is in the grip of Christendom. Europe has made Africa a political appanage. The partition of Africa strikes the sword from the hand of Islam. For the first time in fifteen hundred years Christian missions among Africans are to have a fair chance and an open field. The supreme danger for the future of African missions rises from political complications and from the secularism of European civilization."

"New applications of old methods constitute a ground of hope for Protestant missions. Evangelization will remain the sole human agency for God to inspire the African with life, but the preacher or teacher will be more and more aided by the craftsman, the doctor, the farmer, and the Christian

trader. Industrial institutions, however, will in future have to guard more carefully than in the past against secularism swamping spirituality. So will societies that engage in agriculture or commerce in order to support missions. The self-sustaining white missionary in tropical Africa belongs to the far future."

Methodist Episcopal Missions in Africa.

IN 1820 the American Colonization Society founded on the west coast of Africa a colony with negro emigrants from America and called it Liberia.



BISHOP HARTZELL.

On board the first ship carrying emigrants to Liberia were a company of Methodists, and a Methodist Episcopal church was organized, with David Coker as pastor, who became the founder of the Methodist Church in Liberia.

The Missionary Society of the Methodist Episcopal Church sent its first missionary, Rev. Melville

B. Cox, to Liberia in 1832. He sailed from Norfolk, Va., November 6, 1832, and arrived in Monrovia March 8, 1833, and found that the church organized by David Coker had flourished and expanded. He regulated the church according to the Discipline, established new stations and Sunday schools, and though he died in four months after reaching Africa the Mission grew so rapidly that in three years the Liberia Mission Conference was organized.

In 1858 Rev. Francis Burns was elected and consecrated Missionary Bishop for Liberia. He died in 1863.

In 1866 Rev. John Wright Roberts was elected and consecrated Missionary Bishop for Liberia. He died in 1875.

In 1884 Rev. William Taylor was elected and consecrated Missionary Bishop for Africa. He established new missions in Liberia, Congo Free State, Angola, and Southeast Africa. He was retired in May, 1896.

In May, 1896, Rev. Joseph Crane Hartzell, D.D., was elected and consecrated Missionary Bishop for Africa, and since that date has had the oversight of the Methodist Episcopal missions in that continent.

Under the supervision of Bishop Hartzell the mission work in Liberia has developed on educational lines, the missions in Congo Free State have been abandoned, the missions in Angola and on the coast in Southeast Africa have been strengthened, and new missions have been founded in Rhodesia that give promise of large success.

The Africa missions are divided into three Conferences. The work of the Liberia Conference is in Liberia and the Madeira Islands. The work of the West Central Africa Mission Conference is in Angola. The East Central Africa Mission Conference has missions in Rhodesia and on the east coast in and near Inhambane.

The Liberia Conference.

BISHOP HARTZELL reports that the Liberia Annual Conference of the Methodist Episcopal Church is taking on new life and energy. Four years ago he inaugurated plans for the development of the educational work, the planting of industrial schools, the publication of a monthly magazine and Sunday school literature, and these have resulted in much good. The introduction of new missionaries from the United States has greatly helped the work. The present need is the enlargement of the educational work and the erection of mission buildings at several stations.

On the Madeira Islands six missionaries are in active service, and with the cooperation of friends outside the Church an excellent work is carried forward among the sailors. A large and commodious Mission House has been rented in Funchal. At Mount Faith Mission there are already thirty-five Portuguese communicants, converts to Protestantism.

The Liberia Annual Conference was held in Clay Ashland March 5-10, 1901, Bishop Hartzell presiding.

James A. Faust and George B. Nind were received by transfer from Conferences in the United States. Walter F. Hawkins was received from the Presbyterian Church. Eugene R. Gravelly, Walker F. Hawkins, and David A. Carson were received on trial. Joseph W. Bonner and John T. Carney had died during the year. William P. Kennedy, Sr., Gabriel W. Parker, Sr., C. B. McLain, and J. P. Artis were reported as superannuated.

The statistical report showed 2,028 members, a gain of 29; 450 probationers, a loss of 400; 85 local preachers, a gain of 12; 2,812 Sunday school scholars, a gain of 79; 47 churches, a gain of 4; 6 parsonages, a gain of 2. During the year there were 219 children and 112 adults baptized. The receipts for ministerial support, not including missionary appropriations, was \$1,503.51 on pastors' support; \$106.14 on presiding elders' support; \$20.12 on support of bishops. There had been received \$108.65 for missions, \$225.33 for education; \$1,210.71 for other benevolences; \$8 for General Conference expenses.

The educational report was a very encouraging one. The College of West Africa, at Monrovia, under President Camphor had a "creditable attendance, considering the large number of schools in Monrovia, the recent and awakened interest in the matter of education, and the sharp competition. The college is the only school in Monrovia where the students who are able are required to pay a fee of 50 cents per month, purchase their own books, and, if boarding pupils, pay at least \$6 a month. Six of the advanced students are now eligible to the freshman class, having finished the preparatory course and graduated previously from the high school course." The Cape Palmas Seminary enrolled 83 pupils, of whom 50 were males and 33 females. During the year the school suffered much from the epidemic. The St. Paul's River Industrial School had a busy year. The day school had 39 pupils. The school in mechanics accomplished a creditable year's work. The school has a great future before it. There are 33 day schools in the Conference, reporting 40 teachers and 1,223 pupils, of whom 522 are aborigines.

The following were the appointments for 1901:

MONROVIA AND BASSA DISTRICTS.—Wm. T. Hagan, P. E. (P. O. address, Monrovia). Edina and Bexley, E. B. Mitchell, Mrs. L. A. Page,* Teacher. Central Buchanan, D. M. Herron, Mrs. M. A. S. Ragland,* Teacher. Fortsville, Lee Anderson, Mrs. A. E. Adams,* Teacher. Farmington, J. T. Williams, T. J. King,* Teacher. Hartsford and Fortsville, Alfred Morgan,* U. S. Ware, Teacher. Lower Buchanan, N. B. Whitfield, J. H. Porter,* Teacher. Marshall, Mt. Olive, and Powellsville, J. J. Powell; Mrs. E. E. Powell,* Mrs. J. H. Deputie,* J. D. Stryker, Teachers; Phillip Harris,* Interpreter. Monrovia: First Church, J. C. Sherrill; Kroo Mission, J. Frith,* Nimley Taylor,* and Dounce Hermon.* Johnsonville and Barnersville, W. F. Hawkins, T. A. Rose,* Teacher. New Georgia, J. W. Davis. Paynesburg and Paynesville, to be supplied. Upper Buchanan, W. P. Kennedy. College of West Africa.

* Signifies not members of the Conference.



A. P. Camphor, President; J. C. Sherrill, Vice President; Mrs. M. A. R. Camphor,* J. A. Davis,* Mrs. J. A. Davis,* W. F. Hawkins,* Mrs. F. M. Allen,* Teachers; Miss Amanda Davis,* Matron; F. M. Allen,* Superintendent of Printing.

CAPE PALMAS AND SINOE DISTRICTS.—B. K. McKeever, P. E. (P. O., Cape Mount). Blue Barrow, Beabo, Grand Cess, and Sasstown, to be supplied. Bluntsville, S. R. Miller.* Cape Mount, B. K. McKeever. Greenville, J. A. Simpson, Mrs. J. A. Simpson,* Teacher. Fishtown, Z. B. Roberts,* Mrs. E. F. Russ,* Teacher. Lexington, C. A. Minor. Louisiana, P. E. Walker, E. A. L. McCauley,* Teacher. Settra Kroo, Willis Gatlin.* Sinoe River Industrial Mission, J. B. Robertson, Mrs. J. B. Robertson,* Teacher; G. B. Grando,* Native Teacher. Wah Country, Mrs. Isabella Shuman,* Teacher. Niffoo, Pano Stacy.* Barraka and two substations, U. L. Walker, Mrs. U. L. Walker,* Teacher, Jasper Grant,* Native Helper. Bigtown and Plukey, H. H. Evans, Mrs. F. B. Ashton,* Teacher. Cape Palmas, J. A. Faust. Cape Palmas Seminary, T. T. Brewer.* Garraway and one substation, D. A. Carson, Wesley Fish,* John Boyce.* Tubmantown and Pellibo, Alex. Tubman;* J. B. Grey,* D. F. Johnson,* Teachers; George Stevens,* Native Helper. Wissika, Miss Rachel Mair,* Miss Jessie Arms,* Teachers; John Starks, Native Helper.

MADEIRA AND CAPE VERDE ISLANDS MISSION.—Superintendent to be supplied.

Madeira Islands: Funchal, to be supplied; Funchal School, Miss Caroline Newton,* Miss Emily Newton;* San Antonio Mission, W. G. Smart, Mrs. W. G. Smart,* Miss L. Newton,* Matthew Furtado,* J. Domingus.* Cape Verde Islands, G. B. Nind.

ST. PAUL'S RIVER DISTRICT—I. N. Holder, P. E. (P. O., Monrovia). Bensonville, Philip T. Barker.* Crozierville and School, A. L. Sims. Brewerville, F. C. Holderness. Caldwell, W. H. Carter, J. H. Ricks,* Teacher. Clay Ashland and School, C. A. Lincoln. Crawford Mission, Mrs. H. A. M. Crawford.* Careysburg and Newland, J. E. Clarke, Mrs. W. T. Hagan,* Teacher. Harrisburg, H. L. Potterfield,* A. M. Harris,* Teacher. Millsburg, S. D. Richards.* Pesseh and Brown Station, R. Boyce. Robertsville, T. H. Clarke. Sasstown, Andrew Snorton,* G. W. Parker,* Teacher. St. Paul's River Industrial School, J. B. McGill,* Principal; Mrs. F. A. M. McGill,* Preceptress; Mrs. E. R. Gravelly,* Assistant; E. R. Gravelly, Pastor and Teacher. Virginia, Z. R. Kennedy.*

On furlough—Miss Agnes McAllister,* Mrs. Jennie Hunt,* Mr. and Mrs. D. E. Osborne,* John Harrow.

Since Conference Dr. A. P. Camphor and wife have returned to the United States on furlough, and Rev. J. C. Sherrill is acting president of the College of West Africa; Rev. John W. Davis, pastor of the church at New Georgia, died August 14; Rev. George B. Nind has been transferred from Cape Verde Islands and stationed at Funchal, Madeira Islands; Miss Mary E. Banta and Miss Louise M.

Stead sailed for Liberia June 29, and on August 4 Miss Stead was married at Cape Palmas to Rev. D. A. Carson; Miss Arms and Miss Mair, who have been on furlough, returned to Liberia in August.

FOREIGN MISSIONARIES.

The following were sent to Liberia by the Missionary Society. The date shows time of reaching Liberia, and present address follows:

Mr. Ferdinand M. Allen, January, 1899, Monrovia.
Mrs. Ruby Williams Allen, January, 1899, Monrovia.
Miss Mary E. Banta, August, 1901, Garraway.
Rev. David A. Carson, January, 1901, Garraway.
Mrs. Louise Stead Carson, August, 1901, Garraway.
Mr. Joe A. Davis, January, 1899, Monrovia.
Mrs. Cordelia Durham Davis, January, 1901, Monrovia.
Miss Amanda Davis, January, 1899, Monrovia.
Rev. James A. T. Faust, February, 1901, Cape Palmas.
Rev. Eugene R. Gravelly, February, 1901, White Plains.
Mrs. Rebecca Hazard Gravelly, February, 1901, White Plains.
Rev. John M. Perkins, November, 1901, Barraka.
Mrs. Meriam Speare Perkins, November, 1901, Barraka.
Rev. Joseph C. Sherrill, January, 1899, Monrovia.
Mrs. Eliza Stearns Sherrill, January, 1899, Monrovia.
Rev. John A. Simpson, February, 1899, Greenville.
Mrs. Mattie Hamilton Simpson, February, 1899, Greenville.

Rev. Alexander P. Camphor and wife (Mamie Weathers Camphor) arrived in Liberia January, 1897, and returned to the United States on furlough May, 1901. They are at Orange, N. J.

Rev. William G. Smart and wife (Eliza Newton Smart) have been missionaries in the Madeira Islands for several years. They were recognized as missionaries of the Missionary Society in November, 1898. Address, Funchal.

Rev. George B. Nind arrived in the Cape Verde Islands in January, 1901. In May he was transferred to Funchal, Madeira Islands.

The following missionaries in Liberia were sent out by Bishop Taylor. The date shows the time when they were recognized as missionaries of the Missionary Society:

Miss Jessie J. Arms, November, 1898, Wissika.
Miss Rachel Mair, November, 1898, Wissika.
Rev. James B. Robertson, April, 1898, Sinoe.
Mrs. Freida Smith Robertson, April, 1898, Sinoe.
Rev. Ulma L. Walker, April, 1898, Barraka.
Mrs. U. L. Walker, April, 1898, Barraka.
Miss Agnes McAllister, Rev. John Harrow, Mr. Don Eugene Osborne, and Mrs. Alma Lawson Osborne, who were recognized by the Board of Managers in April, 1898, as missionaries, are now in the United States.

* Signifies not members of the Conference.

Outlook of the Methodist Episcopal Church in Liberia.

BY REV. ALEXANDER P. CAMPHOR, D.D.

A NEW day dawns for our work in Liberia, and an era of cheering promise and hope opens with the new century. With the inauguration and progress of the new dispensation of efficiency in administration and work in Liberia there has followed, as a natural and necessary result, a profound awakening of interest, which has infused new life and strength into the whole work as never before, and made a deep and abiding impression upon the entire Liberian Republic.

In both the heathen and old Liberian work there has been decided improvement and progress. While there has not been large and phenomenal growth in membership there has been honest and faithful work in nurturing and building up what we have. The policy pursued has been to strengthen rather than to expand; to center upon the best places in the several Conference districts of our native and Liberian work, and make them as strong and as creditable as our working force and means permitted. As a result of this the work to-day is gradually throwing off its old discouraging aspects, and taking on new life and vigor.

Our native work is growing in importance, and promises much for the future. At all our Annual Conference sessions this work has been made a special study, and has been given every encouragement. Native helpers have, therefore, realized their share of the burden of work and responsibility, and have been faithful and loyal in the discharge of assigned work and duty.

The excellent record in work and character of J. J. Powell and C. A. Lincoln, two of our leading native ministers—to say nothing of others—is in evidence of this fact. The former as pastor of the Powellsville and Paynesville Stations, and the latter, at present, the successful pastor of our Clay Ashland Charge and secretary of the Annual Conference, are showing large capacity for work, and are doing well under difficult and trying circumstances. They are products of this work, and show the possibility and large promise that lie hidden beneath the rough surface of the raw material which we are to shape and mold.

The coming in of reinforcement, especially from our schools in the South, has inspired hope and stimulated larger endeavor. The marked success of J. C. Sherrill as pastor of our leading church in Monrovia, where an almost brilliant record has been made, of J. A. Simpson at Sinoe, of J. A. Faust at Cape Palmas, of E. R. Gravelly at the St. Paul River Industrial Mission, and the lay teachers and helpers in the work of the college in Monrovia, has meant much for the whole work; and the kindly spirit of the old workers in receiving and working with them is most encouraging.

Perhaps our one greatest work in Liberia during the past quadrennium has been the organization and building up of schools. That seemed to be the work that needed immediate attention and care. Monrovia

Seminary was strengthened and placed upon a broader basis. By order of the Conference its name was changed to the "College of West Africa," and efforts were made to do better and more advanced work. Elementary and grammar schools were organized in nearly all of our churches and missions as auxiliary to the college. After four years of hard work we have 33 schools and 1,223 pupils, 522 of whom represent our native element.

Along with these preparatory schools are our industrial missions, where many boys and girls of the republic are being thoroughly equipped in various trades for independent and industrious citizenship. We have been greatly encouraged in the ready response that has come from the people in their efforts to help themselves.

As an evidence of their interest in Christian education and the welfare of the college we have received from students, the churches, and Sunday schools fully \$1,100 in the past five years. Previously funds for our schools in Liberia came only from America. To-day every child in Liberia in the Methodist Episcopal Church feels the personal responsibility of doing something, though it be but a mite, to help swell the educational collection, and thus share a part in so great a work.

But all that the people themselves may do is still inadequate to measure up to the pressing demands of the hour. We are needing specially \$15,000.

(1) For a new college building. The old seminary building, at times in the past too large, has now become inadequate for our growing school. We have been compelled, much to the inconvenience of our family and teachers, to convert piazzas, hallways, and living rooms into recitation and lecture rooms. The old garret, once the receptacle for all kinds of plunder, has been repaired and partitioned off into six rooms for girls; and yet all of this does not begin to furnish sufficient accommodation for the many who apply, and the still larger number who ought to be with us receiving the full benefits that come from a Christian home and school.

(2) A theological school for the training of a better ministry in Liberia. Such a school is a crying necessity. It would fill a long-felt want, and give an impetus to the work it has never yet received.

(3) Two hundred scholarships, of \$25 each, for needy and worthy young people in our schools preparing for the Christian ministry and other forms of Christian service. Without this help and encouragement from us many of our own boys and girls will either remain in abject ignorance and heathenism, or be taken up by other churches, where such aid will be given, and where their services will be forever lost to Methodism. How our work in Liberia has suffered because of neglect in providing help for the education of our young people! *We must do something to encourage the youth of the Church, or it will be only a question of a few years when the Church in Liberia will have lost beyond recovery its usefulness and power.*

The Home Church needs still to stand strongly by Liberia. Let there be no relinquishment of claims, nor retrenchment of funds for the work of God in

Africa. Let us rather lengthen our cords and strengthen our stakes, for the whitening fields are calling loudly for additional means and laborers, and an abundant harvest awaits the heroic service of the faithful reaper.

Orange, N. J.

West Central Africa Mission Conference.

THE West Central Africa Mission Conference includes what was formerly the chief part of the Congo Mission Conference. The missions on the Congo have been abandoned, and the missions in Angola, commenced in 1885, reported, in 1899, 5 churches, 5 parsonages, 5 Sunday schools with 76 scholars, 27 full members, and 10 probationers. No report of members and probationers has since been made, and it is probable they remain about the same. It is hoped that some signs of progress in this direction will be manifested ere long. The missionaries report they have been laying the foundations for a substantial and important work in the future.

Bishop Hartzell reports that the missionaries who have been on furlough have returned, additional workers have been received, preparation has been made for printing and circulation of literature in the native language, and important building enterprises have been inaugurated.

MISSIONARIES.

The date shows the time of reaching the field. The station follows. All but Rev. H. E. Ball and wife were sent out by Bishop Taylor, and were rec-

ognized as missionaries of the Missionary Society by the Board of Managers in April, 1898.

- Rev. Hampton E. Ball, April, 1901, Malange.
- Mrs. Cora Ayars Ball, April, 1901, Malange.
- Rev. William P. Dodson, March, 1885, Pungo Andongo.
- Mrs. Catherine Mackenzie Dodson, March, 1885, Pungo Andongo.
- Rev. Samuel J. Mead, March, 1885, Malange.
- Mrs. Ardella Knapp Mead, March, 1885, Malange.
- Rev. William S. Miller, November, 1886, Pungo Andongo.
- Rev. Robert Shields, February, 1887, Pungo Andongo.
- Mrs. Louise Raven Shields, July, 1894, Pungo Andongo.
- Mrs. Mary B. Shuett, July, 1894, Pungo Andongo.
- Rev. Amos E. Withey, March, 1885, Malange.
- Mrs. Irene Adams Withey, March, 1885, Malange.
- Rev. Herbert Cookman Withey, March, 1885, Malange.

Rev. S. Elson Brewster, who went to Angola in March, 1899, married Miss Cora Zentmire, November 29, 1900, and left in December for the United States. Mrs. Brewster died January 8, 1901, and Mr. Brewster is now in the United States.

Rev. Thomas Waite arrived in Angola in April, 1899. He left in March, 1901, on his way to the United States, and died in Lurgan, Ireland, May 2.

Miss Josephine Mekkelson represents the Woman's Foreign Missionary Society. It is expected that Miss Hilda Larson and Miss Susan Collins will return to Africa as missionaries of the Woman's Society.



FORMER MISSIONARIES.

The following missionaries were formerly connected with the Congo and Angola Missions:

Missionaries.	Arrived.	Left.
Wm. H. Arringdale	Nov., 1886	1888
Mrs. W. H. Arringdale	Nov., 1886	1888
Jeremiah Arringdale	Nov., 1886	1888
Miss Mary A Angus	May, 1886	*1888
Miss Harriet Bacon	April, 1893	Sept., 1893
Henry E. Benoit	Nov., 1885	1886
James G. Brimson	April, 1893	1893
Miss Abbie M. Brittain	April, 1886	1887
Ellsworth Brown	Jan., 1887	1887
Miss Effie H. Brannon	Nov., 1886	*Jan. 1889
Rev. Lancaster C. Burling	Jan., 1890	Aug., 1893
Mrs. L. C. Burling	Jan., 1890	Aug., 1893
Bradley L. Burr	April, 1886	*1890
Miss Jennie Buckhalter	Mar., 1891	*1893
Isham B. Case	Jan., 1893	Sept., 1893
Mrs. Estelle Case	Jan., 1893	Sept., 1893
U. S. Grant Cameron	April, 1886	*1886
Heli Chatelain	Feb., 1885	1888
J. H. Cooper	April, 1886	1886
Mrs. Elizabeth Cooper	April, 1886	*1886
Miss Mary A. Cliff	April, 1886	Nov., 1886
E. E. Clafin	May, 1887	1888
Miss Susan Collins	May, 1887	1900
Miss L. Fannie Cummings	Nov., 1886	Mar., 1888
Clarence L. Davenport	Feb., 1886	1888
Hiram W. Elkins	April, 1886	1893
Mrs. H. W. Elkins	April, 1886	1893
Silas M. Fields	April, 1887	1888
Miss Belle Grover	May, 1887	1888
Jas. A. Harrison, M.D.	April, 1886	1894
Miss Susie J. Harvey	Dec., 1886	1888
Miss Helen L. Hartley	Dec., 1886	1889
Wm. Hicks	Jan., 1887	1888
Mrs. Elizabeth Hicks	Jan., 1887	1888
Crilles Jensen	June, 1894	Nov., 1896
Mrs. C. Jensen	June, 1894	Nov., 1896
Jens W. Jensen		1892 *1893
Levi D. Johnson, M.D.	Mar., 1885	Oct., 1885
Levin Johnson	Mar., 1885	Jan., 1886
Julius L. Judson	May, 1886	*Nov., 1886
Miss Martha E. Kah	Dec., 1886	1894
Miss Mary Kildare		1887 1897
Charles Laftin	June, 1887	1888
Miss Hilda Larson	Oct., 1895	1900
Miss Mary B. Lindsay	Dec., 1886	Nov., 1891
Charles L. Miller	Mar., 1885	*May, 1885
Geo. B. Mackey	Mar., 1885	April, 1885
Charles M. McLean	Mar., 1885	1889
Wm. H. Mead	Mar., 1885	*Dec., 1891
Mrs. Alma M. Mead	Mar., 1885	April, 1898
Miss Nellie Mead	Mar., 1885	*Oct., 1886
Miss Albertha Mead	Mar., 1885	*July, 1889
Andrew S. Myers	May, 1886	1886
Miss Mary R. Myers, M.D.	Mar., 1885	*July, 1887
Henry Nehne		1890 1894
John A. Newth		1887 *Feb., 1888
Fred B. Northam	Mar., 1885	Aug., 1885
J. Oman	Oct., 1895	*Mar., 1897
Mrs. J. Oman	Oct., 1895	1897
Miss Henrietta Oman	Oct., 1895	1897

Missionaries.	Arrived.	Left.
Charles E. Peters	May, 1886	*July, 1886
Miss Jeanne Peck	April, 1891	*July, 1892
Edward E. Pixley		1893 *May, 1893
Wm. E. Rasmussen		1887 *Feb., 1895
Mrs. W. E. Rasmussen		1887 *1890
Mrs. Helen Chapman Rasmussen		1891 Dec., 1899
Charles A. Ratcliffe	Mar., 1885	1888
Miss Lavinia Ratcliffe	July, 1894	*Aug., 1894
David Reid, M.D.	Jan., 1886	1886
Miss Delia Rees	Mar., 1885	Oct., 1885
Mrs. Jeanette Roseman	Jan., 1890	Aug., 1893
Charles G. Rudolph	Mar., 1885	1890
John W. Shuett	July, 1894	*April, 1896
Arthur E. Shoreland	May, 1886	*Mar., 1888
Clark Smith, M.D.	May, 1886	Oct., 1886
Mrs. Anna Royal Smith	May, 1886	*Sept., 1886
Wm. Snape		1891 1892
Mrs. Annie Snape		1891 *1892
Al Sortore	May, 1886	*April, 1889
Andrew Steele	May, 1886	Dec., 1886
Walter G. Steele	May, 1887	1888
Mrs. Annie Steele	May, 1887	1888
Archer Steele, Sr.	May, 1887	1888
Archer Steele, Jr.	May, 1887	1888
W. R. Summers, M.D.	Feb., 1885	*May, 1887
Miss Jennie M. Taylor, M.D.		1896 *Dec., 1898
Ross Taylor	Mar., 1885	April, 1885
Mrs. Ross Taylor	Mar., 1885	April, 1885
James C. Teter	Mar., 1887	Nov., 1891
G. H. Thompson	April, 1886	Dec., 1886
Miss Elizabeth J. Trimble	June, 1887	1889
Lyman B. Walker	May, 1886	1888
David E. Walrath	July, 1891	*May, 1893
Mrs. Sarah Walrath	July, 1891	June, 1893
Miss Lizzie Whiteside	April, 1891	*June, 1895
Wm. O. White	Feb., 1896	1898
Henry W. Willis	Mar., 1885	*Aug., 1885
Mrs. H. W. Willis	Mar., 1885	Sept., 1885
Joseph Wilkes	Jan., 1885	1888
Mrs. Emily Wilkes	Jan., 1885	1888
Miss Agnes Wilkes	Jan., 1885	1888
Rev. Henley Wright	Feb., 1887	1888

* Died.

The Methodist Mission in Angola.

BY REV. WILLIAM P. DODSON.

SIXTEEN years ago last January a party of over forty missionaries (men, women, and children) sailed from New York to join Bishop William Taylor on the coast of Africa to proceed with him to the Portuguese province of Angola, Southwest Africa, and entering the port of St. Paul de Loanda founded a coast station there.

After passing through the process of acclimatization and sifting (some returning to America), more than half of this party proceeded to the interior of Angola, preceded by a pioneer party of five, and four interior stations were opened.

Later on two more stations were opened and one of the old abandoned, so that the stations in order

are: Loanda on the coast, about one hundred and fifty miles south of the Congo; Dondo, at the head of navigation on the Quanza River, one hundred and forty miles from Loanda; Quihongoa, seventy-five miles by caravan trail inland from Dondo; Pungo Andongo, fourteen miles beyond Quihongoa; Malange, about sixty miles beyond Pungo Andongo, and Qnessua, six miles beyond Malange.

In May, 1897, Bishop Hartzell, previously elected and ordained as successor to Bishop Taylor, visited the Angola field for the first time, and at Quihongoa held the first session of the Congo Mission Conference, now to be called West Central Africa Conference, and, at that time, the majority of those he met were of the number of those who had remained on the field since their outgoing with Bishop Taylor in 1885, making twelve years of consecutive labor without returning to their native land.

Among Bishop Hartzell's first act was the perfecting of an arrangement by which these missionaries and those who had come to their assistance during the intervening years should have a furlough, which has now been accomplished.

The results of our past labors are encouraging from the standpoint that others have labored in new mission fields for a longer period with nothing like the apparent success that has attended us, for we have seen a few truly converted to God, many others seeking salvation, and many more as a following who are not classed as converts or even probationers, whose influence is for good in that they forsake many foolish heathen customs and superstitions, and desist from labor in their gardens on the Lord's Day.

We have seen some come out of superstition and sin, to whom we have listened as they have preached the word of life with clearness and force, bringing much comfort to our own souls.

Young men and women have grown up in our schools, married and settled down, giving an example for a Christian home with marked effect upon those around.

Many boys and girls have gotten the rudiments of an education from our day schools, while others have learned trades and useful industries.

But much of our work, well begun at different times, has been cut short by the many sorts of labors devolving upon us, with so few helpers. We were at first on a self-supporting basis and labored for our daily bread. We were our own builders, and the work of the whole Mission, from one end to the other, devolved, through a term of years, upon a few men.

Sometimes our little forces were weakened by sickness, those who were well being almost wholly occupied with those who were fever-stricken, and yet amid all our trials and difficulties and the death of some of our valued helpers, the work among the heathen went on in various departments, according to our ability and numbers.

We are now supported by our Missionary Society, and all our wants supplied, but we are still embarrassed in two directions, one being our need of truly consecrated and well-prepared men and

women to enable us to fully man all our stations, the other, the crying need of better lighted and ventilated homes for our missionaries.

On these two lines we have suffered for years, and to this and the consequent thin spreading of our energies in many directions, is due in great measure the fact that we have not realized even greater results.

Christian Literature and the Angola Mission Press.

BY REV. H. C. WITHEY.

THE native language in Angola is the Kimbundu. It is one of the strongest and best of the widespread euphonious Bantu family, and has maintained its purity to a remarkable degree through four hundred years' contact with Portuguese. It is spoken by about a million people, and destined to take in more of the contiguous dialects, and is used as a *lingua franca* up and down the coast and far into the interior.

A considerable proportion of the Kimbundu-speaking people can read and write to a greater or less degree of proficiency. The Mbaka tribe in particular have a literary turn of mind, and have taught each other since the Jesuit missions were abandoned among them in the seventeenth century.

Although some literary work was done for the Angola natives by the Jesuits it has long since disappeared, so that now, excepting the work of one native, they have no literature in their own language but what we supply them.

The missionaries of the Methodist Episcopal Church are the only Protestants at work in the Kimbundu field, and we have a small but promising church of native Christians who need instruction. Especially in Sunday school work we can make good use of literature.

Up to the Conference of 1897 we were unable, by reason of the fewness of our numbers, to do anything at Mission Press work on the field, although good progress was made in translations, and some portions of the Scriptures were published for us by the British and Foreign Bible Society.

Bishop Hartzell has been desirous of seeing this branch of the work go forward, and by his help, and that of the Methodist Episcopal Tract Society, we have now on the field a very good outfit for beginning a Mission Press.

We have been privileged to have the Gospel of Matthew in Kimbundu published by the British and Foreign Bible Society. A collection of Hymns, Psalms, and Catechism has been published by the Book Concern in New York, the cost being met partly by a grant-in-aid from the Religious Tract Society of London, and partly by a grant from the Methodist Episcopal Tract Society and the Sunday School Union.

The British and Foreign Bible Society made us a grant of over ten thousand copies of Kimbundu and Portuguese Scriptures on "missionary terms," which means that they are to be circulated among the natives at a price judged to be within their easy

reach, and the proceeds, above cost of transportation, etc., are to be remitted to the society.

We are also indebted to the American Tract Society, and to Mr. W. A. Foster, of Philadelphia, for donations of electrotypes and for favorable terms for their purchase.

The native readers in Angola are widely scattered, and we need a system of colportage to reach them. We have several promising young men, trained in our Mission, who know something of the Scriptures and of the power of Christ, and these we expect to utilize to good advantage in this line of work.

Our Angola Stations.

BY REV. A. E. WITHEY.

IN Angola we need funds for school and church buildings. We are using our residences and temporary buildings for church and school purposes to great disadvantage to health and convenience. Providence has favored us in the selection of sites.

In Loanda our station is located upon a hill overlooking the lower city and harbor. In Dondo our residence faces the park and river, and is not excelled. At Quihongoa we have about a thousand acres of land, including a hill quarry of brown sandstone for building purposes. At Pungo Andongo the station is in the center of the village, and this is also the case in Malange, where we have been given a portion of land adjoining our own site, and are erecting a dwelling upon it to fulfill the condition of the gift. At Quessua we have an elevated location destined to be a fine sanitarium for missionaries, and is now occupied for a girls' school by the Woman's Foreign Missionary Society.

We should be enabled to build four chapels and four school buildings within the coming two years, and this will require a large advance upon the regular appropriations.

East Central Africa Mission Conference.

THE mission at Inhambane, in Portuguese territory, Southeast Africa, was originally in charge of the American Board. Rev. E. H. Richards went to Inhambane in 1884, and returned in 1890. He went out the second time under Bishop Taylor, in 1893, and returned in 1896. Appointed a missionary of the Missionary Society of the Methodist Episcopal Church in 1897, he arrived at Inhambane January 4, 1898. There are three principal stations and several efficient native workers, with over one hundred and fifty native members and probationers.

The mission in Rhodesia is in British territory, with headquarters at Old Umtali and New Umtali (ten miles apart). At Old Umtali is a valuable mission property, consisting of thirteen thousand acres of land and ten buildings, which have been donated, and are said to be worth \$100,000, and are the basis for a substantial industrial mission. It is probable that on November 9, 1901, Bishop Hartzell organized the East Central Africa Mission Conference at New Umtali.

MISSIONARIES.

The date shows the time of reaching the field, and the station follows:

Rhodesia.

Rev. Robert Emory Beetham, July, 1901, Old Umtali.

Rev. James L. De Witt, April, 1899, Old Umtali.

Mrs. Vyrna Adams De Witt, April, 1899, Old Umtali.

Rev. Eddy H. Greeley, April, 1900, Old Umtali.

Mrs. Anna Arlud Greeley, April, 1899, Old Umtali.

Miss Harriete E. Johnson, June, 1901, Old Umtali.

Mr. George M. Odlum, March, 1901, Old Umtali.

Rev. John McKendree Springer, June, 1901, New Umtali.

Rev. Robert Wodehouse, March, 1901, New Umtali.

Mrs. Robert Wodehouse, March, 1901, New Umtali.

Portuguese Southeast Africa.

Rev. Erwin H. Richards, D.D., January, 1898, Inhambane.

Mrs. Carrie Duncanson Richards, January, 1898, Inhambane.

Rev. Frank D. Wolf, November, 1901, Inhambane.

Mrs. Edith Hornberger Wolf, M.D., November, 1901, Inhambane.

Rev. Morris W. Ehnes and wife (Belle Gates Ehnes) arrived at New Umtali in October, 1898, and left June, 1901, returning to the United States. They are at Painesville, O.

Mrs. Helen Chapman Rasmussen, formerly in the Congo Mission, represents the Woman's Foreign Missionary Society in Rhodesia. She arrived in Old Umtali in June, 1901.

Mr. A. L. Buckwalter and wife (Lizzie McNeil Buckwalter) arrived in the Inhambane Mission in January, 1898, and returned to the United States in 1900.

Native Tribes of South Africa.

THE native tribes in South Africa are the Hottentots, Bushmen, and the various Bantu or Kafir tribes. The word Hottentot is a foreign term, and the people to whom it is applied call themselves "Khol Khoin," which means "Men of Men." They are yellowish brown in color, under medium height. They generally live in small communities in kraals or villages, in huts of wickerwork covered with reed and grass mats. They practice polygamy, believe in ghosts and witchcraft, and have a form of ancestor worship. The Bushmen are pygmies, about four feet in height, and resemble the Hottentots in many respects. They are a race of hunters. The word "Bantu" means "people." The Bantu vary from black to brown in color, and comprise all the Kafir and Zulu tribes of South and Central Africa. They have a belief in departed spirits and spiritual agencies, chiefly evil, whom they seek to propitiate by sacrifices. The detection of so-called witchcraft is practiced by a host of witch doctors, and is the cause of great cruelty and injustice. Those declared guilty have their property confiscated, and are put to death by torture. Wives are purchased with cattle, and vary in number according to buying power of purchaser.

MEETING OF THE GENERAL MISSIONARY COMMITTEE.

THE General Missionary Committee of the Methodist Episcopal Church assembled in Christ Methodist Episcopal Church, Pittsburg, Pa., Wednesday morning, November 13, 1901.

Bishop McCabe presided, and Dr. C. W. Smith conducted the opening religious services.

The roll was called by Secretary Baldwin as follows:

Bishops, Bowman, Foster, Merrill, Andrews, Warren, Foss, Hurst, Walden, Mallalieu, Fowler, Vincent, FitzGerald, Joyce, Goodsell, McCabe, Cranston, Moore, Hamilton.

Missionary Bishops, Taylor, Thoburn, Hartzell, Warne.

Corresponding Secretary, A. B. Leonard.

First Assistant Corresponding Secretary, H. K. Carroll.

Recording Secretary, Stephen L. Baldwin.

Treasurer, Homer Eaton.

Assistant Treasurer, Henry C. Jennings.

Representatives of Mission Districts, W. W. Ogier, H. A. Monroe, W. D. Marsh, R. C. Smith, J. C. Arbuckle, R. H. Robb, P. J. Maveety, H. G. Jackson, N. E. Simonsen, G. W. Isham, H. J. Coker, W. H. Nelson, H. Lemcke, John Parsons.

Representatives of Board of Managers, J. M. Buckley, J. F. Goucher, S. F. Upham, J. R. Day, G. P. Eckman, W. V. Kelley, S. W. Thomas, Alden Speare, J. F. Rusling, J. S. McLean, E. B. Tuttle, E. L. Dobbins, Charles Scott, J. H. Taft.

All were present except Bishop Bowman, Bishop Foster, Bishop Hurst, and Bishop Taylor, who were detained at home on account of sickness; Bishop Moore, who was in China; Bishop Hartzell, in Africa; Bishop Vincent, in Europe and Bishop Warne, in India. Dr. J. R. Day and Dr. H. Lemcke were absent, but arrived on Thursday.

Dr. S. L. Baldwin was elected secretary, and Mr. S. Earl Taylor assistant secretary.

Dr. Homer Eaton was elected financial secretary, and Dr. H. C. Jennings as his assistant.

Dr. W. F. Oldham and Dr. George B. Smyth, assistant secretaries, were introduced and invited to take part in the deliberations of the committee.

The bar was fixed so as to include the first six seats from the platform in the center part of the church.

It was resolved that the sessions of the committee be from 9:30 A. M. to 12:30 P. M., and from 2:30 P. M. to 5 P. M.

The order of making appropriations as adopted last year was adopted.

Foreign missionaries Dr. H. Mansell, of India; Dr. F. D. Gamewell and Rev. W. H. Lacy, of China, were introduced to the committee.

An interesting and cordial address of welcome to the committee was made by Rev. T. N. Boyle, D.D., presiding elder of the Pittsburg District, Pittsburg Conference, and a reply was made by Bishop McCabe.

The treasurer presented his report showing apportionments, receipts, etc., for the year as follows:

CONFERENCES.	Apportionments.	From Nov. 1, 1900, to Oct. 31, 1901.
Alabama.....	\$1,160	\$449 00
Alaska Mission.....	100	80 00
Arizona Mission.....	920	1,020 50
Arkansas.....	1,400	963 05
Atlanta.....	1,800	800 57
Atlantic Mission.....	140	135 43
Austin.....	1,600	1,456 36
Baltimore.....	42,650	38,158 69
Bengal.....	300	.....
Black Hills.....	800	667 00
Blue Ridge.....	900	237 00
Bombay.....	300	.....
Bulgaria.....	100	44 15
Burma.....	.....	.....
California.....	15,050	9,355 69
California German.....	1,000	954 00
Central Alabama.....	1,450	465 15
Central China Mission.....	400	51 17
Central German.....	9,700	7,290 97
Central Illinois.....	24,500	21,064 20
Central Missouri.....	1,830	387 99
Central New York.....	24,900	22,169 89
Central Ohio.....	26,400	24,157 48
Central Pennsylvania.....	42,900	48,118 25
Central Swedish.....	3,590	4,143 01
Central Tennessee.....	1,300	524 00
Chicago German.....	4,800	4,380 04
Cincinnati.....	33,200	19,008 47
Colorado.....	9,200	7,639 00
Columbia River.....	4,060	3,801 00
Dakota.....	5,100	5,426 95
Delaware.....	3,930	3,616 00
Denmark.....	1,000	547 17
Des Moines.....	29,300	26,355 67
Detroit.....	27,000	19,431 06
East Central Africa.....	100	.....
East German.....	5,400	6,374 00
East Maine.....	4,570	3,146 45
East Ohio.....	41,600	35,192 48
East Tennessee.....	950	400 15
Eastern Swedish.....	.....	.....
Erie.....	25,300	21,591 97
Fin. and St. Petersburg.....	250	412 81
Florida.....	1,260	797 81
Foochow.....	300	166 96
Genesee.....	28,700	24,841 86
Georgia.....	620	303 00
Gulf.....	300	352 31
Hinghua.....	150	31 16
Holston.....	5,200	2,625 00
Idaho.....	900	961 00
Illinois.....	37,600	31,719 95
Indiana.....	38,900	19,359 96
Iowa.....	16,650	12,817 10
Italy.....	400	412 10
Japan.....	400	88 56
Kalspell Mission.....	120	99 00
Kansas.....	12,390	8,152 07
Kentucky.....	6,350	2,444 00
Korea.....	200	.....
Lexington.....	2,290	579 34
Liberia.....	150	108 65
Little Rock.....	890	663 69
Louisiana.....	3,180	1,228 50
Maine.....	7,550	5,240 94
Malaysia.....	200	.....
Mexico.....	800	205 06
Michigan.....	26,900	19,842 90
Minnesota.....	10,500	8,017 00
Mississippi.....	1,950	547 50
Missouri.....	10,480	7,919 17
Mobile.....	.....	70 00
Montana.....	2,050	2,236 81
Nebraska.....	11,000	7,638 77
Nevada.....	1,100	945 00
New England.....	39,500	23,907 67

CONFERENCES.	Apportionments.	From Nov. 1, 1900, to Oct. 31, 1901.	Legacies.....	\$31,957 64
New England Southern..	\$18,800	\$13,585 68	Lapsed Annuities.....	4,625 00
New Hampshire.....	10,100	7,152 00	Sundries (\$11,975.13):	
New Jersey.....	35,700	27,815 12	Interest received.....	1,387 15
New Mexico English.....	750	734 00	Am. Bible Society.....	2,400 00
New Mexico Spanish.....	625	310 00	Apprs. returned.....	1,713 08
New York.....	56,600	37,943 93	Miscellaneous.....	6,474 30
New York East.....	64,400	41,161 77	Total.....	\$1,233,186 05
Newark.....	42,800	37,960 66		
North Carolina.....	1,330	601 00	DISBURSEMENTS.	
North China.....	300	.....	Bengal.....	\$14,850 71
North Dakota.....	4,000	2,974 25	Grant received from	
North Germany.....	1,300	812 70	American Bible Society..	200 00
North India.....	400	381 37	Bombay.....	26,329 03
North Indiana.....	24,100	19,886 00	Bulgaria.....	8,584 88
North Montana Mission.	550	637 00	Burma.....	5,550 95
North Nebraska.....	7,500	6,139 12	Central China.....	42,365 60
North Ohio.....	19,050	11,664 70	Chile.....	20,793 06
North Pacific German..	800	839 70	Denmark.....	7,247 86
Northern German.....	3,400	2,457 00	East Central Africa.....	12,449 32
Northern Minnesota.....	9,520	6,472 05	Finland and St. Petersburg..	5,069 29
Northern New York.....	18,300	13,707 00	Foochow.....	20,151 61
Northern Swedish.....	1,760	1,727 00	Germany and Switzerland... 980 00	
N. W. German.....	3,020	3,761 68	Grant	
N. W. India.....	400	122 01	received from Am. Bible So.	2,000 00
N. W. Indiana.....	19,130	15,592 75	Hinghua.....	7,074 27
N. W. Iowa.....	13,900	19,375 36	Italy.....	41,228 82
N. W. Kansas.....	4,370	3,749 00	Japan.....	35,987 21
N. W. Nebraska.....	900	934 00	Korea.....	16,384 57
Norway.....	1,400	1,187 10	Liberia.....	13,404 63
Norwegian and Danish ..	3,670	3,822 01	Malaysia.....	11,990 93
Ohio.....	36,200	20,358 05	Mexico.....	50,422 13
Oklahoma.....	2,800	1,597 15	North China.....	44,822 51
Oregon.....	6,250	4,757 00	North Germany.....	17,191 63
Pacific Japanese.....	520	510 00	North India.....	55,200 98
Philadelphia.....	62,800	52,428 36	Northwest India.....	24,977 94
Pittsburg.....	39,300	36,502 30	Norway.....	11,404 76
Puget Sound.....	4,900	5,375 84	Pern.....	8,480 03
Rock River.....	40,600	31,188 93	Philippine Islands.....	8,495 13
Saint John's River.....	900	819 19	South America.....	43,593 48
Saint Louis.....	14,625	8,501 01	South Germany.....	20,367 01
Saint Louis German.....	6,925	6,002 00	South India.....	25,063 10
Savannah.....	1,050	479 40	South Japan.....	13,130 08
South America.....	1,000	108 36	Sweden.....	17,021 52
South Carolina.....	6,380	2,806 00	Grant received from	
South Germany.....	1,500	1,156 20	American Bible Society..	200 00
South India.....	350	133 98	Switzerland.....	8,311 02
South Japan.....	100	32 75	West Central Africa.....	9,261 64
South Kansas.....	10,800	7,908 32	West China.....	16,884 41
Southern California.....	9,700	9,638 71	Foreign Missions.....	\$667,420 11
Southern German.....	1,820	1,890 50	Domestic Missions.....	473,205 16
Southern Illinois.....	15,500	10,763 90	Incidental Expenses (including interest, \$14,716).....	55,862 02
Southwest Kansas.....	10,400	8,818 95	Office Expenses.....	14,086 97
Sweden.....	4,000	4,357 26	Publication Fund.....	31,300 13
Switzerland.....	1,450	1,785 35	Salaries of Missionary Bishops, Secretaries, etc.....	38,055 67
Tennessee.....	1,560	787 60		
Texas.....	2,930	1,149 50	RECAPITULATION.	
Troy.....	33,100	28,242 17	Treasury in debt Novem-	
Upper Iowa.....	22,600	22,839 92	ber 1, 1900.....	\$49,812 84
Upper Mississippi.....	2,070	606 90	Disbursements from No-	
Utah Mission.....	1,100	1,490 00	vember 1, 1900, to Octo-	
Vermont.....	7,100	5,966 00	ber 31, 1901.....	1,279,930 06
Virginia.....	1,785	1,262 40		\$1,329,742 90
Washington.....	7,825	2,800 00	Receipts from November 1, 1900, to Octo-	
West Central Africa.....	25	60 00	ber 31, 1901.....	1,233,186 05
West China Mission.....	110	.....	Balance, Treasury in debt, October 31,	
West German.....	4,950	5,648 50	1901.....	\$96,556 85
West Nebraska.....	3,540	2,572 80	Outstanding Bills of Exchange.....	67,426 61
West Texas.....	2,260	1,710 68	Total debt of Treasury, October 31, 1901.	\$163,983 46
West Virginia.....	18,000	11,940 51	Total debt of Treasury, October 31, 1900.	123,965 48
West Wisconsin.....	10,800	7,613 00	Increase in total debt of Treasury.....	\$40,617 98
Western Nor.-Danish.....	550	543 00		
Western South America ..	200	.....	
Western Swedish.....	1,655	1,874 00		
Wilmington.....	24,300	24,274 79		
Wisconsin.....	13,000	9,384 68		
Wyoming.....	29,920	25,792 15		
Wyoming Mission.....	690	896 00		
Total from Confs.....		\$1,184,628 28		

<i>"Special Gifts."</i>	
Cash on hand November 1, 1900.....	\$39,376 16
Received during the year.....	111,704 80
	\$151,080 96
Paid during the year.....	96,964 44
Balance on hand October 31, 1901.....	\$54,116 52
<i>Twentieth Century Fund.</i>	
Receipts during the year.....	\$14,160 53
Disbursements during the year.....	6,866 00
Balance on hand October 31, 1901.....	\$7,294 53

ANALYSIS OF DISBURSEMENTS (in part).
CONTINGENT FUND.

<i>Foreign.</i>	
Outgoing and homecoming expenses of missionaries and their families, etc....	\$19,940 94
Salaries and allowances for missionaries and their families, property expenses, extra expenses on account of the disturbances in China, and miscellaneous expenses.....	15,344 98
<i>Domestic.</i>	
Miscellaneous special grants for the relief of home missionaries.....	1,567 50
	\$36,853 42
INCIDENTAL EXPENSES.	
<i>Foreign.</i>	
Outgoing and homecoming expenses of missionaries and their families.....	\$5,541 19
Salaries and allowances for missionaries and their families.....	11,962 07
Miscellaneous items, such as cablegrams, traveling expenses, property expenses, deficiencies, etc.....	13,704 98
Bishops' expenses in visitation of foreign missions.....	5,516 81
<i>General.</i>	
Interest (interest received, \$1,387.15; net outgo, \$13,328.65).....	14,716 00
Miscellaneous items, such as postage, traveling expenses, etc.....	3,175 69
General Committee expenses.....	1,275 28
	\$55,862 02

The treasurer was requested to report the disposition of the special gifts for the past year, and the same each year hereafter.

The appropriations for the ensuing year were then considered and several motions made:

Treasurer Eaton moved that the total appropriations for all purposes, exclusive of the debt, be \$1,136,629.

Dr. J. M. Buckley moved that the amount be \$1,183,186.

Dr. Goucher moved as a substitute \$1,196,442.

After considerable discussion the committee adjourned at 12:30 to meet at 2 P. M.

WEDNESDAY AFTERNOON.

The committee met at 2 P. M., Bishop Cranston presiding. Devotional exercises were conducted by Dr. J. F. Goucher.

The subject of the appropriations was taken up, and Dr. Goucher's substitute adopted which was to make the total appropriation, exclusive of the debt, \$1,196,442.

Bishop Thoburn moved that a special committee be appointed consisting of one representative of the office, the chairman of this session, and one other bishop, two district representatives, and two representatives of the board, to prepare and report on a plan for increasing the collections and creating a special fund, and it was so ordered.

Appropriations for miscellaneous expenses were then taken up and the following made:

Contingent fund.....	\$50,000
Incidental expenses.....	30,000
Salaries of officers, missionary bishops, etc..	36,000
Office expenses.....	14,000
Disseminating missionary information.....	32,000
	\$162,000

On motion of Bishop Thoburn, it was ordered that hereafter the time of speeches be limited to five minutes and no speaker's time be extended except by a two thirds vote.

The committee adjourned at 4 P. M., to attend a reception.

WEDNESDAY NIGHT.

A mass meeting was held in Christ Methodist Episcopal Church commencing at 7:45 P. M., Bishop Andrews presiding.

Three addresses were made as follows: On Missions in Europe, by Secretary Leonard; on Missions in Southern Asia, by Bishop Thoburn; on Missions in Eastern Asia, by Bishop Cranston.

THURSDAY MORNING, NOVEMBER 14.

The committee met at 9:30 A. M., Bishop Hamilton presiding. Dr. H. A. Monroe conducted the opening religious exercises.

The committee to report a plan for increasing the collections and creating a special fund was appointed as follows: Bishop Fowler, Bishop Cranston, Dr. N. E. Simonsen, Dr. R. C. Smith, Dr. J. F. Goucher, Mr. Alden Speare, Secretary Leonard, Bishop Thoburn.

The amount to be appropriated for the work was reported as \$1,024,442, and after several motions were made and voted on it was decided to divide the appropriations in the proportion of forty-three to home missions and fifty-seven to foreign missions, being the same division as the previous year.

The amount appropriated on the previous day for incidental expenses was reconsidered, and an appropriation of \$40,000 was made in the place of \$30,000, leaving the total amount to be appropriated for the work \$1,014,442, of which \$578,232 was for the foreign work and \$436,210 for the home work.

Dr. A. P. Camphor, of Liberia, was introduced.

Dr. J. R. Day and Dr. H. Lemcke having arrived, took their seats with the committee.

Bishop Mallalieu, Dr. H. G. Jackson, and General J. F. Rusling were appointed to prepare a memorial minute on Bishop Ninde.

Bishop Thoburn, Treasurer Eaton, and Mr. Alden Speare were appointed to prepare a memorial minute on Bishop Parker.



BISHOP MERRILL.



BISHOP ANDREWS.



BISHOP WARREN.



BISHOP FOSS.



BISHOP WALDEN.



BISHOP MALLALIEU.



BISHOP FOWLER.



BISHOP FITZGERALD.



BISHOP JOYCE.



BISHOP GOODSSELL.



BISHOP MC CABE.



BISHOP CRANSTON.

Appropriations to domestic missions were considered.

On motion, it was ordered that the appropriations be made with the understanding that the appropriations to domestic missions be reduced eight per



BISHOP HAMILTON.

cent, and that the bishop last presiding at the Conference and the district representative represent the work briefly when they are called.

It was ordered that all the Conferences be called and new work desired be stated, but that no appropriations be made for new work until all existing work had been considered.

Bishop Merrill moved that the Philippines be set apart as a mission to be administered as a foreign mission, but it did not prevail.

An appropriation of \$3,698 was made to the Detroit Conference.

Committee adjourned at 12:30.

THURSDAY AFTERNOON.

The General Committee met at 2:30 p. m., Bishop Merrill presiding. Dr. H. J. Coker conducted the religious services.

Bishop Joyce, Dr. H. G. Jackson, and Mr. J. H. Taft were appointed a committee to arrange for a daily half hour devotional service.

Appropriations for domestic missions were taken up and the following made:

East Maine.....	\$1,533
Maine.....	1,096
Michigan.....	3,057
New Hampshire.....	1,244
Northern New York.....	907
Troy.....	961
Vermont.....	1,242
West Wisconsin.....	3,556
(\$74 available at once for Osceola.)	
Wilmington.....	710
Wisconsin.....	3,112
Black Hills.....	3,786
Dakota.....	7,208
Des Moines.....	888
Kansas.....	937
Minnesota.....	3,022
Nebraska.....	1,775
North Dakota.....	7,519
North Nebraska.....	4,338
Northwest Nebraska.....	3,006

(All the above appropriations and the appropriations for missions in the United States that follow are the appropriations after the reduction ordered on the last day of about 1½ per cent.)

THURSDAY NIGHT.

A mass meeting was held in Emory Methodist Episcopal Church at 7:45 p. m., General J. F. Rusling presiding.

The following addresses were made:



BISHOP THOBURN.

On Mission Work in Southern Asia, by Dr. W. F. Oldham.

On Mission Work in the Orient, by Bishop Joyce.

On Siege of Peking, by Dr. F. D. Gamewell.

A mass meeting was held in North Avenue Methodist Episcopal Church, Allegheny, 7:45 p. m., Dr. S. W. Thomas presiding.

Addresses were made:

On Africa, by Dr. A. P. Camphor.

On Spanish America, by Bishop McCabe.

On Home Missions, by Dr. J. M. Buckley.

FRIDAY MORNING, November 15.

The General Committee met at 9:30 a. m., Bishop Andrews presiding. Dr. N. E. Simonsen conducted the religious exercises.

The appropriations of the Woman's Foreign Missionary Society and those of the Woman's Home Missionary Society were referred to a committee consisting of Bishop Foss, Colonel E. L. Dobbins, and Dr. J. F. Goucher.

The roll of attendance of the Board of Managers was referred to a committee consisting of Bishop Cranston, Dr. S. W. Thomas, and Dr. G. P. Eckman.

The treasurer presented the detailed statement of disbursements of special gifts for the past year, and it was read.

Consideration of appropriations to domestic missions was resumed and the following made:

Northern Minnesota.....	\$5,522
Northwest Iowa.....	2,574
Northwest Kansas.....	6,409
Oklahoma.....	17,009
(\$5,000 available at once.)	
South Kansas.....	1,202
Southwest Kansas.....	4,930
West Nebraska.....	5,867
Arizona.....	5,955
Colorado.....	7,987
(\$400 of this for mission work in Denver at disposal of resident bishop.)	
Idaho.....	4,338
(\$400 of this for new work.)	
Kalispell.....	2,662
Montana.....	4,634
Nevada.....	3,845
New Mexico English.....	4,626

It was ordered that the superintendents of missions be instructed to forward reports and estimates to the office in New York and to the district representatives to whom the missions are assigned.

New Mexico English Mission and the Arizona Mission were assigned to the Eleventh District and Kalispell to the Fourteenth District.

The Committee on Devotional Daily Services reported that they find from 2 to 2:30 o'clock the best time for such services, and that Dr. Upham will conduct the same to-day, and Bishop Thoburn to-morrow.

On motion, it was resolved that when the committee adjourn it meet at 2 P. M., the first half hour to be devoted to devotional services.

An invitation from several of the Methodist laymen was received to visit at their expense and under their guidance the steel works at Homestead.

The vote by which the proposition for a Committee on Work in the Cities was lost yesterday was reconsidered.

It was moved to amend by instructing the com-

A conditional appropriation of \$10,000 for schools in Utah was made, to be administered by the board. This was afterward reconsidered.

The Wyoming Mission was assigned to the Tenth District.

The following appropriations were made :

Alaska.....	\$4,082
California.....	4,898
(\$480 of this is available at once for Oakland and San Francisco Districts, at disposal of resident bishop.)	
Columbia River.....	7,050
(\$300 of this is available at once, at disposal of resident bishop.)	
Oregon.....	4,190
(\$250 of this is available at once, at disposal of resident bishop.)	
Puget Sound.....	5,610
Southern California.....	4,385
(\$160 of this is available for Washington Avenue Church, Los Angeles, January 1, 1902.)	

It was moved that the Conferences in the South be referred to a committee to consider whether a



SECRETARY LEONARD.



SECRETARY CARROLL.



SECRETARY BALDWIN.

mittee to consider only new cases brought to their attention by responsible bodies in the Church. Committee adjourned.

FRIDAY AFTERNOON.

The General Committee met at 2 P. M. The half hour's devotional service was conducted by Dr. S. F. Upham.

At 2:30 Bishop Warren took the chair.

The resolution as to the work of the Committee on Cities, which was being considered at time of adjournment, was brought forward, amendment adopted, and resolution as amended adopted ordering committee to consider new applications for mission work in cities. The following were appointed members of the committee: Bishop Walden, Bishop Goodsell, Dr. H G Jackson, Dr. P. J. Maveety, Dr. G. P. Eckman, Mr. Alden Speare.

The hearty thanks of the committee were extended for the invitation to visit the Homestead steel works, and regret expressed that it could not be accepted on account of urgency of business.

The following appropriations were made :

North Montana.....	\$4,372
Utah.....	8,445
Utah, for schools at disposal of board.....	1,814
Wyoming.....	5,080

reduction beyond eight per cent could be made, and report a schedule of distribution. This was debated, but not adopted.

FRIDAY NIGHT.

A mass meeting was held in Christ Methodist Episcopal Church at 7:45 P. M., Colouel E. L. Dobbins presiding

Addresses were made :

Strategic Points on the Home Field, by Dr. J. M. Buckley.

The Problem of the Cities, by Dr. H. G. Jackson. Our Work in the South, by Bishop Goodsell.

SATURDAY MORNING, NOVEMBER 16.

The General Committee met at 9:30 A. M., Bishop Foss presiding. Devotional exercises were conducted by Dr. W. V. Kelley.

It was ordered that hereafter speeches be limited to three minutes.

The appropriations for *White Work in the South* (Delaware and Maryland excepted) were made as follows :

Alabama.....	\$2,489
Arkansas.....	4,267
Atlantic Mission.....	1,225
Austin.....	3,245
(\$450 of this for church at Fort Worth.)	

Blue Ridge.....	\$2,580
((\$50 of this for Preston.)	
Central Tennessee.....	2,707
Georgia.....	2,021
Gulf Mission.....	2,132
Holston.....	1,856
Kentucky.....	3,679
Missouri.....	2,978
Saint John's River.....	2,857
Saint Louis.....	3,977
Virginia.....	3,248
West Virginia.....	3,943
	\$43,273



TREASURER EATON.

For Colored Work, mostly in the South :

Atlanta.....	\$1,082
Central Alabama.....	1,089
Central Missouri.....	3,447
Delaware.....	1,451
East Tennessee.....	1,778
Florida.....	1,860
Lexington.....	2,107
((\$200 of this for Union Church, Cincinnati.)	
Little Rock.....	2,667
Louisiana.....	2,662
Mississippi.....	1,778
Mobile.....	1,089
North Carolina.....	2,177
Savannah.....	1,401
South Carolina.....	3,084
Tennessee.....	2,223
Texas.....	3,719
Upper Mississippi.....	2,192
Washington.....	1,778
West Texas.....	3,028
	\$41,182

The following appropriations were made to the Welsh Work, all to be at the disposal of the presiding bishops :

Northern New York.....	\$284
Philadelphia.....	351
Wisconsin.....	136
Wyoming.....	266
	\$1,037

Appropriations to Swedish Work :

Austin.....	\$1,173
California.....	1,778
Central Swedish.....	3,946
Eastern Swedish.....	10,392
((\$902 of this for Battery Park, New York city.)	
Northern Swedish.....	4,930
Puget Sound.....	1,633
Western Swedish.....	4,754
((\$313 of this for Denver.)	
	\$28,606

Norwegian and Danish :

Maine (at disposal of presiding bishop)....	\$217
New England (at disposal of resident bishop).....	256
New York East.....	1,445
Norwegian and Danish.....	7,734
Utah (\$400 available at once).....	2,169
Western Norwegian and Danish.....	5,916
	\$17,737

German :

California German.....	\$3,447
Central German.....	4,110
((\$200 of this for Cleveland, available at once.)	
Chicago German.....	3,461
East German.....	4,980
North Pacific German.....	3,944
Northern German.....	2,676
Northwest German.....	3,075
St. Louis German.....	2,996
Southern German.....	3,438
West German.....	5,324
	\$37,453

French :

Gulf Mission (at disposal of presiding bishop).....	\$533
New England (at disposal of resident bishop)....	1,333
New Hampshire (at disposal of resident bishop).....	1,111
Rock River.....	1,156
	\$4,133

Gulf Mission was assigned to the Twelfth District.

Spanish Missions :

New Mexico Spanish.....	\$10,223
New Mexico Spanish, for schools.....	1,775
Porto Rico.....	9,071
Southern California (available at once, at disposal of presiding bishop).....	533
	\$21,602

The Atlantic Mission was assigned to the Sixth District, and the New Mexico Spanish Mission to the Eleventh District.



TREASURER JENNINGS.

Chinese :

California.....	\$8,482
((\$1,840 of this available at once for school purposes.)	
New York.....	889
Southern California (at disposal of presiding bishop).....	889
	\$10,300

It was ordered that the time of speakers be hereafter limited to three minutes.

Dr. M. C. Harris represented the Pacific Japanese Mission. The following appropriations were made: *Japanese:*

Pacific Japanese (of which \$460 shall be available January 1, 1902).....	\$8,000
For English Work at Honolulu.....	493
	\$8,493

It was resolved that the hearing given to Dr. Harris should not be regarded as a precedent, and also that this action should not be considered as any reflection on the previous action giving Dr. Harris a hearing.

Appropriations were made to the *Bohemian and Hungarian Work:*

Baltimore	\$389
East Ohio	1,972
Pittsburg	1,600
Rock River (at disposal of the resident bishop for calendar year 1902).....	3,266
Upper Iowa (available for calendar year 1902, to be administered by resident bishop at Chicago).....	533
	\$8,260

Italian.

Cincinnati (available January 1, 1902, at disposal of resident bishop).....	\$345
Genesee (at disposal of resident bishop).....	533
Louisiana (at disposal of presiding bishop).....	1,089
New England (at disposal of resident bishop).....	1,490
New York	3,628
Philadelphia (at disposal of resident bishop).....	2,315
Rock River (at disposal of resident bishop).....	907
	\$10,307

SATURDAY AFTERNOON.

The General Committee met at 2 P. M., Bishop FitzGerald presiding. The half hour devotional service was conducted by Bishop Thoburn.

The action of the previous day respecting the sphere of work of the Committee on Cities was re-



H. G. JACKSON, D.D.

considered, and it was ordered that the amount appropriated to the cities last year, less eight per cent, plus the appropriations already made to cities

and an amount which was deferred for consideration under work in cities be referred to the committee to consider, and that they make recom-



JOHN PARSONS, D.D.

mendations for the whole work under the head of city appropriations.

The following committees were appointed:

On Southern Asia: Bishop Thoburn, Bishop Joyce, W. W. Ogier, G. W. Isham, J. F. Goucher, Charles Scott, Secretary Leonard.

On Europe: Bishop Warren, Bishop FitzGerald, P. J. Maveety, H. J. Coker, J. R. Day, E. L. Dobbins, Secretary Leonard.

On South America and Mexico: Bishop Walden, Bishop McCabe, H. G. Jackson, W. V. Kelley, Alden Speare, Secretary Carroll.

On Africa: Bishop Merrill, Bishop Mallatieu, H. A. Monroe, W. H. Nelson, S. W. Thomas, J. F. Rusling, Secretary Baldwin.

On Eastern Asia: Bishop Fowler, Bishop Cranston, J. C. Arbuckle, N. E. Simonsen, G. P. Eckman, J. H. Taft, Treasurer Eaton, Secretary Carroll.

Bishop Goodsell was excused from Committee on Cities, and Bishop Foss was substituted.

It was ordered that the committees on the various foreign missions be instructed to consider appropriations to the same, in view of the limitations, and make recommendations.

The report of the Committee on Memorial Minutes of Bishop Nide and Bishop Parker was made the order of the day for Monday at 2 P. M.

The committee adjourned at 3 P. M., to attend a meeting held in the interests of the Woman's Home Missionary Society and the Woman's Foreign Missionary Society.

SUNDAY.

Missionary sermons and addresses were delivered by members of the General Committee in all the Methodist churches in Pittsburg and Allegheny City.

MONDAY MORNING, NOVEMBER 18.

The General Committee met at 9:30 A. M., Bishop Walden presiding. Devotional exercises were conducted by Dr. J. C. Arbuckle.

It was ordered that 2:30 P. M. be the time for fixing the place for the next meeting of the General Committee.



W. W. OGIER, D.D.



R. C. SMITH, D.D.



W. D. MARSH, D.D.



H. J. COKER, D.D.



* P. J. MAVEETY, D.D.



G. W. ISHAM, D.D.



H. LEMCKE, D.D.



J. C. ARBUCKLE, D.D.



N. E. SIMONSEN, D.D.



H. A. MONROE, D.D.



W. H. NELSON, D.D.



R. H. ROBB, D.D.

The following appropriations were made:

North Germany, for the work	\$12,712
North Germany, for interest on Berlin debt	480
North Germany, for debts—grant in aid	900
	\$14,092
South Germany, for the work	\$17,761
South Germany, for grant in aid	400
	\$18,161
Martin Mission Institute	\$1,000
Total for Germany	\$33,253
Switzerland, for the work	\$6,205
Switzerland, for grant in aid	523
	\$6,728
Norway, for the work	\$10,799
Norway, for school at Christiania or elsewhere, at disposal of the resident bishop	368
	\$11,167
Sweden, for the work	\$13,616
Sweden, for school at Upsala, at disposal of the resident bishop	1,143
	\$14,759
Denmark, for the work	\$6,123
Denmark, for debt at Copenhagen, at disposal of the board	653
	\$6,776
Finland and St. Petersburg	\$4,445
Finland, for Theological School, at disposal of the resident bishop	500
	\$4,945

Dr. J. M. Buckley read the report of the committee appointed at last year's session on Bulgaria.

The committee appropriated for Bulgaria \$7,239, to be administered by resident bishop.

The Special Committee on Bulgaria was discharged from further consideration of Bulgaria.

An appropriation was made to Italy of \$36,968.

It was ordered that all the appropriations to Europe be redistributed by the Finance Committees with the concurrence of the resident bishop and the approval of the Board of Managers.



J. M. BUCKLEY, D.D.

An appropriation of \$27,479 was made to Africa and referred to the Board of Managers for redistribution after conference with Bishop Hartzell, all the appropriations for Africa to be administered by Bishop Hartzell with the approval of the board.

Bishop Thoburn addressed the committee in regard to Southern Asia, after which the following appropriations were made:

North India	\$49,680
Northwest India	23,460
South India	18,400
Bombay	21,620
Bengal	11,500
Burma	4,855
Malaysia	10,374
Philippine Islands	6,900
	\$146,789

It was directed that all appropriations to Southern Asia shall be redistributed by the Finance Committees, with the concurrence of the presiding bishop and the approval of the Board of Managers.



J. F. GOUCHER, D.D.

MONDAY AFTERNOON.

The General Committee met at 2 P. M. Dr. W. F. Oldham conducted the devotional service, during which the memorial minute of Bishop Parker was read by Bishop Thoburn and the memorial minute of Bishop Ninde was read by Bishop Mallalieu.

At 2:30 Bishop Mallalieu took the chair.

The memorial minutes were adopted, and the secretary was directed to forward a copy to Mrs. Parker and Mrs. Ninde respectively.

The place of holding the next meeting of the General Committee was taken up. Invitations were received from Albany, N. Y.; Bangor, Me.; Knoxville, Tenn.; Wheeling, W. Va.; and Wilkesbarre, Pa.

It was decided by vote that the next session would be held at Albany, N. Y.

A letter was read from Bishop Moore respecting missions in Eastern Asia, making recommendations, etc.

The following appropriations were then made:

For China:	
Foochow	\$19,853
Hinghua	6,707
Central China	32,292
North China	35,904
West China	12,457
	\$107,213
For Japan:	
Japan Conference	\$34,661
South Japan Conference	11,409
	\$46,070
For Korea	\$15,640

The report of the Committee on Eastern Asia in regard to the Publishing House at Shanghai was read.



W. V. KELLEY, D.D.



S. F. UPHAM, D.D.



G. P. ECKMAN, D.D.



J. R. DAY, D.D.



S. W. THOMAS, D.D.



ALDEN SPEARE.



CHARLES SCOTT.



J. S. MCLEAN.



J. F. RUSLING.



J. H. TAFT.



E. L. DOBBINS.



E. B. TUTTLE.

The following appropriations were made to South America :

South America Conference, \$41,649, of which \$3,298 shall be for legal expenses and interest on debt.

Western South America for Chile, \$17,658, to be administered by the board.

Western South America for Lima District, \$9,236, of which \$300 is for work in Bolivia.

All appropriations to South America to be disbursed by the Finance Committees with the concurrence of the presiding bishop and the approval of the Board of Managers.

An appropriation of \$44,663 was made to Mexico, of which \$500 may be appropriated to the Pachuca church and \$500 to the medical work, to be redistributed by the Finance Committees with the concurrence of the presiding bishop and the approval of the board.

Appropriations were made to the Portuguese work :

New England.....	\$266
New England Southern	712
	<u>\$978</u>

Finnish Work :

California (at disposal of resident bishop) ..	\$444
Detroit and Northern Minnesota (at disposal of presiding bishops of the two Conferences)	789
	<u>\$1,233</u>

The following appropriations were made to the Indian Missions :

California.....	*\$789
Central New York, Onondagas.....	444
Central New York, Oneidas.....	177
Columbia River.....	897
Detroit.....	*400
Genesee, Tonawanda.....	*177
Genesee, Cattaraugus.....	*177
Kansas.....	181
Michigan.....	*444
Nevada.....	306
North Montana, for Piegan Indian Mission for calendar year 1902, to be administered by the presiding bishop.....	907
Northern Minnesota.....	345
Northern New York.....	444
Oregon.....	611
Puget Sound.....	306
Wisconsin.....	437
	<u>\$7,042</u>

TUESDAY MORNING, NOVEMBER 19.

The General Committee met at 9 A. M., Bishop Fowler presiding. Devotional exercises were conducted by Rev. W. D. Marsh.

The following appropriations were made to the cities for missions in them :

Baltimore, for Deaf-mute Mission.....	\$499
California, for San Francisco.....	582
Cincinnati.....	419
Colorado, for Denver.....	404
Des Moines, for Valley Junction.....	296

* At disposal of presiding bishop.

Detroit, for Detroit.....	\$345
East Ohio and North Ohio, for Cleveland..	493
Genesee, for Italian work in Buffalo.....	272
Genesee, for Italian work in Rochester, available January 1, 1902.....	237
Kansas, for Kansas City, Kan.....	247
Minnesota, for St. Paul.....	272
New England, for Chinese and Hebrew work, Boston.....	493
New England, for Norwegian and Danish work, Worcester.....	262
New England Southern, for Italian work, Providence.....	598
New York, for Chinese, Japanese, Hebrew, and Italian work, New York.....	1,270
New York East, for Brooklyn.....	454
Newark, for Jersey City.....	365
Newark, for Newark.....	338
Northern Minnesota, for Minneapolis.....	318
Northwest Iowa, for Sioux City.....	493
(\$900 available at once.)	
Philadelphia, for Philadelphia.....	726
Pittsburg, for Pittsburg.....	493
Pittsburg, for Allegheny.....	272
Rock River, for deaf-mutes in Chicago.....	986
(\$400 available at once.)	
Rock River, for Italian work in Chicago...	485
St. Louis, for St. Louis.....	394
St. Louis, for Kansas City, Mo.....	286

The appropriation to cities was made to include places which are within the radius of the city evangelization or missionary societies.

All appropriations made to cities which have heretofore been available the first of January following were made available the first of January next.

An appropriation to foreign populations in Central Pennsylvania was made of \$444.

Secretary Carroll was requested to secure during the coming year accurate and complete statistics from our Indian Missions.

The appropriations to Alaska were made to begin from October 1.

The appropriation to North Dakota was made \$7,626, of which \$3,876 shall be available for two quarters from April, 1902.

The report of the Committee on the Appropriations of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society was adopted which approved the appropriations, asked for a report designating amounts appropriated to each foreign field by the Woman's Foreign Missionary Society, and spoke highly of the work of both societies.

It having been ascertained that the appropriations for home missions were \$6,204 in excess of the \$436,210 set apart for home missions, it was ordered that all the appropriations for home missions be scaled down by such a per cent as would bring down the total to \$436,210, being about 17-16 per cent.

The report of the Committee on Plan for Increasing Collections and Creating a Special Fund was read and discussed until adjournment.

TUESDAY AFTERNOON.

The General Committee met at 3 P. M., Bishop McCabe presiding. Dr. S. W. Thomas led the devotions.

The report of the Committee on Plan for Increasing Collections, etc., was taken up.

Bishop Foss presented a substitute which as amended and adopted was as follows:

Plan for Increasing Collections, etc.

WHEREAS, Open doors invite missionary labor in all parts of the world as never before, vast fields on every hand being white for speedy harvest; and

WHEREAS, This committee, instead of leaping forward gladly to embrace such splendid opportunities, has been compelled to cut down all appropriations for home and foreign missions about eight per cent below the inadequate appropriations made last year, which reduction was made necessary by our efforts to occupy our constantly enlarging field notwithstanding an increase of over \$23,000 in the collections from the Church; and

WHEREAS, For years the Missionary Committee has been unable for lack of funds to make any appropriations for the improvement of our mission property in foreign countries or for the removal of debts upon such property; therefore,

Resolved, 1. That we most earnestly beseech the Church to make a quick and very generous increase in its missionary contributions, so that at least a million and a half of dollars from collections only may be secured in 1902.

Resolved, 2. That we recommend the Board of Managers to elect such additional secretaries as may be necessary to prosecute this appeal.

Resolved, 3. That we recommend the board to constitute a special committee to be called the Open Door Emergency Committee, the committee to have such powers and functions relating to increased missionary collections as the Board of Managers may from time to time prescribe, the great object in view to be a large increase in the regular missionary collections.

The following was adopted relating to the establishing a press in Shanghai, China:

1. We commend to the Board of Managers for their favorable consideration the question of concentrating our Chinese publishing interests at Shanghai.

2. We recommend the Board of Managers, if they can effect satisfactory arrangements, to unite with the Methodist Episcopal Church, South, in establishing a union Publishing House in Shanghai.

Several conditional appropriations were made, but action upon these was afterward reconsidered, and in place of this the following was adopted in reference to

Special Gifts.

WHEREAS, We have been unable to appropriate an amount which we believe to be necessary for the maintenance and progress of various missions and mission institutions; therefore,

Resolved, That we hereby announce that if any of the friends of these particular institutions or mission fields may be disposed to contribute special sums to relieve their necessities, the treasurer at New York will receive the amounts, forward them to their destination, and give the donors due credit

The pastors were requested to take the missionary collection by itself instead of uniting it with other collections.

The Committee on Roll of Attendance of the Board of Managers reported in favor of making no change, and commended the faithfulness of the members, and the report was adopted.

An appropriation of \$46,744 was made toward the debt of the society.

Resolutions were adopted returning thanks to the Methodism of Pittsburg and vicinity, and especially to Christ Church, for the generous entertainment of the General Committee, etc.

The condition and needs of all the mission fields had been as carefully considered as the time at command allowed, and appropriations made to each as their relative necessities seemed to require.

Committee adjourned at 5:30 P. M., *sine die*, to meet next year in Albany, N. Y.

Bishop Edwin W. Parker, D.D.

(A Memorial Minute read before the General Missionary Committee by Bishop Thoburn, November 18, 1901.)

WHEN Bishop Parker died one of the truest and most sterling men in the whole missionary world fell at his post. Landing in India on August 21, 1859, he proceeded at once to the field assigned him, and for nearly forty-two years he devoted his whole time and strength to the one work to which God had called him. He never turned aside to either the right or left. First, last, and always he was a Christian missionary. No taint of selfishness ever defiled in faintest measure the service which he laid upon the altar of his Master. In character, in life, in labor he was truly a disciple of him whose name was True and Faithful.

Bishop Parker was the first of our missionaries in India who began to gather converts together in sufficient numbers to found Christian communities, and at every stage of progress in the development of our native Church the impress of his molding hand was to be seen. He became a leader in educational work, and in his earlier years was often known to teach five hours a day for months at a time.

At the request of his superintendent and by the advice of brethren he made an attempt to found a colony of converts in a tract of waste land, but the attempt was attended with disaster, while he suffered severely with jungle fever and narrowly escaped with his life. From this perilous illness he never fully recovered, although he became strong enough to resume full work in the course of a few years, and during the rest of his life was able to do a double portion of any task assigned him. There was no kind of missionary labor in which he could not bear a part, and as a general rule his was a leading part.

Our brother was gifted as an administrator. He knew the people, understood them, loved them, and was understood and loved by them in turn. He was

to develop what was best in each one. An extraordinary proportion of our North India preachers carried licenses as exhorters or local preachers bearing his signature.

He bore a leading part in the organization of the first District Conference in our Church, was active in securing the admission of the first native preacher (Zahur ul Haqq) to Annual Conference, and also in securing his subsequent ordination, and in later years he nominated him for the position of the first native presiding elder ever appointed from an Asiatic race.

In short, our dear brother was by instinct, as well as from conviction, a progressive man, and he believed with all his heart that the Christian life was a life of growth, and Christianity a progressive religion.

The death of our brother seemed untimely in a peculiar degree, and still seems shrouded in a veil of unusual mystery. At no time had his presence and service seemed so imperatively needed. Many of his brethren felt deeply that his appointment as bishop came four years too late. The last four years of his life were, perhaps, the most laborious of his whole career, and should have been devoted to other phases of the work, where he could have exerted a wider influence, and accomplished greater results, without wearing himself out by incessant personal labor.

Our dear brother rests from his labors, but in the best sense of the words his works do follow him, and will follow him for many years to come. A great host of Christian workers in India are his spiritual children. Schools and churches founded by him will long stand as living monuments to his memory—monuments which will bear testimony to the fidelity, to the diligence, to the unwearied devotion, to the amazing energy, to the administrative ability, to the statesmanlike vision, and the loving discipleship of one of the truest and best men whose name has ever been recorded in the annals of universal Methodism.

Bishop William Xavier Ninde, D.D.

(A Memorial Minute read before the General Missionary Committee by Bishop Mallaleu, November 18, 1901.)

BISHOP WILLIAM XAVIER NINDE was born in a Methodist parsonage in Cortland, N. Y., in 1832. He graduated from Wesleyan University, Middletown, Conn., in 1855. In 1856 he joined the Black River Conference, but in 1861 he was transferred to the Detroit Conference. In 1873 he was elected professor of practical theology in Garrett Biblical Institute. In 1876 he was appointed for the second time to Central Church in Detroit, and in 1879 he was elected president of Garrett Biblical Institute, which position he retained until May, 1884, when he was elected and ordained a bishop of the Methodist Episcopal Church.

It would be simply stating a truth to all familiar with the facts to say that this man of God had hosts of friends, and very few, if any, enemies. Wherever

he lived and whatever position he occupied he was loved and honored, and the better he was known the more he was loved and honored. He had the happy art of making friends and holding them.

He was patient, gentle, firm, and conscientious to the last degree. The people trusted him, and he did not fall them. He did not fall in any good cause that he espoused, even though discouragements were many and difficulties great.

He was a man who controlled not by enthusiasm or exuberant and flowery speech, but by downright sincerity of heart, honesty of purpose, and unflinching righteousness.

In all the years of his connection with the General Missionary Committee he was conservative and yet progressive. He had an abiding interest in all departments of work committed to the care of this body. He gave faithful and painstaking attention to all the details of business, and though he was not given to frequent speech-making, yet when he did speak there was a seriousness and candor, coupled with exact and well-arranged information, that carried conviction to the minds of all who heard.

In his death, which occurred on January 3, 1901, just twenty-one years after the death of Gilbert Haven, our Church and this committee lost one of its most eminent and useful members.

He left us when he might well have anticipated added years of usefulness. Not by wasting and painful disease did he reach the end of his journey. He had been in poor health for a few days, but was not confined to his bed. After evening worship and affectionate good nights to his precious family he retired to rest, and when the morning dawned he was not, for God had taken him from his earthly to his heavenly home.

Bishop Ninde was no ordinary man. His was a noble form, a commanding presence. His features were impressive and harmonious. His eyes were calm and steadfast. His voice was persuasive and at the same time authoritative.

When aroused by a great occasion his voice carried conviction, his eyes flashed with enthusiasm, his face glowed with animation, and his soul and body were alike aflame with emotion.

When Bishop Ninde passed away from earth he found a welcome to the company of the redeemed that must have thrilled his being with most ecstatic joy.

He must have found there a multitude of those who, listening to his wise counsels, his tender pleadings, his earnest expostulations, had been inspired to purer living and nobler deeds and more Christlike toil, or who had been won from the paths of sin and led to the mercy seat, where pardon had been found, and thence onward to the path of life and the gates of pearl.

While we sympathize most tenderly with the bereaved family and express to them the assurance of our prayers, let us renew our consecration to the service of our Church and of our God, and emulate the example of our departed brother, whom we hope to meet in the better land and in the presence of him whose we are and whom we serve.

TIDINGS FROM MISSION FIELDS.

Mid-October Note from China.

BY BISHOP DAVID H. MOORE, D.D.

FALLING leaves and weeping skies accord well with the sad procession of the noble dead. Methodists have peculiar sorrow in the President's death, and their grief is intensified by the escort furnished from the ranks of their noblest workers. Think of it! Spencer, the lion-hearted leader of our Church Extension hosts; Isabella Thoburn, India's avatar of Christian womanhood, and now our own young and tireless and heroic Fred Hayner of North China. Thoroughly equipped for the work, matured by eight years on the field, facing a future rosy with promise, he was our Prince Rupert.

We cannot understand, nor see; we are dumb with astonishment and sorrow. Yet none was readier for the summons, or could have left a nobler record. Sister Hayner, with her three little ones clinging to her, has our profoundest sympathy. Soon she will be making her lonely way homeward, across the sea. Heavenly answers to ten thousand prayers will bring consolation and loving care.

Brother Hayner's death emphasizes our need of reinforcement everywhere. North China has not had a new missionary all these years since Brother Hayner came out, and it is quite impossible adequately to man the existing work, to say nothing of its extension. The same is true of each of the five Conferences in China; and this, too, just when the empire opens as never before to the Gospel of our Lord.

Yet we know that men cannot come unless they are sent; and that the Society cannot send them unless the Church fill its treasury with consecrated wealth. O for such a missionary awakening as has not been known since Pentecost!

We have great expectation from the Epworth League's Missionary Year. We are preeminently a missionary Church, and only the missionary spirit promises us continued and increasing power.

The great floods along the Yang-tse, China's Amazon, of which you have read, have not been exaggerated. The suffering is wide-spread and terrible. The drowned were counted by the thousands. Native help has been generously extended, and foreigners have been prompt to respond to the cry of distress.

"Miss Mitchell's Soup Kitchen" at Wuhu receives constant notice and deserves praise. She is one of our Woman's Foreign Missionary Society workers, and was afield, with a practical plan of relief, before others had rubbed their eyes open. The people of means believed in her and subscribed liberally to support her work. She combines labor with refreshment, and exacts light service from those she assists. Dr. Charles, of our hospital, looks after her sick. She will hardly have respite before spring.

The presence in Shanghai of Brother Smith, of Barbee and Smith, of the Methodist Episcopal Church, South, with \$35,000, gold, of the Nashville indemnity, appropriated for the building and equip-

ping of a Southern Methodist Book Concern, has precipitated the question of a union publishing house, as recommended by the General Conference of each Church and by the Joint Committee on Methodist Federation. Our Book Concern is away off in Foochow, with practically only fortnightly communication with this supreme metropolis of the empire. It must be moved to this center. Both business sense and common piety urge the union; and the missionaries on the field, representing both Churches, heartily favor it.

The question is so important, and so directly affects every interest of the entire field, that unable myself to return to urge it upon the General Committee, I have designated Brother Lacy to the responsible commission. For the Church not to rise to the occasion will be to lose the opportunity of a generation.

I am off to hold the Hinghua and Foochow Conferences and to follow up with the Central and the West China; a round that will keep me busy until into March, so great are the distances to be traveled.

If I get back, as I shall if it is the Lord's will, I will know more of the state of affairs and of feeling in the interior.

Shanghai, October 14, 1901.

The Loss and Gain of One Missionary.

BY REV. T. S. JOHNSON, M.D.

EARLY in 1900, having received permission from our Mission Board, I accompanied my wife, who was in declining health, home to America. It was evident that it was not safe for her to remain longer in India. Though she was seriously afflicted, we hoped she might be comparatively comfortable and possibly to some extent restored in the home climate. It was very painful to me to leave her in such uncertain health and return to India, but such seemed to be the path of duty.

One year ago to-day I left her comfortably settled with our son and his family in our Iowa home. Many times before leaving we conversed about my return to India. She always wanted to accompany me, but being convinced she would not be able to do so, frequently said that I must not give up the work to remain with her, that the work was the Lord's, and that he needed me there, and would care for her.

The day for my departure came all too soon. On September 11, 1900, good-bye had to be said, and I started for the fifth time to our beloved India. Only those who may have had similar experience can understand the trial. Though from New York I had most congenial company, the now sainted Bishop Parker, Mrs. Parker, Dr. Neeld, and Miss Holman, I never before experienced such a voyage.

Upon reaching India I was glad to take up the work of my great district, where my time and thought were closely occupied. Letters from home were as favorable as I could expect, but still I spent many very anxious hours. In the midst of this, the

night of May 26-27, I was wakened from sound sleep with these words loudly and distinctly repeated: "Relief has come. Relief has come." What could it mean? Had my dear wife been restored to health? or had she been taken up to the heavenly home? The letters indicated little change—failing strength—until July 24, a cablegram came from my son: "*Mother died, paralysis.*"

The relief had been announced nearly two months in advance. How helpless I was. I had not been able to in any way administer to or care for my beloved one in her last hours, nor to see her poor body consigned to its final resting place. The solid earth between us. Then to have to wait a long month to learn anything of the particulars. But the month passed, and while in the middle of a six hundred mile journey, returning from the farther part of my district—by arrangement—my home mail was handed to me. In it were letters giving the long-looked-for particulars.

She suffered from the great heat in July. About forty-eight hours before the end came partial paralysis set in, and the doctor said there was no hope. One of the letters said she died a peaceful death. Many pages were filled with particulars, including funeral service, etc.

I was greatly favored in being alone in the apartment of the railway carriage. I could but weep all the time I was reading, and long afterward. How frail we are, how uncertain are all things here, yet in the midst of this dark hour I have many things to be thankful for.

My dear wife was in a comfortable home, cared for by loving children and kind friends, and above all else, she belonged to Jesus, and now released from labor and suffering she is in the heavenly home, where there will be no more pain nor sorrow.

How my thoughts turn toward that "fair land." Has she met our dear children who preceded her by a number of years? Has she met dear Parker and Wilson and Badley and Miss Thoburn, who with herself have so recently been gathered there? What of the songs in which she joins? Thank God for Jesus and salvation and heaven; I want to be faithful to him, whatever the sacrifice, until I hear the call, "Come home."

Jabalpur, India, September 11, 1901.

A Baby Missionary in Korea.

BY MATTIE WILCOX NOBLE.

AS he, on his mother's lap, rode along in the four-man chair, through the interior of Korea to visit some of the churches, all the passers-by stopped to gaze at him, and when near some town or village the bearers, for a brief rest, lowered the chair, a crowd soon gathered, and remarks about the baby would be heard.

"How his hair has faded; it is gray like an old man's," they would say. It was the first time many of them had seen a foreign child, and also the first time some of them had seen blond or golden hair.

"He must be five or six years of age," they would say. Some one asked him, "How old are you?"

He answered, "Soy Wasso," which means anywhere from one and a half to three years, or that the child had lived in parts of three years. He is two and a half old.

The people were amazed, not only that such a big, talkative, playful child could be only two and a half, but that he could talk to them, for he would salute them in their fashion, saying, "Are you in peace?" and, in departing say, "Abide in peace."

The three-year-old children of the Koreans are always carried on their mother's backs, and are small and shy.

When the party stopped for any length of time to teach, the baby's mother, to attract the attention and to win the hearts of the people, would ask him to sing for them. He would sing a part of "Let a little sunshine in." That gave his mother a good opportunity to teach the sightseeing crowd.

After interpreting the meaning of the song the child had sung to them she would urge upon them the beauty and necessity of opening their hearts to let in God's light and love. The people would then be quite responsive, and looking lovingly at the baby, call him "Chagun Moksa," or little pastor.

While his mother held meetings with the women the baby would remain in his tiny room with the Amah; then at the close of the services he would be brought out for the women to see.

They didn't always wait, however, for him to come out, but all day, and during the evenings, people would come to the paper doors and windows, press a wet finger against the paper, and soon have eyeholes all around. To these the baby would go and gaze into the curious eyes, and sometimes, to the great amusement of the sightseers, he would step into their straw shoes at the door and walk around in them.

The words he liked best to use during the journey were, "I'se good, mamma, I'se good."

Pyeng Yang, September 20, 1901.

Movement toward Christianity in West China.

BY REV. SPENCER LEWIS.

A WONDERFUL movement toward Christianity seems to have begun throughout the bounds of this Mission. On my tour of the stations in June and early in July there was an increase of inquirers at some points, but nothing of a marked character, except at two places, where in one case from 70 to 80 names, and in the other 34 names of inquirers were handed in on the day of my visit.

But the tide has been rising marvelously ever since, and where there have been only a handful of believers there are now hundreds. Our preachers have more than they can do. Six boys from our boarding school are out for their four weeks' summer vacation, helping at different points, but this is only a temporary relief.

The people who are flocking to us are of a higher average degree of intelligence than heretofore. Probably nine tenths of the men can read, and they are nearly all men. There has been a phenomenal demand for the Scriptures. I have sold more Scrip-

tures in the last five weeks than for twenty years. It is a wonderful opportunity for preaching the Gospel, and I am impatient for the return of our brethren who are at home.

Chungking, August 13, 1901.

Mission Work in Naini Tal, India.

BY S. LAURENCE.

I BEG to send a cutting from our local weekly paper as showing one phase of our mission work in this beautiful hill station. It was written by a friend of our Mission who was present:

An interesting lecture was delivered by the Rev. S. Knowles, on Friday evening, August 23, in the Butler Mission Hall. The important subject was "The Immortality of the Soul." There was a good attendance of Hindu and Mohammedan gentlemen, notwithstanding the evening was, on account of the heavy rain, very unpropitious. The chair was taken by Pandit Leela Nand Joshi. The Rev. J. David, of Allahabad, offered a short but appropriate prayer; and then the pandit with a few pertinent remarks introduced the speaker.

We may say *en passant* that this lecture was one of a series given for the benefit of the native gentlemen in Naini Tal; and that the next will be given D. V. in the same place and at the same time on the 6th proximo. The speech was made in Urdu with the author's well-known ability, and was listened to with the greatest attention, though the lecture lasted over an hour.

We have not time or space for the whole lecture; but the lecturer drew his proofs from the soul's nature, from its immateriality; from its love of existence; from its horror of annihilation; its hopes of immortality; and especially conscience committing the soul for trial to a higher tribunal. All these points were so warmly enforced, and so aptly and beautifully illustrated that they carried clear conviction to every mind, and gave great satisfaction to all present.

The chairman then briefly explained the different parts of the lecture in pure Hindi; and making some very suitable remarks on the subject of the discourse closed the meeting. We hope there will be a full house for the next lecture, on Friday, 6th proximo.

The reason for these lectures was that a number of infidel letters had appeared in the columns of a leading paper in the Northwest which were unsettling the minds of the native reading public. Hence the first lecture was on "The Proofs of the Existence of a Personal God." These lectures have been very much thought of, and have reached a class of respectable natives that we cannot put ourselves in touch with in our bazar preaching or chapel sermons.

One good result of these discourses is that a number of well-read natives have come to our veteran preacher in charge for further inquiries, which has given him an opportunity of preaching Christ more directly to them.

Naini Tal being the summer seat of government of the Northwest Provinces and Oudh, as well as the headquarters of the Bengal command, a large number of educated natives come up every year in the public offices. The Rajahs and Nawabs too, who seek a retreat from the heat of the plains in these charming heights, bring up with them their pandits and moulvies, and our object is to try and put ourselves in touch with these native noblemen and their followers.

Naini Tal, September 4, 1901.

Notes on Missionaries, Missions, Etc.

REV. N. S. HOPKINS, M.D., and Mrs. I. T. Headland, M.D., and her children sailed from Vancouver November 4, returning to their work in North China.

Rev. A. E. Chenoweth and wife sailed from Tacoma November 20, on their way to their work in Manila, Philippine Islands.

Mrs. C. W. Drees is to sail from New York December 7, returning to Porto Rico. She will be accompanied by her sister, Miss Coombs.

Miss Hilda Larson, formerly of our work in Angola, Africa, who was expecting soon to return there, died at Evanston, Ill., in peace and triumph, November 21.

Rev. W. P. McLaughlin, D.D., and wife sailed from New York for South America, via Europe, October 24. Dr. McLaughlin returns to his pastorate of the English Church in Buenos Ayres, Argentina.

Rev. P. Van Fleet and wife sailed from New York for San Juan, Porto Rico, November 23. They were accompanied by Miss McKinney, deaconess, who goes out under the Woman's Home Missionary Society.

Rev. Charles W. Gordon, Mrs. Mary B. Shnett, and Miss Susan Collins, returning to their work in Angola, Africa, sailed from New York, November 13. Miss Collins goes out now under the Woman's Foreign Missionary Society.

Miss Mary E. Banta, who sailed from New York June 29, returning to mission work at Garraway, Liberia, has been obliged to return to the United States on account of her health. She arrived November 24 at the home of her father, Mr. John M. Banta, 237 Grand Avenue, Brooklyn.

Mrs. F. L. Neeld and son, Mrs. L. A. Core and children, and Rev. D. O. Ernsberger sailed from New York November 13, returning to their respective fields in India; with them were Miss Nianette Henkle, Miss Grace M. Woods, Miss Fanny Bennett, Miss Annie Winslow, and Miss Christina H. Lawson, of the Woman's Foreign Missionary Society.

Recommended Books.

The Chinese Boy and Girl, by Professor Isaac Taylor Headland, of the North China Methodist Episcopal Mission, is published by the Fleming H. Revell Company at \$1. It is a charming book of pictures and stories that will amuse, interest, and instruct children, and also many older persons. It is an excellent gift book and should have a large sale this Christmas season.

Constantinople and Its Problems, by Henry Otis Dwight, LL.D., is published by the Fleming H. Revell Company. Price, \$1.25. The book not only tells us about Constantinople but also gives much information about the problems connected with the Turkish question, and after reading it we understand better the customs, character, religion, education, and government of the people, and the difficulties that are in the way of their evangelization. The residence of Dr. Dwight in Turkey for more than thirty years has prepared him for giving us this useful book with its twelve illustrations and 298 pages.

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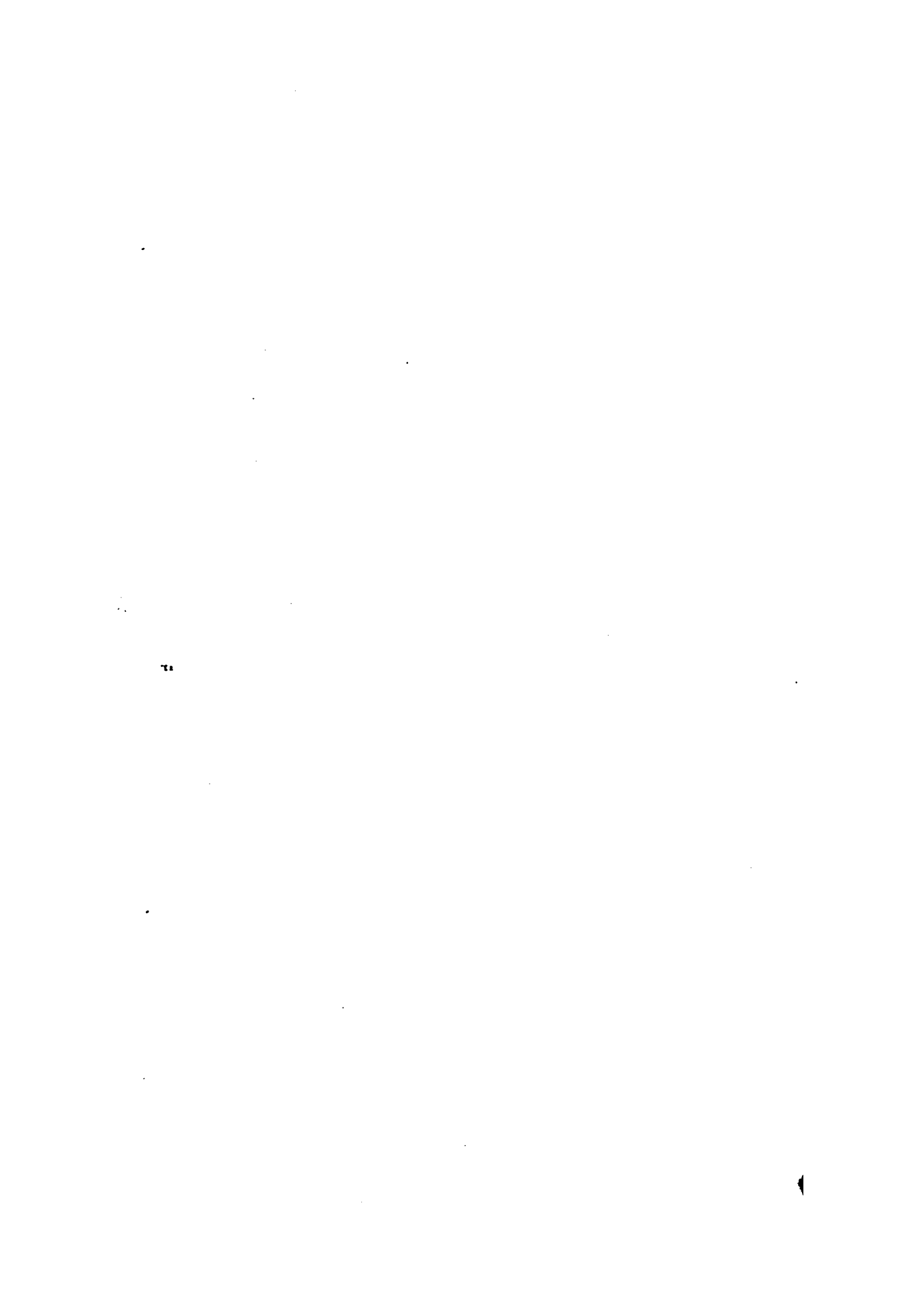
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